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The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXV TORONTO, JANUARY, 1940 No. 1



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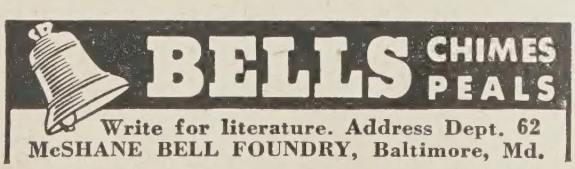
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3.15 p.m. Central Time
4.15 p.m. Eastern Time
5.15 p.m. Atlantic Time.

Local communities should get in touch with their private stations and request them to carry this broadcast.

BUDGET RECEIPTS

Nov. 30, 1938	$173,961.45
Nov. 30, 1939	175,467.02

The Presbyterian Record

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The New Year

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night—
Ring out, wild bells, and let him die.

Ring out the old, ring in the new—
Ring, happy bells, across the snow:
The year is going, let him go:
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more:
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife:
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land—
Ring in the Christ that is to be.

—Alfred, Lord Tennyson.

By the Editor

COLLECTIVE SECURITY

THIS is one of the first aims of a civilized community and to the attaining of it early and earnest effort is directed; and where that security is enjoyed it depends not only upon agreement but upon force. The individual is not left to defend himself when property, liberty, or life is menaced. That duty has been undertaken by the community through effective organization. Therefore, since in the realm of personal relationship we guarantee safety, liberty and quiet, the same privilege should be regarded as most desirable and also possible in international life. For such collective security many nations long and some have earnestly striven. Neighboring nations have learned to live in peace with one another, as for example Canada and the United States, whose experience of happy neighborliness has extended over 125 years. Other nations may be cited who in their relation to one another have learned

> How good a thing it is
> And how becoming well,
> Together such as brethren be
> In unity to dwell.

Alas however all nations have not cultivated amicable relations with one another, and ruthless aggressors have been and still are abroad. Hence the necessity for international co-operation on the part of those who would see peace prevail. This was made so terribly obvious in the struggle of 1914-18 that the League of Nations was formed, whose purpose and policy was to establish collective security; and although it failed to accomplish fully its high purpose, nevertheless it so far succeeded as to demonstrate that the plan is both desirable and feasible.

With what urgency however do recent events of international concern and particularly those that have precipitated the present titantic struggle insist that we hold fast to the ideal and perfect the organization. Peaceable countries have been invaded and overrun with accompanying devastation, appalling loss of life, and servitude for those who survive.

We have therefore come to the day when an imperative confronts us something must be done. The expenditure, the sacrifice of 1914-18 and 1939 cannot be indefinitely repeated. Rather should we say that they cannot again be repeated. To that fact the peace-loving nations must be aroused and must rise resolutely to the occasion. To the development of public sentiment in this regard we thus briefly review the situation and commend to the serious attention of our readers the article in this issue entitled Our Cause and Its Consequences.

CHAPLAINCY SERVICE

AN important branch of the military both in peace and war is the Chaplaincy Service, particularly however is its work significant when mobilization takes place and duty calls the chaplains to the camp, the hospital, and the front. How varied, how arduous, and how sustained are their labors. Theirs is a high calling in bringing comfort and hope to men, in awakening and sustaining morale, in ministering to body and mind; and their ministration is not alone to the men in camp, field, and hospital but to the anxious and bereaved relatives at home. The true chaplain also shares the privations and the dangers of his comrades in arms, and not a few of them in the Great War were rewarded with the decorations bestowed upon combatants.

In that struggle our Church had its share and was worthily represented in this department of service. Now in this fresh outbreak it has again acted promptly, and a Chaplaincy Service Committee was appointed by the Board of Administration. Its duties are to consider and pass upon all applications for the service. Appointment however is made by the Department of National Defence. Already the following appointments of Presbyterian ministers as chaplains in the First Division have been made:

Rev. C. K. Nicoll, (Captain and Military Medal) Oakville, Ont., to the 48th Highlanders.

Rev. G. Deane Johnston, Brantford, to the Artillery Brigade.

Rev. C. McK. Cameron, Banff, Alta., to the Seaforth Highlanders.

Rev. D. B. Armstrong, Kemptville, Ont., for general hospital work.

The following ministers have been appointed as Senior Chaplains of their respective districts:

Rev. A. M. Gordon, D.D., Quebec, Que.

Rev. W. Gordon Maclean, B.D., Winnipeg, Man.

Rev. A. Logan Vencta, M.A., Ottawa, has been appointed Staff Captain to the Principal Chaplain, Lt. Col. Bishop Wells, Principal Chaplain P. Ottawa.

Further in this connection we confess

that the article on another page by Dr. Gossip so profoundly impressed us that we decided to publish it believing that all our chaplains would welcome the opportunity of reading it.

OUR KING

IF one incident more than another during the visit of Their Majesties, King George and Queen Elizabeth, to Canada served to endear them to their people it was that which took place in Ottawa following the unveiling of the War Memorial when Their Majesties stepped down from the platform into the midst of the throng. That pre-eminently expressed to those witnessing the incident that they wished to be regarded as the friends and companions of their people. The veterans in particular were much affected by this unexpected condescension and consideration as again they were later upon Their Majesties' prolonged visit to Christie St. Hospital in Toronto.

Once more we read he has identified himself with his people, this time in particular with his soldiers at the front. In this act he has followed in the footsteps of his father who made comparatively frequent visits to the scene of action in the Great War. We gather, for not much that is explicit has been given to the public, that he was right royally welcomed and we are sure that this timely advent among them without parade or acclaim will strengthen the army's affection for their King and will freshly inspire them to quit themselves like men in the hardships and hazards of the war.

Recently a tribute in verse was paid to His Majesty by one whose pen is thus frequently employed, Rev. Dr. W. J. Mark, late of Elmvale. This appeared in the Midland Free Press and we think it may appropriately be given a place here:

THE KING

Not what I think nor yet what may be said
Makes our King worthy of a people's trust;
But, rather his true wealth of heart and head,
High thoughts that can't be levell'd with the dust.

True manhood is his badge of honor here,
Wisdom that makes him victor in all strife,
Courage that conquers every form of fear,
And love that adds contentment to his life.

His home is blest, his chiefest treasure there
A wife, two children pleasing to behold;
A glowing faith that triumphs over care,
And joys unpurchaseable here with gold.

He is a man who bears an honor'd name
Who reigns by right o'er all his Empire parts;
To him and his we give sincere acclaim
And the unstinted homage of our hearts.

Long may he reign and find where'er he goes,
True worth, kind friends, expressions of good will;
His subjects loyal in the face of foes,
And valiant in defence of Empire still.

INDUSTRY AND THRIFT

THE get-rich-quick spirit has taken strong hold on people everywhere these days so that now we are inclined to be too impatient to work hard, steadily, and perseveringly, and too impatient to save by the slower process of self-denial and thrift. In silent rebuke of our sloth and prodigality comes the story which we take from the Indianapolis Times of the migration of some farmers in the state of Pennsylvania to southern Maryland:

Descendants of a group which came from Switzerland and Italy more than 150 years ago, seeking religious freedom, these Amishmen have remained unchanged in a changing world. They call themselves the Plain People, and they are just that—plain in their simple faith, in their way of life, in their quaint dress. They refuse to own automobiles or to go in debt. They will not accept Government relief. Indeed, they don't need it.

For the Amish are good farmers. Through a century and a half their lands have grown richer, each father establishing his sons on farms of their own, until now, as Pastor John Stoltzfus explains, "We are too crowded in Lancaster County. We must have a new place, where we can provide for our children."

And so they are leaving the security of Bird-in-Hand, selling their properties there for $235 an acre or more, and paying less than a tenth as much for larger tracts of worn-out land in the bush country of southern Maryland—a district where the good earth, worked unwisely, has grown progressively poorer while the soil of Lancaster County increased its fertility.

There are, it is often said, no more frontiers. Yet the Amishmen have found a new frontier, not 200 miles from their Pennsylvania homes, in one of the earliest settled sections of this continent. And they are calmly confident that, by industry and patience, they can make the barren acres bloom like the fair farms of Lancaster. Not many of us, perhaps, would relish the stark simplicity and the hard work that make their lives, but these Plain People command our admiration.

Never are men more unfit than when they think themselves most fit and best prepared for duty; never more fit than when humbled and ashamed under a sense of their own unfitness.—Luther.

The Duties and Opportunities of Army Chaplains

By Professor A. J. Gossip, D.D.

(In The British Weekly)

EVERY Army chaplain in a time of war ought to read with a grave and sober mind Montague's essay on "The Sheep That Were Not Fed". He is so well disposed to the padres, trying to put through a difficult task; he likes these kindly, well-meaning, friendly men; and yet he is so emphatically sure that, from the highest point of view, most of them were simply fatuous and futile beyond words. And, more important, he sets down some of the reasons for their insufficiency, as he sees it.

Radically, it was due to an over-emphasis of things in themselves excellent and indeed imperative. Rightly, they were anxious to get alongside the men, to be one of them, to break down and through the parson idea and the constraint, the shyness, the uneasy feeling of almost dislike that it raises in many minds; and with this in view, they cracked the men's jokes, used the men's language, were often almost noisily genial and jocund and chummy—and overshot the mark!

I

Dimly the troops felt there was something not quite what it ought to be. They accepted the cigarettes readily enough. They found it easy to get alongside their padres—too easy. For they didn't want them to be just one of themselves; they felt vaguely that they should be different, should stand for, should show forth, should be, the big things to which they themselves had not attained. They were searching for something—what it was they didn't altogether know. But it was really for some touch of Jesus Christ in these men there to represent Him.

And the unfortunate padres, in their endeavour to keep step with men, many of them outside organized religion, were rather smothering and toning down, as likely to offend, the very things which, rightly used, would have made them really serviceable.

There is too much truth in that to make it quite comfortable reading. Better see to it that the old mistakes should this time be avoided.

II

The padre at the front has a difficult job. He is in the machine and yet not altogether of it; he is under orders like the rest, and yet is left in many ways largely to his own initiative; he has days so intolerably boring that they depress him into the conviction that he is of no manner of use to God and man, and other days when the gallantry of his fellows and their sheer lovableness and bigness of nature, and the nearness of Jesus Christ to his own soul, and the glory of serving such a Master and of helping such a breed become a kind of exultation.

There are C.O.s and adjutants who make his work almost impossible—in which case, may God be with him, for he will be cramped and straitened and blocked at every turn; and there are other commanding officers whose kindness to the man and whose interest in his work back him in every conceivable direction, and keep devising ways to help. There are battalions of kindly men without much serious religious interest and others in which in every dug-out your sermon is teased and thought out, and the whole thing discussed when you appear.

Essentially one was thrown back on his own personality. The front had something of the Day of Judgment in it; one's real and inmost nature could not be more naked; all the barriers were down. A single evening out there, herded together, and you were known better than after months of acquaintanceship at home.

One was apt to be tested by the mess that first night of his arrival—confused and far from home, in that strange unreal world. And if you proved to be touchy or prim, could not take a joke or laugh at yourself, or burst out into temper, you might as well ask for a transfer. But pass the ordeal, and you were accepted into a most loyal brotherhood on whom you could depend with absolute confidence, and whose kindness made you constantly ashamed.

Certain things are first necessities. The Master's honor is in the padre's keeping, and if he is at all successful a little circle where the atmosphere is pure surrounds him and goes with him. But he must not be strait-laced or old-maidish.

III

Once it was given me to overhear the following dialogue: "That was a damned good sermon the padre preached to-day!" "Damned good? Man, it was bloody good!" And when I told him of it, "Keep that for your biography", advised the Colonel, "you will never get a warmer compliment". And that was true, for "damned" meant "very" and "bloody" meant "exceedingly"; and the only real fault was simply a poverty of language.

And one must be brotherly where brotherliness meant far more than at home, and was carried vastly farther. A padre once was rather selfish when the tired men came out of the line, and with incredible speed the news of this happening ran from battalion to battalion; and thereafter when he

preached no one really listened to a man who had failed, where no one could fail and pass muster.

And at times there are tremendous calls upon one's sympathy—the fearful days and nights after a battle, writing against time to the bereaved and seeking to put heart and real compassion and some details that might help into each of the huge pile of letters, endlessly growing as the hours go by; the burials, the constant burials, keeping it every time in mind that each is somebody's dearest. And one must fight hard for the right to go in and out with the battalion. King's Regulations make it easy for a Colonel to refuse if he so wishes, and, if he does, one is abominably handicapped.

IV

Anything can help, even one's knowledge of the homeland, as this story proves. Once I pursued one of our badly wounded lads back and back until I ran him to earth in a canvas Australian hospital near Steenwerk. They haled me to the matron, who said that three other Scottish boys were dying from sheer homesickness, and longing for a Scottish voice, and I could cure them.

The first was lying with his face to the canvas. "Well, laddie,,' said I, "hoo's a' wi' ye?" and he shot round, with his eyes brightening at once. "Are you from Scotland?" He came from Maryhill, in Glasgow. We played at naming all the streets from there down to St. George's Cross, until the matron signalled to me; and so with the other two, and when I left she said, "Well, padre, whatever else you do in the war you can take it from me that you have saved the lives of three fellow Scotsmen". And a little knowledge of Glasgow, Dundee, and Argyle did it!

But what one needs most is some real knowledge of Jesus Christ and of the love of God the Father. Given that, and when the men have come to trust you, what moving interviews alone under the stars, what heart-to-heart communion in the trenches, what wonderfully thrilling services!

"What do you think you padres do except eat your rations and get in the way?" a truculent brigadier, who hated padres, once snapped at me, though before the end he was most friendly. And among other things, I answered: "I try to help to keep the souls of your men in health". "Souls?" cried he, "what do I care for souls? It is bodies that matter". "Then, sir", said I, "you will lose the war!" and told him that this was a great spiritual struggle with tremendous spiritual issues. He looked at me for a long time in silence. "You are right, padre. Carry on", he said.

V

Never have I found it so easy to preach as at the front; never have I known men so ready to listen. They asked for services in impossible places. At their urgent request, I have preached lying on my face to knots of men lying on their faces. And it was always the deep things that they wanted—these souls dwelling day by day in the valley of the shadow, and knowing not what a day or an hour might bring forth. What shall I preach about? I used to ask, and often they said nothing. But if my question was answered, it was always, "Tell us something about Jesus Christ." And with what passion one did it—perhaps a dying man speaking to dying men. Once I remember taking a service while the shells screamed over us into Ypres, and as the men were singing:

Cover my defenceless head
With the shadow of Thy wing,

one that fell short came hurtling, landing not two yards away—a dud! In such environment one was forced back on the central things. For nothing else much mattered.

VI

Once, back at rest, and only just arrived in a wonderful world again where there were grass and trees and flowers and loveliness, instead of the churned waste of shell-holes, news came the line was broken, and we had to be rushed into the thick of things.

I turned into a little lane, bordered by fields of flowers, purple and red, with my heart hot and sore; and up the lane came a laddie, not driving his sheep, but followed by them; and he would call a laggard by its name, and it would come and rub itself against him. So they moved on and up a little hill and over it, out of my life. But I stood there, all the disquiet gone, hearing, as if it had been said to me, "And when He putteth forth His sheep, He goeth before them".

To give that sense of peace, that Christ is with them in the valley of the shadow, and that He will not fail, that surely is the duty of an Army chaplain. And that, says Montague, is where they failed. The whole earth was on fire, men's souls were bare and raw, their minds groping for some solution of the mysteries of life. What an environment in which to preach, what huge results seemed certain! And the chance was lost!

The English, he says, were just puzzled, but the Scots, who have always made a national hobby of theology, got nearer to the truth. As a Highland sergeant muttered, after an eloquent and empty sermon, "And after that, a mighty rushing wind, but the Lorrrd was not in the wind".

It is Christ that the men need, and Christ whom we must share with them.

Christ not only forgives sins; he empowers His children with the glories of second birth, renewed minds, and cleansed hearts.

Our Cause and Its Consequences

By Warwick Chipman, K.C.,
Chairman, National Executive Committee
League of Nations Society in Canada

WE are facing to-day one of the gravest crises that ever confronted the British Commonwealth. We shall need, in order to survive it, and to survive it triumphantly, not only strong arms, but clear heads. We must understand how we got where we are, so that we do not misconceive the issues before us. We must remember history so that in realizing our dangers we do not over-estimate them. We must know what we are fighting for, so that we may have the moral strength that deserves and wins victory. And we must constantly and diligently plan the foundations of ultimate peace so that a decent international civilization may at last be built, and may claim and have the abiding loyalty of men.

Let us tell ourselves plainly at the outset that we are now fighting an iniquitous aggression because of the long indifference, in which we shared, to the common authority we set up twenty years ago, and because of our common reluctance to understand and fulfil the obligations we then undertook. And for that same reason we are fighting without the assistance of those who should be with us in honoring the bond of Article 10 of the Covenant we signed together "to respect and preserve as against external aggression the territorial integrity and political independence of all Members of the League". Most of them have proclaimed a precarious neutrality. One of them has even joined in the aggression.

These neutrals will learn as we are learning, and I hope they will not learn too late, that the only security is collective security. Our own Prime Minister put the point most forcibly to them when he said, on September the 8th, in Parliament: "I tell them if they remain neutral in this struggle, and Britain and France go down, there is not one of them that will bear for long the name that it bears at the present time; not one of them." And, as Mr. King implies, whatever we can do to defeat the aggressor will be done for them as well as for ourselves. Peace and war to-day are indivisible. Our stand is our final recognition of the facts that neutrality in the modern world is surrender, that where one is attacked all are attacked, that there are no longer any far away countries. There is the issue, there is our cause, that the cause of one is the cause of all. It is for them, too, to renew their recognition of that, or one by one they will go down, when together they might have stood. That we were slow to learn is for them irrelevant, for history does not take excuses.

Meanwhile, because we failed to maintain the principle of collective security against aggression when there was such joint power available as could not have been successfully defied we must now fight for that principle without the support of those who are equally bound with us to fight for it; and under conditions far better for the aggressor and far less favourable for us.

But let us remind ourselves that if history does not take excuses, history does console. Let me suggest that you do what I have recently been doing. Take down for instance the volume on Napoleon in the Cambridge Modern History. Read how the Prussia built up by Frederick called the Great, a Prussia that had joined hands with Russia in that dismemberment of Poland which was only undone by the Treaty of Versailles, how that State, the creature and symbol of aggressive war, was annihilated within four weeks by Napoleon in 1806. The defeat of Prussia on that occasion was almost as speedy, almost as great as that of Poland now, and far more surprising.

And then turn, in that same year, to the position of England. Napoleon was far stronger relatively than Germany to-day. He achieved an alliance with Russia which enabled him to set up the continent of Europe against that western island. The odds then against England were far greater than they are now against the Commonwealth and France, but eventually that indomitable country won, and had, in winning, the unanimous support of the Europe her tenacity restored. That is why, grave as the position is, we need not say this is the gravest crisis that we have confronted; and we can get comfort and assurance from the past.

But our chief strength lies in the cause we are fighting for. Let us be careful to realize and to state that cause in its fulness, because the consequences for victory and for true peace lie in it. We are not fighting for a separate Canadian interest, or a separate British interest, or a separate allied interest. We are fighting for an interest that is the interest of all. We are fighting because we see that "the whole business of isolation" as our Prime Minister has called it, is "a mere myth", because we see that the common interest is our interest. The common interest is the moral interest, and because of that we shall have strength within, and, as we go on we shall receive strength from without.

I do not know how many of you may have noticed a review of a book recently published by a German, Count Pückler, a friend of Ribbentrop, in which he attempts

to estimate the strength of the British Empire. He says this:

". . . . Great Britain's power can be sent into action only for political aims which are ethical in the eyes of the world, aims which can be amply justified on moral grounds. . . . Great Britain is particularly dependent on world opinion in her actions. Certainly, the British Empire is very strong, but it is at the same time very vulnerable. It could never envisage the possibility of waging war against a hostile world. To-day the position is already such that British foreign policy requires clear moral justification, not only in the eyes of the outside world, but also in the eyes of the member countries of the Empire itself. . . . Great Britain's power therefore cannot be used arbitrarily. . . . On the other hand, it follows from this moral check on her foreign policy that no country in the world has anything to fear from her, no matter how strong she may be, providing its own foreign policy is as strictly ethical as Great Britain's is compelled by circumstances to be. . . . With all its riches and all its power the British Empire has determined on a great undertaking. It wishes to make itself the crystallization point of a new and greater Commonwealth of peoples and one in which peace and justice will reign. But in advancing to this undertaking it has left one plank uncovered; it is no longer in a position to resist moral weapons. . . ."

You will note that he suggests that we are handicapped by the obligation to have a moral foreign policy; but he concludes by saying:

" . . . Great Britain desires and must pursue a morally justifiable policy. The country whose policy is more moral than hers will therefore defeat her without even crossing swords—unless she has already become its friend."

If that be the test we cannot now be defeated.

The obligation to have a moral foreign policy, is, in so far as we fulfil it, an obligation to have a policy that fits most with the general good of this world, with the deepest needs of all, friends, neutrals, or enemies. The moral interest is the common interest, and when we side with that we must increase, as the nations which side against it must decrease. We shall never face a policy more moral than that.

And that cause, which France and we share together, and which others yet will see and share, will not only be our strength in the struggle that lies before us, but will be the key to the peace for which we must prepare, a peace that will ensure a common security, by a common loyalty to the interest of all, a peace founded upon the principle that where one is involved all are involved. If we do not aim to get back to that, this war will neither be won nor worth the winning.

A League of Nations to preserve peace must be remade and made real. We must persistently plan how to re-establish it, how to improve its method, how, above all, to insure our loyalty to it. The myth of isolationism, the myth of self-sufficiency, the myth of narrow sovereignty must be seen for what they are, our inveterate enemies. They create, and culminate in, the Hitlerism that we must now destroy. There is an obligation upon every one of us to see this war, its reasons and its consequences, as a whole, to use our minds so that we keep to the point, and, never losing sight of our true cause, study and contrive the conditions of peace.

If we do this, even those of us who are not able to serve at the front can play our part and contribute to the only object that really matters—the ending of international anarchy and the establishment of the reign of law.

One last word. We must keep our minds in trim by constant exercise, or our minds will not help us, and while there must always be restraint, we can only fight and win this war as free men. Our Prime Minister and the Prime Minister of Australia have both emphasized the need for tolerance and moderation, lest in winning we lose the very things for which we are fighting—freedom, and security in difference. Let us beware of the temptations to put upon blacklists, conversational or otherwise, those who have honest beliefs that differ from ours, or those who show any independence of thought. We shall need all the sincere thinking we can muster. Let us guard its freedom.

Indeed, our Prime Minister went further. He made a plea for toleration on behalf of the German people themselves. "No more fatal error could be made" said Mr. King, "with respect to the issue at stake in this great conflict than to believe that it is the German people who have plunged Europe into war". And he made clear in his own words that we are fighting not a people, but an apostasy that is driving them, and from which they too must be delivered.

A Chinese philosopher said long ago: "In a battle, he who has pity conquers". We to-day may say: "Those who fight, and know that they fight in the cause of all men, those whose victory will be freedom for all, friends, neutrals and foes, those who, as they fight, see and plan the peace, will win the war."

Into this tumbled, chaotic world there has appeared at one point of time (in Jesus) that quality of life—absolute chivalry, consistency unwavering, love triumphant over every evil, compassion as wide as the sea, purity as steady as a rock.—Stewart.

Family Prayers for the Week

A request has been received for the reprinting of this series of family prayers which first appeared in the Record when Dr. Scott was Editor. This, we think, is the third printing of these prayers in the Record, a fact which indicates somewhat emphatically that there is a general demand for them, or at least, in the view of some, that they meet a need of family life. The gentleman upon whose request these are now reproduced is but one of a number who have solicited of us this service. His estimate of these prayers is very high for he has ordered at his own expense 200 copies of this number of the Record.

SABBATH MORNING

We thank Thee, our God and Father, for this Thine own Day, "the Sabbath — made for man," for rest of body and of spirit, for fellowship with Thee in Thy Word and worship, and for doing good to others.

We thank Thee for that to which this Day points backward, to a finished Creation "all very good" and to a finished Redemption by a crucified and risen Christ when that good has been marred by sin.

We thank Thee for that to which this Day points forward, eternal rest and peace and joy in Thee.

Help us to keep this Day holy unto Thee, to lay aside our work and care, and to gain from Thy Word, by Thy Spirit, a deeper sense of Thy greatness and goodness, and of the reality of things unseen.

Guide and bless the young to-day and those who teach them of Thee, in the home, the Sunday School or elsewhere.

In the House of God may Christ to-day be lifted up and men drawn to Him.

May the careless heed Thy call to-day. May prodigals return and receive a Father's welcome. May there be joy in heaven over sinners repenting.

Help the missionaries to-day as they tell the heathen of a Saviour from sin, and bring light and hope into dark and hopeless lives.

Help us to-day, as a family, so to live and worship that this Sabbath may leave us better than it found us, more humble, more trustful, more loving, more forgiving, more in harmony with the mind of Jesus.

Bless the children here. May they give their childhood and youth to Thee, to have it made gladder and brighter.

Help us all with true hearts to join in the prayer that Christ taught His disciples:

Our Father which art in Heaven. Hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors. And lead us not into temptation but deliver us from evil. For thine is the kingdom and the power and the glory, for ever. Amen.

SABBATH EVENING

We thank Thee, our Father, for what of good this Sabbath has brought from Thee.

Forgive our misused opportunities of getting and doing good to-day and help us to be more watchful and faithful.

We thank Thee for the strength and courage and hope the Sabbath has brought, for the fuller knowledge of Thy wisdom, power, holiness, justice, goodness and truth; for the new vision of what Christ has done for us and what He would have us be and do for Him.

Bless all that has been done to-day to lead young and old to Christ. Deepen impressions of truth. Strengthen resolves for good. Suffer not the evil one to catch away that which was sown in the heart, but may good seed falling into good soil bring forth fruit unto eternal life.

May the uplift of the day make itself felt through all the week, giving courage and patience and strength; so that each week may be lived on a higher level than that which went before, making life an ever upward progress, in mind and heart, toward Christ, till we "see Him as He is," and are "like Him".

Have mercy upon those who use Thy Day for their own pleasure, and forget Thee and Thy Word and worship. May they see that they are missing the best in life, and dishonoring Thee. May they return and find in Thee the peace which no other can give.

Watch over our home to-night; keep us in safety while we sleep. May we rise the better-fitted by this day of rest and worship for the duties of another week.

And when earth's Sabbaths are past may we all share in the rest Eternal; through Jesus Christ, our Lord and Saviour, our Brother and Friend. Amen.

MONDAY MORNING

For the light of another day, and for keeping in safety and health to begin the work of another week, we give thanks to a Father's love and care.

May the rest and worship, the help and uplift of the Sabbath enable us to do all this week's work better than that of the week which went before.

We pray for health and strength for this week's duties, for patience in its trials, for courage in its disappointments, for grace and strength to meet and overcome its temptations.

May we bring to all that is before us this

week a spirit of humility and trust, of confidence and hope. May we do life's work, not with selfish aim but with love to fellowmen and to Thee.

Keep the young this week from sin. In home and school, at work and play, may their lives be clean and pure and true and right, as Christ would have them be. May they ever remember that His hand is ready to help the humblest who call upon Him.

Remember the young men and women away from home, strangers and lonely in a strange city or a strange land. Keep them from temptation and sin. May they choose companionship that will help them upward. May they turn away from all that would lower their ideals of life.

Help Thy people everywhere to realize their duty to the stranger, and by word and deed to give Christians welcome.

Take us, as a family, under Thy care and keeping through this day. Keep us faithful in all things, to Right and Truth and Thee, for Christ's sake. Amen.

MONDAY EVENING

With the day ended and its work done we bring back to Thee, our Father, the page of life given us this morning to fill.

We bring it with a sense of unworthiness, for it has not been filled as it should have been.

We bring our blurred and blotted page, with its sins of omission and of commisison, knowing that "like as a father pitieth his children so the Lord pitieth"; and remembering Thy promise, "Him that cometh unto Me, I will in no wise cast out." We come pleading not our own goodness but the name and the merits of Jesus Christ.

And as we leave with Thee this page, we pray Thee to keep us safely through the night and give us a new page on the morrow, and help us to make it better and fairer than this one has been.

Help us each day to realize that no page of life can be recalled and written over again, and enable us, with each new page, to follow more closely Jesus Christ, the perfect copy ever set before us.

We pray for all dear to us. Whether near or far away from us, may they keep near to Thee, following Thy guidance, trusting Thy care, kept by Thy power and love.

We pray for all in need. We ask strength for the weak and tempted, comfort for the sad and sorrowing, pardon for the sinning, and we pray that those who are still choosing the road that leads to death may turn and live.

And as we pray help us to be more faithful in seeking to answer our own prayers by doing what we can to bring to all men, everywhere, the Knowledge that alone can give help and healing for human ills, through Jesus Christ our Lord. Amen.

TUESDAY MORNING

We thank Thee, our Father, for the constant, watchful and loving care that has kept us safely through the night and given us another day.

May He who is the Light of the World shine into our hearts, dispelling the darkness, the pride, the envy, the hate, the sin, whatever is not in accord with Himself.

Remember all in special need, the tempted and tried, the poor, the aged, the bereaved and the lonely.

Be with the discouraged and disheartened in life's battles. Help them to realize that through Christ they may come off more than conquerors, and hearing His "Fear not, for I am with thee," may they take heart again.

Strengthen those who are struggling with their craving for strong drink. May they see that only in Thy strength can they overcome, and turn to Thee for help.

Prosper the efforts of those who are seeking to banish the traffic in strong drink and to make our country a safer place for the young, and for any whom drink has already enslaved.

Help us to realize that each one is his brother's keeper, and responsible for permitting any traffic that puts temptation and a snare in that brother's way.

Guide and help all, in every place, who are trying to follow Christ in seeking to help their fellow men.

Enable us all, to-day, to do faithfully and patiently and well what our hands find to do, looking to Thee for wisdom and guidance, and for grace to help in time of need, for Christ's sake. Amen.

TUESDAY EVENING

With the day's work done we turn our thoughts and hearts to Thee, our Father, to hear a message of cheer and help from Thy Word, to offer Thee our thanks and make known our wants.

We thank Thee that none who come to Thee in sincerity are turned empty away, that with Thee is all fulness to satisfy every need of the heart, and that "whosoever will" may find satisfaction and rest.

We pray to-night for the soldiers who years ago braved death for us in battle. May they be as brave in living for truth and right as they were in facing death.

Remember those of them who were wounded and maimed, and unfitted for life's work. May a grateful country realize its duty to care for those who suffered that it might be free.

Help those of them who would not yield to the foe but have yielded to sin, and whose manhood has been wrecked by drunkenness and vice. May they turn to Him who can save even the remnant of a wrecked life, and make it over again in His own likeness.

We pray for all who have, this day, been doing special work for Thee, all home missionaries and deaconesses, all missionaries in the foreign field, all native teachers and preachers and evangelists and Bible-women. May they see that their work is Thy work and cannot fail.

Help the native converts in India and China and Korea in the persecutions that many of them have to endure. May they stand fast in Thy strength, and by Thy grace win the heathen to Thee.

We pray for little children everywhere who are growing up in ignorance and sin. May all who know Thee seek to do more to bring to all the world's children a knowledge of Him who said: "Suffer the little children and forbid them not to come unto Me, for of such is the Kingdom of Heaven."

Lead some of the boys and girls who are learning of Christ in home and Sabbath School and Church to give their young lives to Thee to be ministers and missionaries, messengers of good to others.

Keep us through this night in health and safety and peace, for Jesus' sake. Amen.

WEDNESDAY MORNING

At the beginning of this new day our hearts turn to Thee in thankfulness, Our Father, for Thy care through the night, keeping us safe from ill and harm.

We thank Thee for all Thy goodness in Providence, for health and home and friends, for food and clothing, for strength to do life's work, and for a land of plenty and of peace.

We pray for our country in all her interests; that those who make our laws may seek only the nation's good; that industrial unrest and strife may be stilled, that a spirit of fairness and justice and goodwill may prevail, that wastefulness and folly may cease.

May the rich remember that they are stewards of Thy bounty, and may they be faithful to their trust. May the poor realize that the true riches, which only give real satisfaction, riches of heart and spirit from Thee, are open alike to all.

We thank Thee for the Empire of which we are a part, for her power and her influence for good in the world. We pray that she may continue as in the past, and in ever-growing measure, to stand for freedom and truth and right among the nations.

We pray for our King. May the throne of Britain long abide, established in righteousness, the embodied sovereignty of a free people.

We pray for Princess Elizabeth, that youthful promise may be richly fulfilled in all her after years, and her exalted station be ever an influence for good.

Above all other things we thank Thee for Thy goodness in grace, for this greatest truth, that "God so loved the world that whosoever believeth in Him should not perish but have Everlasting Life," and that "whosoever will" may come to Him and receive that life.

We thank Thee for the Holy Spirit, to enlighten our minds, to renew our wills, to give guidance and strength in all things. May we yield our hearts more fully and completely to His sway, for Christ's sake. Amen.

WEDNESDAY EVENING

Our Father in Heaven, we bring back to Thee the record of this day that Thou gavest us. What has been wrong or wanting in our thoughts, words and work during the day, do Thou forgive. What has been in accord with Thy will do Thou bless.

We pray to-night for a restless world. Help all who are seeking its betterment to realize that it cannot rest until it rests in Thee, and the principles of Thy Kingdom become its law of life.

Give a spirit of fairness and justice to all human brotherhoods, and above and around them may there be the great brotherhood of humanity, the kingdom of God on earth.

We pray for all whose place and working life has special dangers—the sailors in peril at sea or temptation ashore, the miners amid the risks of their calling, the watchmen who guard, day and night, the streets and homes of our cities, the soldiers who defend our land and Empire. Make them strong and brave for right.

We pray for those who are making this world, with its gains and pleasures, their chief aim in life. May they see, ere it be too late, that this world cannot satisfy.

Help us all here before Thee to choose the better part which can never be taken away from us. To Thy care we would commit ourselves for the night, for in Thy keeping all is well; and all we ask is through Jesus Christ our Lord and Saviour. Amen.

THURSDAY MORNING

"Thy mercies," O God, "are new every morning . . . Great is Thy faithfulness." May our gratitude for mercies be ever new and our faithfulness be more like Thine.

We pray for those to whom the morning brings no comfort or cheer, for the sick in their homes and in hospitals, that they may have patience to bear their sickness, and may be raised up to health again.

Be near to any with whom the sickness is unto death. Give them comfort and peace in assurance that Thou are with them, and the good hope of a life where death comes no more.

We pray for those who are sick in mind, bereft of reason. Bless all efforts to bring them health again.

Give strength and wisdom and skill to the

doctors and nurses who care for the sick, doing the work which filled so much of Christ's life on earth.

We thank Thee for these ministries of mercy, for all their faithful and self-denying service, and for the increasing measure in which they are able to relieve human suffering and lessen earth's burden of pain. May they have much of the Spirit of Christ in doing His work.

We pray for those who are sick in soul. May they come to the Great Physician, and find that there is no case beyond His power, that earth hath no wound that heaven cannot heal, nor sin nor sorrow that heaven cannot cure.

Help Thy people everywhere to realize that their mission in life, as followers of Christ, is to do the work He came to do, "to heal the broken-hearted, to give recovery of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

Keep us each one to-day as we go to the day's work. May Christ be with us, and in all that we think and say and do may we have strength to follow Him, for His name's sake. Amen.

THURSDAY EVENING

We thank Thee, our Father, that to-day Thou hast not left us to ourselves but hast watched over us with ceaseless care and changeless love.

Forgive wherein we have failed to follow the voice of conscience and the guidance of Thy Word. Forgive where Thou hast seen in us the thought or word or deed that did not honor Thee.

Remember the children in this home. Spare them in health and strength of body and soundness of mind and earnestness of spirit to live their lives to Thee. May Jesus Christ be their Saviour and Friend, their example, their strength, their hope. May their lives be guided by heavenly wisdom into paths of pleasantness and peace.

We pray for the young everywhere. May home life have in it a place for Thee, and may Thy worship have its daily place in the home. May parents, by teaching and example, lead the young to obey and follow Thee. We pray for all teachers. May they be learners of Thee. Help them to see how much of the world's future is in their hands, and may all they say and do help to direct the young in the right way.

Remember in mercy the aged. As they see the nearing change, may they cling the more closely to Christ and rest more completely in Him. May life's evening be calm and peaceful, free from pain of body or anxiety of mind. Help them to say—"Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with Me." And all that we ask is in the name of our Lord and Saviour, Jesus Christ. Amen.

FRIDAY MORNING

Our Father in Heaven, changeless and eternal in Thy wisdom and power and holiness and in Thy compassion and love, we come to Thee as we face the duties of another day, to gain a fresh vision of Thee.

Help us to see more clearly Thy view of the values of life, to see as Thou seest, the real and the shadow, the things that are passing and the things that abide, and to measure their worth as in Thy sight.

Enable us, while engaged with the things that are seen and temporal, to see, rising above and beyond them, the spiritual and eternal, and in the light of that eternal may all our work be done.

We pray that things eternal may fill a larger place in the world's outlook and aim and work. Help all to see that the gain of things which are seen is not life's greatest good, that the chief end of man is to glorify God and enjoy Him forever.

To Thy guiding care and helping hand we commit ourselves for the day through Jesus Christ our Lord. Amen.

FRIDAY EVENING

We come in this evening hour, our Father, to thank Thee that if we have forgotten Thee to-day, Thou hast not forgotten us, but hast cared for and guided us all the way.

If the world and its work have filled too large a place in our hearts to-day, and have shut out thought of Thee, do Thou forgive.

We thank Thee that Thou dost not deal with our forgetfulness as we deserve, but dost meet with a Father's welcome the first desire to return.

We pray for those who have long wandered from Thee. Help them to see that the hunger of their hearts can never be satisfied away from Thee, and to realize the love with which Thou are calling: "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

We pray for all those who are seeking to win back the wanderers to Thee. Give them to know how great is Thy compassion, that no life is hopeless, that no one has strayed so far from Thee but that he may return, that Thou art "able to save unto the uttermost," "not willing that any should perish."

We thank Thee anew for Thine infinite Love, and especially for its manifestation in Christ, who bare our sins in His own body on the tree, dying that we might live.

We thank Thee that He is the same, yesterday, to-day and forever, that He ever liveth to make intercession, and in shelter of that unchanging Love we lie down to-night to rest, knowing that sleeping or waking, living or dying, we have in Him life for evermore. Amen.

SATURDAY MORNING

We thank Thee, our Father, that Thou hast brought us in peace and safety to the last day of the week. Help us to make it a better day than those which have gone before. May each succeeding day and week leave us "Nearer to Thee" in heart and life.

We pray for those whose days and weeks have not been leading upward, who do not heed Thy call or follow Thy beckoning hand, who are not making the best of life. May they turn to Thee and give to Thy keeping what of life remains to them.

Be near to any who, with long-continued failure, are losing heart, and help them to realize Thy power to save all who come unto Thee; that though it be the eleventh hour of life's brief day, and so much of life has been wasted beyond recall they may, by Thy grace, do better with what remains.

We thank Thee that as "long as life its term extends, hope's blessed dominion never ends," that "while the lamp holds on to burn, the greatest sinner may return."

To Thy guidance and grace we commit us through the day, assured that in Thy keeping all is well, that He who withheld not His own Son but delivered Him up for us all, will also with Him freely give us all things. Amen.

SATURDAY EVENING

Abide with us, our Father, for it is toward evening, and the day and the week are far spent.

Forgive the things of this day and week that have not been pleasing to Thee. Forgive the level on which the week-end finds us when it should have been a higher one.

We pray for a world with a week more of sinning and sorrowing in the past. May those who have a part in guiding and shaping the world's destinies turn more to Thee for help.

We pray for the Church of Christ, purchased with His own blood. Make her more worthy the price that was paid, more like Him who paid that price. May she show in her life and work more of His spirit of sacrifice for others.

May the young hear the voice of Jesus, "Suffer little children to come unto Me." May the strong give their strength to His service and the aged give anew their declining years.

Keep us in safety and peace through this night, and raise us up on the morrow to a new Sabbath, with its tidings of great joy to all people.

Help us through the coming weeks and Sabbaths, whether they be few or many, to run well the race that is set before us, looking unto Jesus the Author and Finisher of our faith, who for the joy that was set before Him endured the Cross, despising the shame, and from that joy eternal bids us follow in His footsteps till we too share His joy.

This we ask in the name and for the sake of Him who has taught us when we pray to say:—Our Father which art in Heaven. Hallowed be Thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors, and lead us not into temptation but deliver us from evil. For thine is the kingdom and the power and the glory forever. Amen.

NOTES ON THE ABOVE PRAYERS

1. Two prayers are given for each day, because, wherever possible, all families should have a definite place for God at the beginning and ending of the day, preferably when all are gathered at the morning and evening meal.

Some of the family, with either father or mother, or both, can be present, and it is a very small acknowledgment of the loving care that provides all life's good, to give a few moments, morning and evening, in thanks for that good, and for those moments both parents are responsible.

2. There is no passage of Scripture given to be read with the prayer; because each family can select its own Scripture, or read in regular course, thus gaining a wider and fuller knowledge of the Word of God.

3. Prayers are only given for one week, to be used over again each succeeding week; because these can cover all the subjects that might fitly be included in family worship, and it does not seem necessary to multiply them merely to have a slightly different form of words asking for the same things.

Further, written prayers should not be a permanent substitute for personal prayers, but simply a help to beginners. If there be a new prayer for each day for a long period, they never become familiar and must always be read.

But if the same are used every week, they grow into memory, and soon, almost unconsciously, they may be used without the book, just as is the Lord's Prayer. Then, as one gains confidence, sentences can be omitted or added or changed, until in a short time the prayer becomes one's own, spoken wholly in one's words, and all aids are laid aside.

IMPORTANCE OF FAMILY WORSHIP

The importance of family worship for the young none can measure. It is not fair to them to deprive them of what is best in life, and the best for them that any parent can do is to keep daily and definitely before them Jesus Christ and His Word, and to shape their ideals of life after that Word.

Neither can any one measure the value of family worship to the Church and to the

world. There is no one thing within human power that could so greatly change the aspect of the world in a generation. The world of to-morrow is in the hands of the parents of to-day. God will be in that world of to-morrow or shut out of it as He is given place in the families of to-day or shut out of them.

Of all Christ's helpers and workers in the Church to-day, missionaries, ministers, elders, deaconesses, office-bearers and members all the "reliables" in all lines of work, the great majority have been reared in homes that had a family altar, a daily, definite place for God, and very few of them in homes where He had no place or welcome.

And if the Church of to-morrow is to be a living Church, with living men and women to carry on her work, she can only attain to it as the children of to-day are trained, in their family life, to give God His place.—E.S.

SYNODS

The Maritime Provinces

The Presbyterian Church, Sydney, N.S., October, 3-5, 1939.

THE retiring Moderator, Rev. C. J. St. Clair Jeans, was succeeded by Rev. Dr. C. M. Kerr of St. David's, Halifax, who was elected by acclamation. The following new members were introduced to the Synod, Rev.'s Donald MacMillan, Robert U. McLean, Alliston MacLean, James A. MacGowan, T. W. Goodwill and James MacNeil. Rev. Gordon R. Taylor, whose appointment to Fredericton was pending, was introduced. In the absence of the Mayor, Mr. Geo. Slaven, who was on military duty, Mr. D. Jack MacLean welcomed the Synod and assured the members that all the privileges of the city of Sydney were at their disposal.

Tribute was paid to the memory of two ministers who died during the past year, Rev. F. W. Tingley and Rev. H. Wilson Sieber. Sympathy was expressed for Rev. C. E. Hayward of Dalhousie, N.B., and Rev. C. H. Kennedy of Stellarton, N.S., in their sickness, with His Honor Lt. Governor MacLaren of New Brunswick, the victim of a motor car accident, and with Hon. E. M. Macdonald of Pictou, N.S., confined to his home.

At the opening session the Moderator of the General Assembly, Rev. Dr. Stuart C. Parker, was escorted to the platform and cordially welcomed by Dr. Kerr. Dr. Parker responded with a brief address.

The Clerk, Rev. Dr. Frank Baird, in his report gave a statistical summary as follows:

Ministers, 92; Membership, 19,933, a gain of 599; Missionary Contributions, $22,943, a gain of $208.

In every year the Synod has shown a gain in membership, this year having the largest increase. In the fourteen years since 1925 the gain has been 3,131 and this is significant in view of the fact that population is practically stationary. The contributions to the Budget amounted to $22,943 and grants from the Board of Missions for Home Missions totalled $14,087.

Fraternal greetings from the Church of England were conveyed by Rev. Archdeacon Arnold speaking for His Grace, the Archbishop of Nova Scotia, Rev. John Hackenly, D.D.

In the absence of the Secretary of the Bible Society, Mr. McKim, the Moderator reported for that body, Rev. C. J. St. Clair Jeans meanwhile occupying the chair. Dr. Kerr presented an admirable review of the work of the organization, following which the Synod expressed its gratification.

Delegates from the Coverdale Home, Dr. Prince, Professor of King's College, Halifax, and Rev. W. D. Wilson of the Industrial School for Boys, Halifax, were heard on behalf of the Interprovincial Home for Young Women situated at Coverdale, N.B., urging the Synod to co-operate in the government and support of that institution. The Synod approved the appointment of representatives to this Board and in terms of chapter 56 of the Acts of the Province of New Brunswick, 1937, section 3, sub-section 3, it was agreed to request the General Board of Missions to appoint the representatives of the Synod on the Board of Governors. The Moderator and Clerk of the Synod were chosen a committee to suggest suitable names to the General Board of Missions.

The report on estates was presented by Rev. M. D. Kennedy and at a later sederunt a special committee reported upon this matter:

1. That the Sarah Hosford Bequest of $94.60 received on November 30th, 1937, has come regularly into the general fund of the Synod.

2. That according to the will of Lady Sarah Smith the amount of the bequest has been invested in a bond which is earmarked for the support of the minister of the Dorchester congregation according to the terms of the will.

3. That under the authority of Synod, 1931, a part of the E. Cumminger bequest was used toward the payment of costs of the Newcastle case.

4. That the legacy of $1157.64 was paid to the Treasurer of the Synod from the Nancy Ouderkirk Estate, half of which was to be used for Foreign Misions, Eastern Division, and half for Home Missions, Eastern Division.

Recommendations

1. That in view of the fact that the last-named fund was placed in the general Synod account, and that there is now no

definite Foreign work under the care of the Synod, that the amount specified for Foreign Missions be left in the general account of the Synod, and that an amount of $579.82, or the portion left for Home Mission Work be set aside as a Fund to be used at the discretion of the Synod of Home Mission Work within the bounds of the Synod.

2. That separate accounts be established for each of the funds and that the amounts be vested in three trustees, which trustees are to consist of the Moderator, immediate-past Moderator, and the Clerk of Synod.

3. That no payments be made from these funds unless authorized by the Synod, and that no checks be issued against any of the funds unless signed by two trustees.

4. It is further recommended that such investments of any of the Trust Funds that are not now investments authorized by the "Trustee Acts" be sold by the trustees at a time that they deem expedient, and the amounts re-invested in authorized Trustee funds.

With respect to the Bingham Estate the following resolution was adopted:

> That the Synod approve of the request of the Presbytery of Saint John for the payment of amounts due from Toronto to the Treasurer of the Synod from the Bingham Estate for use in the Province of New Brunswick as agreed at the General Assembly of 1934.

The formation of the new Presbytery of Newfoundland received consideration. This has already been reported in the columns of the Record. The bounds of the Presbytery are to include Newfoundland-Labrador, as well as Newfoundland proper.

The resolution on war was presented to the Synod by Rev. C. J. St. Clair Jeans and appeared in the November Record. The minutes make special reference to the "eloquent and moving spech by Hon. Senator William Duff of Lunenburg" and state that the resolution was "unanimously adopted with much enthusiasm by a standing vote".

Care for the soldiers was evinced when the Moderator and other ministers requested that names of soldiers should be sent to ministers in training centres so that they might be visited and ministered to by the Church as fully as possible.

The report of S.S. and Y.P.S. was presented by Rev. Q. A. McDowell and the Synod accepted the following recommendations:

Record appreciation of the faithful services of all workers in the Sabbath Schools; commend the lesson helps, illustrated papers and other Sabbath School supplies provided by Presbyterian Publications; urge ministers personally to supervise the pre-Synodical Conference extending over a few days to be held as early as possible in the year for the executives and workers of the Y.P.S. and Presbyterial Unions and for officers and teachers of the Sunday Schools, under the direction of the Synod's Committee; commend the holding of Summer Bible Schools wherever possible.

Wednesday evening was set apart wholly to hearing the Moderator of the General Assembly, Rev. Dr. Stuart C. Parker. Concerning his message the minutes state "that the Moderator gave a remarkable and soul-stirring address, the central theme of which was the mobilization of the Church to face the task and assume the spiritual duties imposed by the unusual times and the strange and appalling events of to-day. Dr. Parker spoke for fifty-five minutes, and so deeply moving and so profoundly impressive was his address that, when he had concluded, though a docket of business had been planned to follow it, the Moderator, after constituting the Synod, intimated that he felt it would be an anti-climax to proceed with the docket, and, sensing the feeling of the Synod correctly, decided to bring the session to a close, which he did, assuming that the address of Dr. Parker merited this tribute and that the Synod should now close without the deeply moving impression which had been made being in any way dissipated or effaced."

At the morning sederunt of the fifth, devotional exercises were conducted in Gaelic, those participating being Rev. A. D. MacKinnon, who presided, with elders, Neil D. Carmichael and Norman MacDonald, and precentors, Rev. D. J. Gillies, North Shore; Mr. A. A. MacDonald, Hillside, Mira; and Neil L. Gillis, Orangedale.

A discussion of the work at Fontenelle resulted in the following resolution:

That this Synod approve the action of the Presbytery of Miramichi in undertaking the work at Fontenelle, and that the churches within the bounds of Synod be requested to make contributions toward the erection and completion of a suitable church building, the cost not to exceed $6,000, and that the funds be remitted to the Treasurer named by the local Presbytery, Mr. T. W. Faulkes, 12 Miller St., Campbellton, N.B., and

That this Synod ask the Board of Missions to give such helpful consideration to the efforts of the Presbytery of Miramichi to erect a church at Fontenelle as in its power.

Interest was shown in the report on Home Missions which was presented by the Convener, Rev. G. S. Mitchell. This was followed by a number of brief addresses by men representative of the various Presbyteries.

Then followed, as arranged, a fifteen-minute period of intercession on behalf of our cause and country in the war, led by Rev. W. J. Britton.

The Synod had the privilege of welcoming His Worship Mayor Geo. Slaven who had been unable to attend at the opening on account of military duties. His worship expressed much satisfaction over the attitude of the Synod toward the great military struggle in which our country is now involved. He deplored war but agreed with the Synod that this was a just and necessary occasion and called for the utmost effort on the part of all good citizens.

Rev. G. M. Dix, one of the Governors of the Maritime Home for Girls at Truro, reported his attendance with Mr. Don F. Fraser, Sheriff MacVicar and Miss Isabella McCulloch at the annual meeting of the Board in January.

Rev. G. Carlyle Webster, Convener of the Budget Committee reported recommending acceptance of the Assembly's allocation of $38,000 to be divided among the Presbyteries as follows:

Newfoundland, $2,200; Cape Breton, $6,300; Pictou, $11,450; Halifax and Lunenburg, $5,515; Saint John, $3,515; Miramichi, $1,660; P. E. Island, $5,000.

For the committee on Law and Legislation Sheriff MacVicar reported that but one legal case was pending, the estate of J. Hamilton Morris of Canard, N.S. The case was referred to the care of the committee in consultation with the Synod's solicitor.

The committee on finance reported the books to be correctly kept and duly certified by the auditors. The balance in last year's current account is $124.44 and the capital account $531.55. The Synod adopted the recommendation that the Treasurer keep separate cash books as well as separate bank books for current and capital funds.

Following the historical report presented by Rev. Charles Foote it was agreed that Mr. Foote be authorized to confer with the Historical Society of Nova Scotia and independently, or in conjunction with that body, endeavor to raise funds to restore the inscription on the tomb of Rev. James Murdoch, the first permanent minister in Nova Scotia.

The Synod voted to comply with the request of the Maritime Religious Education Council to be represented on the Girls' Work Board by two of its members, provided no financial obligation should rest on the Synod as such. The matter of choosing these members was referred to Rev. C. J. St. Clair Jeans.

Upon suggestion of the Clerk, Dr. Baird, a resolution was passed commending to the Synod's constituency The Presbyterian Witness.

With the usual devotions the Synod was brought to a close, the place of next meeting to be Summerside, P.E.I. and the date on the first Tuesday in October, 1940.

British Columbia

The Synod met in Central Church, Vancouver, from the 10th to the 12th of October.

In reporting his activity as Moderator, Rev. F. G. St. Denis among other matters expressed his delight at being afforded the opportunity as Moderator of Synod of meeting Their Majesties, King George and Queen Elizabeth. Upon the call for the election of a Moderator Rev. J. Hyde was chosen.

At the morning session of the 11th following the Communion Service, the report of the Budget and Stewardship Committee was presented by Mr. C. H. Gordon. The Synod accepted the Assembly's allocation of $12,300 and apportioned to Presbyteries as follows:

Kootenay $600; Westminster $9,200; Victoria $2,500.

Rev. A. C. Wishart, Convener, laid before the Synod the report of the Mission Committee. The Synod in adopting the report laid stress upon the necessity of Presbyterial visitation of every aid-receiving congregation with a view to emphasizing their obligations to the Budget and the every-person canvass, and upon systematic instruction in missions as essential to adequate Budget giving. It referred the question of ordained ministers serving on student mission fields to the various Presbyteries, and approved an overture to the General Assembly praying that suitable action be taken to remove the hardships under which ordained missionaries are laboring.

The report of the Pension Committee was presented by Rev. D. M. Sutherland, Convener, and was adopted without special recommendation.

The Provincial Women's Missionary Society report was given by Mrs. W. G. Gourlie in the absence of the President. By resolution Mrs. Gourlie was thanked for her address and congratulated on the achievements of the organization.

Sabbath School and Young People's Societies' work was presented by the Convener, Rev. H. Lennox, and was supplemented by addresses by the conveners of Presbyteries. In adopting the report the Synod expressed appreciation of the service rendered by workers in the Sabbath Schools and Y.P.S., and instructed ministers to supervise the annual reports, urged that all concerned make 1940 a banner year for the Sabbath Schools under the Ten-one-three plan; commended communicant classes and the Boys Brigade program for teenage boys, instruction in missions in every Sabbath School and Young People's Society coupled with the weekly or monthly offering for the Budget; lamented the lack of provision for religious instruction in public schools; extolled the work of Miss Blyth, deaconess at large, and expressed thanks to

the Board of S.S. and Y.P.S. and to the W.M.S. for placing the services of Miss Blyth at the disposal of the Synod; urged earnest effort to enlist candidates for the ministry and expressed sincere regret over the retirement of the General Secretary of the Board of S.S. and Y.P.S., Rev. Dr. W. M. Kannawin, with appreciation of his years of successful labor in the interests of the work; approved the organization of a Provincial Presbyterian Young People's Association.

A resolution was adopted respectfully recommending to the General Board of Missions that "grants be paid at a regular and stated time each quarter, and Presbyteries and missionaries be notified accordingly", and protesting against the reduction of $50 in grants to all ministers receiving the minimum salary. This was directed to be forwarded to the General Assembly in the form of an overture.

The public meeting was held on the evening of Wednesday the 11th. After devotions the Moderator introduced Rev. J. B. Skene, Clerk of the Presbytery of Toronto, now supplying Central Church, who delivered an inspiring address on The Causes of the Drift from the Church and the Remedy. The Moderator thanked Mr. Skene for his address and also the choir of Kerrisdale Church for their contribution to the devotional services.

The Synod received representatives of various bodies, Rev. E. B. Paul from the General Ministerial Association, Vancouver, Rev. Dr. S. S. Osterhout, and Rev. W. Deans, President and Secretary of the B.C. Conference of the United Church of Canada.

The report of the Treasurer showed receipts amounting to $305.57 and disbursements $232.90, leaving a balance on hand of $72.67.

Other resolutions adopted are:

1. The Synod of British Columbia of The Presbyterian Church in Canada, reaffirm their loyalty and affection to Their Majesties, George VI and Queen Elizabeth, and their unwavering determination to support Their Majesties' Government in the defence of the Empire and the furtherance of every righteous means thereto; and pray for the guidance and protection of Almighty God till the present war, so reluctantly entered into, terminates in a victory for righteousness and to the Glory of God.

2. That we deplore that the world has been plunged into the horrors of war, and is seeking to settle its disputes by the use of force, but we believe that it is the primary duty of the Church to testify to the realty and efficiency of spiritual and unseen forces and we reaffirm our conviction that the only solution of the world's problems is to be found in the acceptance of the Gospel of Jesus Christ.

The Synod in due form adjourned to meet in St. Andrew's Church, Victoria, on the 2nd Tuesday of October, 1940.

Saskatchewan

St. Paul's Church, Prince Albert, was the place of meeting for this Synod and the time was October 17-19. The Moderator Rev. A. Roskamp, who is the minister of St. Paul's, conducted public worship and preached from Psalm 110:2-3. He then extended to the members of Synod a hearty welcome to the church and to the homes of the people, and gave a summary of his activities as Moderator with special mention of his attendance upon a reception to Their Majesties, the King and Queen.

The election of Moderator resulted in placing in the chair Rev. Thomas Murphy of St. Andrew's Church, North Battleford. Mr. Murphy being Clerk of Synod, it was necessary to provide a substitute and Rev. John Brent was chosen. Before adjournment a welcome was extended to Rev. E. A. Thomson, Convener of the Board of S.S. and Y.P.S., to Miss Violet Tennant, Girls' Work Secretary, and to Miss Mary Sherrick, missionary in India.

At the meeting next day, following the Communion Service, a welcome was extended by the Moderator to Rev. Donald Munro, the senior member of the Synod, a worthy veteran in the service of the Church in the West.

To meet the requirements of the work in the Presbytery of Moose Jaw the Synod appointed Rev. H. R. Horne and Rev. S. Farley as assessors to the Presbytery for such time as necessary to secure the required number of resident ministers.

Upon the reception of the Budget report presented by Rev. W. G. Brown it was agreed to accept the allocation of $8,000 to be distributed to the various Presbyteries thus:

Regina, $3500; Saskatoon $2100; Moose Jaw $1200; Prince Albert $1200.

The report on S.S. and Y.P.S. work provided the opportunity for the Synod to hear Rev. E. A. Thomson, Convener of the General Assembly's Board who gave a very comprehensive and absorbing account of the general work. Consideration of the recommendations led the Synod to counsel extension of S.S. work on the Ten-One-Three plan, and greater efficiency both in Sunday Schools and Teachers' Training Classes; to commend communicant classes, week-day classes in public schools for Bible study, and the annual Young People's School; to require accuracy in and prompt forwarding of reports to Presbytery Conveners and that they in turn report fully to the Synod Convener; to insist strongly upon intensive study of missions, and to encourage the establishing of a Home Department in every congregation to reach isolated families.

With unanimity and enthusiasm the Synod adopted a resolution of loyalty:

That this Synod being profoundly conscious that Christian and patriotic duty coincide in the present deplorable conflict. . . .

It is therefore resolved that the Synod place on record its approval of the action of the Government of Canada in the present grave crisis and its firm resolve to defend the rights of democracy against the totalitarian system now threatening the peace of the world.

This Synod therefore pledges its loyal support to the Government in this sacrificial effort and prays that God may so guide our leaders that through the medium of equal sacrifice all citizens shall share in the responsibility for the establishment of lasting peace on the foundation of righteousness.

The evening meeting of a public character was devoted to hearing messages from Miss Violet Tennant, Secretary of Girls' Work, upon Impressions of Madras, Rev. E. A. Thomson, Convener of General Board of S.S. and Y.P.S. on the work of the Board, and Miss Mary Sherrick missionary from India, now on furlough, who spoke on her work there. These addresses are reported as being of a very high order and were much appreciated.

A hearty welcome was extended by the Moderator to two new members, Rev. K. M. Glazier of Tisdale and Rev. W. J. McKeown of Melfort, both recently inducted. They were introduced by Rev. R. G. McKay.

Rev. C. Younger Lewis gave a short oral report on the Pension Fund, strongly recommending it to the attention of the younger ministers. At a later sederunt, as anticipated by the discussion of the Pension Fund, the following resolution was adopted:

Inasmuch as the Pension Board is a board of the General Assembly and its officers subject to the jurisdiction of the Assembly, this Synod hereby represents to the General Assembly its judgment that the remuneration, if any, paid to the officers of the Pension Board, should be by resolution adopted on the floor of the Assembly.

In presenting the report on Budget and Stewardship, Rev. W. G. Brown stated that contributions so far reported showed a marked decline from last year.

The Synod recommended that the Budget Convener in each Presbytery in presenting the claims of the missionary work of the Church should arrange for sectional meetings of the men in each Presbytery, and should provide, if possible, for the presentation of the cause to the several congregations by laymen who have attended the sectional meetings; that an educational effort should precede the every-member canvass and that in that canvass an effort be made to increase the number of contributors to missions.

A lengthy series of recommendations was adopted following the mission report presented by Rev. G. S. Baulch:

That the Secretary of the General Board of Missions meet with the student body of our theological colleges both in the spring and in the fall to lay before them the work of the Church in the West, and in this Synod in particular, with an appeal for service; that in view of the requirements of the West for experienced and trained students, the General Board of Missions be asked to give it prior claim to the services of at least five theological students for the summer of 1940; that monthly report forms be provided for student mission fields; that the Presbytery of Saskatoon be the last to meet in the spring in order that the Synod's Mission Committee may meet in the same place; that the Presbytery of Prince Albert be instructed to make a visitation of the work on the Mistawasis Reserve and report to the Synod's Convener; that Presbyteries be instructed to control week-end supply by students attending the university as provided in the Home Mission regulations; that Presbyteries give special attention to the study of charges within their bounds wherein difficult circumstances prevail, and special needs are apparent; that Presbyteries be instructed to co-operate with the Synod's Mission Committee in a thorough review of all work within the bounds of the Synod, Presbyteries to share in the expense; that the Sub-Executive for Home Missions of the General Board of Missions be requested to provide through the Secretary of the General Board for a course on Practical Conduct on the mission fields for all students looking forward to that service; that Presbyteries arrange for the visitation of fields not served in the winter, including the conduct of special services, the visitations to be made prior to the regular meetings of Presbytery in February of next year.

In connection with the recommendation affecting Mistawasis the court was pleased to hear from Mr. W. W. Moore and Mr. William Bird.

A report by Miss Louise Reith of survey work in the southern Presbyteries was presented by Rev. H. R. Horne for the special committee appointed to co-operate with the W.M.S. in this particular.

Following this it was agreed that Synod do its utmost to see that a deaconess is appointed in every Presbytery; that such deaconess shall work under direction of a joint committee of the Presbytery in each case and the W.M.S. Presbyterial; that the Joint Committee of Synod and W.M.S. Presbyterial appointed in 1937 be continued with a view to perfecting plans; it was agreed that these recommendations be referred to the Annual Meeting of the Synod's

Committee on Missions and that representatives from the W.M.S. be invited to attend.

The Committee on Church Life and Work reported through Rev. Ronald Rowat and in its recommendation emphasized the value of an annual synodical conference, the importance of profitable reading, of prayer, and of evangelistic services in the life of the individual and the Church, of sound theological education and exemplary life in the case of students, and of care in the selection of commissioners to the General Assembly.

Sundry Resolutions

Radio Broadcasts: It was resolved that the Synod's Committee on Church Life and Work and Evangelism petition the General Assembly's Committee that it arrange to have a Dominion-wide broadcast from a suitable centre in the Synod with the Moderator delivering the message and the minister of the church concerned conducting the service.

Veterans: That the Synod place on record its profound appreciation of the long and notable service of four veterans still living within the bounds, Mrs. J. W. Moore of Mistawasis, Rev. Donald Munro of North Battleford, Rev. D. G. Cameron of Swift Current and Rev. J. C. Madill.

Scholarships: That the Synod represent to the Board of Education the importance of making available for the students in straightened circumstances in the University of Saskatchewan some of the scholarships now being distributed to students in the Universities of McGill and Toronto, or of providing additional scholarships for these western men.

Sympathy: A sad event, the death of Mr. Gordon William Brant, son of Rev. William and Mrs. Brant, who fell in the service of the Royal Air Force, led the Synod to express sympathy with Mr. and Mrs. Brant in their heavy loss and to commend them to the comfort which God alone can supply and to express the confidence that the high and honorable service in which their son met his death will be a source of abiding satisfaction.

The business having been concluded, the Synod adjourned to meet in First Church, Regina, on the third Monday of October, 1940, at 8 o'clock in the evening.

THE SUSTENTATION PLAN

"MORE than ever I am convinced", writes Rev. Dr. Inkster from Wellington, New Zealand, "that the change from augmentation to sustentation must be brought about". Presumably, the optimism of the Convener of the Committee on Sustentation is a consequence of his conversations with leaders in a branch of Presbyterianism where the sustentation plan is actually in operation. Yet doubt exists in many quarters still as to the advisability of making such a change in our Church in Canada. For that reason, it was recommended at the last Assembly that further information should be given, and that is the purpose of this article.

One of the big problems facing us as a Church is that of unity. There is a disposition on the part of congregations to think that the work begins and ends in the local sphere. This is not merely an attitude on the part of the man in the pew, but also amongst the ministry. We need to recognize the fact that the Presbyterian Church is a brotherhood, where all the members in all the congregations realize their responsibility to help one another in a common task for the furthering of the kingdom of Christ. The ministers, too, are members of this fellowship, and therefore owe a debt to each other to help one another. In the former case, the raising of the Budget is the problem; in the latter, the Sustentation Plan provides a method for the realization of such a relationship, and when we see in this plan how congregations have also a part to play, the dream of a loyal, united Christian fellowship becomes possible of realization.

Now, the question has been asked: How will such a change affect mssionary augmentation? Well, the funds now forming a part of the Budget allocation to Home Missions would be released for the Sustentation Fund. This would mean that congregations now receiving augmentation would come under a new classification as aid-receiving congregations. If the minimum stipend were fixed at $1,500, then the Sustentation Fund would make up the amount necessary over and above the contribution made by the congregation, and, instead of receiving a grant as now, the minister would receive his total stipend from the fund. On the other hand, the amount given to the Budget for Home Missions from a congregation would be less, since missionary activity would be limited to actual missions, and missionary expansion within the Dominion. Thus the burden on any congregation would not be increased, as a consequence of the Sustentation Plan.

One thing very necessary, too, within our Church is more sympathetic and helpful supervision of congregations. In some cases, there is a lack of executive ability; in others an unconscious ignorance of Presbyterian ways and means. One thing provided in the sustentation plan is that, before a call is sustained, a comprehensive schedule must be filled out by the local congregation, showing the exact state of the congregation financially. In the case of aid-receiving congregations, a statement of estimated annual income and expenditure is required in detail; in the case of aid-giving congregations, the requirements are not as comprehensive, but at least a statement of debt outstanding and the amount of aid

that may be expected for the help of congregations needing aid is required. A schedule of amounts graduated according to the ability to give accompanies the form. For our own purposes, it would be necessary to have such amounts computed actuarily; though, in general, the principle laid down is to increase the amount of aid sought according to the ability of the congregation to give. Thus the congregations with more means help those with less, unable to pay the minimum.

Of course, there is a belief in some quarters that such a change would mean an invasion of the rights of congregations to control their own affairs. Such a position, of course, is an echo of congregationalism. Presbyterianism is a democracy, true, but it is a representative democracy, not a direct type. In the Presbyterian Church wherever it exists, congregations administer their own affairs, but yet are subject to the oversight of Presbytery. In the same sense, ministers are appointed by Presbytery, and their work is under the supervision of Presbytery. This is fundamental in our Church; and, in the course of its history, has been found a wise provision. As a matter of fact, there is nothing involved in the Sustentation Plan that in any way controverts the present status quo. The rights of Presbytery are exactly the same, possibly carried out more efficiently; the rights of congregations remain as before, possibly better recognized.

Of course, no one expects such a change to be effected in a short time. In the Presbyterian Church of England, the process of education extended over twenty years. That may well be our necessity. In the face of the more necessitous problems facing us, it may be well to content ourselves with the dissemination of information. Nevertheless, the change contemplated is one that should have the unprejudiced consideration of every member of the Church, for its future well-being is wrapped up a deeper recognition of the fellowship of Christ in its ministry and membership as a testimony of its sincerity before the world.

A. J. Barr, Secretary,
Assembly's Committee on Sustentation.

BOOKS

Christian and Soldier

By T. Christie Innes, M.A., published by Thomas Nelson & Sons, Limited, Toronto. Price 20c.

A sounder treatise than this we have not read, nor one which more powerfully appeals to us. It is an affirmative answer to the question whether a Christian should bear arms in time of war, and it is pithily expressed in Luther's great saying, So help us, God, we can no other.

How I Know God Answers Prayer

By Rosalind Goforth. Published by Zondervan Publishing House, Grand Rapids, Mich. Price 65c.

The author is Rosalind Goforth, the widow of our great missionary Rev. Dr. Jonathan Goforth, who has already written Goforth of China, the record of her husband's great missionary career; and this book comes from the "abundance of the heart" for back of it is an experience of forty years of missionary service. It is the unveiling of a life of amazing experiences but which, as the author says, are not more wonderful than multitudes the world over could relate. To us one chapter, Our Deliverance from the Boxers, is of enthralling interest, for it is a story of awful peril and timely deliverance by the hand of God. This book is fairly well known to our Church but merits still wider circulation.

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Memories of Blinkbonnie

By Rev. William Allan, published by Thomas Nelson & Sons Limited. Price $1.00.

Blinkbonnie represents a place, but not one to be found on the map. It was to the author like Thrums to J. M. Barrie, his birthplace, but unknown to others by that name. Blinkbonnie as a name therefore is fictitious but the place is real. The name has given piquancy to Mr. Allan's musings and is a winsome title for the book. Rev. William Allan, a victim of the Athenia outrage, had aroused by radio an extraordinary range and degree of interest and exerted a wide and strong influence. The author, his son and collaborator, includes in addition to the musings a memoir and various tributes to his father. This book is assured of a hearty welcome both for its content and the name it bears and will be prized as a presentation volume.

* * *

The Challenge of Calamity
A Study of the Book of Job

By S. Nowell-Rostron, M.A., published by R. T. S. Lutterworth Press, London, Eng. Price 7/6 net.

The author disclaims as his purpose in writing on the book of Job "to add to the numerous and excellent commentaries on the book." It is issued at a time when the state of human affairs generally, and in particular the calamity of war make it an inviting study. The author confesses that, amid the constant and exacting demands of many parochial and other duties, it has been a spiritual refreshment to turn to this ancient book, a delight to come under its spell and to seek for himself to discover its meaning. He trusts that in some humble way it may be of help to those to whom there has come, as there came to Job, the Challenge of Calamity. This "word in season" holds the promise of stimulating fresh interest in one of the most alluring of the books of the Bible and of yielding rich treasure to the careful reader.

MAJOR REV. ARTHUR L. BURCH, D.D.

A sore experience of heart affliction terminated in the death of Dr. Burch at the manse, Scarboro, on the 23rd of November, in his seventy-second year.

Dr. Burch was born in St. Anne's in the Niagara Peninsula. After his preliminary studies he entered upon his university course in the University of Toronto from which he graduated in 1900. He pursued his theological studies in Knox College and graduated in 1902. Twenty-nine years later Knox honored him with the degree of Doctor of Divinity. His first ministry was at Orangeville, Ont., following which he served for some time as financial agent for Westminster Presbyterian College, Vancouver, B.C. Preceding his graduation he had valuable experience of mission work, particularly in the West. His last charge, St. Andrew's Presbyterian Church, Scarboro, enjoyed his services as an honored and beloved minister for seventeen years. His fellow Presbyters in the Presbytery of Toronto honored him by electing him two years in succession to the Moderator's chair.

With the rank of Major Dr. Burch served overseas in the Great War. He was a preacher of marked ability and originality, an earnest minister and as a man was marked by courage, broadmindedness, and sympathy. The funeral took place in St. Andrew's, Scarboro, under the auspices of the Presbytery and interment was made in the cemetery there. Dr. Burch is survived by Mrs. Burch, two daughters, Mrs. John Ford, Toronto, and Miss Betty at home, and two sons, Rev. M. E. Burch of King and Mr. Frank Burch of Toronto.

REV. GEORGE SMITH RITCHIE

Mr. Ritchie passed away at the manse, Rothsay, Ont., very suddenly, on the morning of Thursday, November 23rd, from a heart attack. He was in his fifty-second year. He was a native of Northern Ireland and for a number of years served as a missionary in Southern Ireland and as an assistant chaplain there during the Great War. His college training was taken in Belfast, Ireland, and Omaha, U.S.A., and he gave three years service as a student at Craig, Sask. After 1925 he served three charges in our Church, Ashfield in the Presbytery of Maitland, Mosa, Burns in the Presbytery of London, and Rothsay in the Presbytery of Saugeen. He was a faithful minister, zealous in the work of the Master and earnestly labored for the spiritual welfare of his people.

MRS. MARGARET AGNES LOUGHEED

Mrs. Lougheed died in the General Hospital, Brandon, Man., on the 2nd of December. She was the widow of Rev. G. E. Lougheed who died in the same month last year. Mrs. Lougheed was the daughter of the late Mr. and Mrs. A. D. McLeod of Portage La Prairie. She was born in Cayuga, Ont., June 3rd, 1868, and as a young girl came to Portage la Prairie with her parents and family. She was a graduate of the public and high schools of Portage la Prairie and of the Normal School of Winnipeg and for some time after graduation taught in Portage la Prairie. In 1896 she was married to Rev. G. E. Lougheed then of Webbwood, Ont. After various ministries in Ontario, Manitoba, and Saskatchewan they returned to Brandon in 1932. There the last years of her life were spent. She was a member of The Presbyterian Church in Canada and a charter and life member of the Women's Missionary Society which she served faithfully for thirty years, holding many executive positions. Only recently through ill health did she surrender her work on the Manitoba Provincial Executive. She is survived by two sons, Allister R. Lougheed of New York, and William M. Lougheed of Winnipeg, Man., a sister, Mrs. A. E. McQueen of Winnipeg, and one brother, Mr. R. M. McLeod, Bakersfield, Calif. The funeral service was conducted by Rev. J. F. Wedderburn of First Presbyterian Church assisted by Rev. W. J. Allen of St. Andrew's Church, Brandon, and interment was made in the family plot there.

MR. W. B. MOORE, J.P.

After a short illness there passed away on the 30th of November, 1939, a well-known and highly respected pioneer, who served for many years as a Justice of the Peace and Postmaster at Meath Park, Sask. Some twenty years ago, Mr. Moore took charge of an extensive ranch in that locality and later filed on a homestead there. Being on the main road leading to that new area of settlement, the Moore home became a favorite stopping place for settlers seeking suitable homesteads. Religious services were held in the home for years till the Meath Park Church was built during the ministry of Rev. James Wilson, now of Biggar, Sask. Mr. Moore took an active part in the work and was one of the two charter members of the Kirk Session of that congregation. An overflow congregation met in the church for the funeral service, conducted by Mr. W. Cumming, student missionary in charge, assisted by Rev. R. G. McKay of Prince Albert. The remains were taken to Prince Albert and entrained for the east to be interred at Lindsay, Ont. Mrs. Moore survives, a daughter Muriel and a son Hugh. Rev. S. C. Moore of Toronto is a brother.

In human service there is no low or high degree; the woman who scrubs is as worthy of respect as the man who preaches.

MISSIONARY NOTES

Synod of Toronto and Kingston

Rev. W. M. Mackay, Superintendent

Under the auspices of The Presbyterian Church in Canada a public meeting will be held in the Oddfellows Hall, Spruce St. North, Timmins, Sunday evening, Dec. 3rd at 7 o'clock. Rev. W. M. Mackay, Synod Superintendent of Toronto, who has been in town for several days will conduct the meeting.

Such was the Timmins Press announcement Saturday, December 2nd, 1939. On the same day this news item was broadcast by the Timmins Broadcasting Corporation. Both made public the first meeting which was to witness the coming of The Presbyterian Church in Canada into this largest town in Canada, still a town, but with a population of more than twenty-six thousand souls, the majority of whom are Protestants.

As an initial inaugural meeting it was the largest, most deeply interested and enthusiastic I have witnessed in Northern Ontario since 1925. Men and women from every walk of life were present and unanimously endorsed the coming of the Church which to most of them was their first love, and pledged their support.

The first hour was the worship period which was visibly tense with interest as two familiar psalms and two hymns with prayers and Old and New Testament lessons furnished a fitting preparation for the sermon which dealt with the subject, The Christian Church, its Origin, its Nature and its King and Head.

This period was followed by a conference for which all remained and by a show of hands spontaneously endorsed the coming of the Presbyterian Church to Timmins and at their request Sunday evening meetings were to be arranged until early in the New Year when our work will be formally undertaken by an ordained minister of our Church who will be permanently appointed.

While in 1925 we had but two city churches left in Northern Ontario, with the establishment of a Presbyterian Church in Timmins all the centres of population with numerical requirements for city status such as Fort William, Port Arthur, Sault Ste Marie, Sudbury, North Bay, Kirkland Lake, and Timmins will have a Presbyterian church, and all but the latter two self-supporting. With three well-organized Presbyteries, one contributing more than its allocation to the Budget funds of our Church, along with our town churches and mission fields, we shall have vested interests in that area amounting to more than $500,000.

* * *

British Guiana
Demerara

The mission rejoices in the erection of yet another church, St. Paul's Church, Helena, which was opened and dedicated on July 24th, 1939. The report of the opening we take from The Church Record of The Canadian Presbyterian Mission. The church is situated at Mahaica, East Coast, Demerara. The building is the gift of a member of the church. This is the report:

The new church donated to the Canadian Mission by Mr. Sukhpaulsingh, a member of Helena Church, was dedicated on Monday, 24th July, 1939, by Rev. Jas. Dunn, M.A., Chairman of Mission Council and acting missionary of Demerara. A large number of friends were present, also members of the Helena congregation and of Cotton Tree, W. C. Berbice. The service began at 2 p.m. in the old building, Rev. C. F. Biles of the Scots' Church assisting. The members of Helena and Cotton Tree constituted themselves a choir and marched out of the old building into the new with singing. Mrs. Sukhpaulsingh opened the new building and the congregation led by the minister and Mr. Sukhpaulsingh entered.

Here the full order of service was conducted by Rev. J. Dunn, Mr. Sukhpaulsingh reading the devotional exercises in Hindi. The building is certainly a neat one, and should prove a real asset to the community. It is well equipped with all ordinary requirements of a church, except an organ. The following gifts were made by other members of the church:

Large pulpit Bible, Kardai; beautiful ornamented velvet pulpit cloth, Christian Achama; carpet for the aisle, Mr. and Mrs. W. L. Kowlessur; communion table, Mr. Ramdat Sadhai; pair of chairs, Mr. Ramdeyal Singh; 500 candle-power petromax lantern, Somaria.

Mr. J. R. Tiwary is catechist in charge and there are 15 communicants, 11 adherents and 18 on the roll of the Sunday School.

* * *

Gleanings from Church Papers in Formosa
Rev. H. A. MacMillan

It is a matter for congratulation that a father and son have been ordained to the Christian ministry. On September 4th, 1939, Mr. Toh K. J. was ordained and inducted into the pastoral charge of T.S.K. On Sept 5th his son, Mr. Toh H. L. was ordained and inducted into the pastoral charge at Kiufun, the gold-mining camp. The congregations are self-supporting.

Mr. Cho, the beloved pastor of the church in Daitotei, Taihoku city, passed away suddenly at The MacKay Memorial Hospital on Sept. 13th. More than 800 people attended the funeral on the 16th and there were more than 200 telegrams of condolence from friends from other places, all testifying to the esteem in which Mr. Cho was held throughout the Island.

At the Government Leprosy Hospital near Taihoku a congregation of 80 or 90 people meet every Lord's Day for worship.

Often there are more than hundred. During the past two years about fifty have been baptized. At present there are more than 70 members. One difficulty has been to arrange a satisfactory place in which to meet. Now, thanks to God and to the efforts of Dr. G. Gushue-Taylor and Dr. Kamigawa the head of the institution, a new church has been built. The writer of an article in the Formosan church paper on this work suggests that the verse "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me" may be read with deep significance.

UNIVERSAL WEEK OF PRAYER
Observed for Ninety-three Years
Topics for Universal and United Prayer

Issued by the World's Evangelical Alliance.
Sunday, January 7th to Sunday, January 14th, 1940.

In the consideration of each topic place should be given to Thanksgiving, Confession, and Prayer.

Sunday, January 7th
Texts suggested for sermons and addresses:
Dan. 5:21; Luke 4:6-7; Isaiah 26:9; Luke 12:32; John 15:5; John 16:33.

Monday, January 8th
Our Inheritance.
Isaiah 51:1-6; Psalm 107:1-9; 1 Peter 1:1-10.

Tuesday, January 9th
The Universal Church: One, Though Divided.
Isaiah 19:19-25; Zechariah 8:20-23; John 17:20-26.

Wednesday, January 10th
Nations and Their Rulers.
Psalm 93; Ephesians 2:11-22; Revelation 5.

Thursday, January 11th
Missions: The Ascended Christ, and the Increasing Church.
Daniel 7:9-14; Acts 1:1-11; Matthew 28:16-20.

Friday, January 12th
The Triumph of the Cross: Home Life, and Education.
Isaiah 53:4-6, 10-12; Hebrews 12: 1-2; John 12:20-32.

Saturday, January 13th
The Conquest of the World: Home Missions and the Salvation of Israel.
Psalm 72; Jeremiah 1:4-10; Romans 11:25-36.

For Sunday, January 14th, special sermons on Christian Unity are suggested.

Among the Churches



St. Andrew's Church, Quaker Hill, Ont.

Two days in September were devoted to the celebration of the 100th anniversary of the dedication of St. Andrew's Church. This congregation has its sphere some two miles northwest of Uxbridge. The church, redecorated within and without, made a suitable setting for an event of such historical significance. The services on the Sabbath, morning and evening, were conducted by Rev. R. G. Stewart of St. John's, Toronto, who delivered most helpful messages from Psalm 127:1, "Except the Lord build the house", and Mark 1:20, "And straightway he called them".

The church was inadequate for the large company assembled and to accommodate those who were unable to gain admission amplifiers were used. To the service of song the choir assisted by a quartette contributed special anthems and other appropriate selections and in the Psalms sung to old familiar tunes the congregation heartily joined. The church was simply but beautifully decorated with fall flowers, standing amidst which was a birthday cake bearing 100 candles, the product of the artistic ability of two of the ladies of the congregation. On Monday evening supper was served to a large company and the birthday cake, which centered the table, was lighted by Mrs. (Rev. A. W.) Campbell of Chatham and Mrs. (Rev.) T. O. Miller of Orangeville; and was cut by the two oldest lady members of the present congregation, Mrs. Richard Flewell and Mrs. Robert Meek. An interesting entertainment followed which was much appreciated, and with the supper afforded an opportunity for congregational re-union. Many were present from great distances and it was a source of satisfaction to all that the centenary celebrations attained such remarkable success. A rather striking fact is reported that the first and only wedding celebrated in this church took place on the 19th of November, 1938, the parties

being Mr. Norman Smith and Miss Jean Cleland.

On the wall of the church a copy of the original charter written with a goose-quill pen by Mr. John Clark is given a place.

Toronto, Ont.

On Dec. 8th, 1889, the first services of Morningside Church were held in a house in Swansea, just close to where the present church stands, Rev. Wm. Patterson of Cooke's Church preaching the first sermon. The cause had as its founder Mr. Wm. Rennie who by his wise and generous assistance enabled the congregation to build their first church which for many years stood as a landmark at the head of Ellis Avenue. This gave place to the present beautiful Gothic church, erected in 1916, mainly through a generous gift by Mr. John Gemmell.

During the month of November special services in recognition of the congregation's Golden Jubilee were held each Sabbath, and outstanding events during the weeks. The reunion of present and past members at the close of the month was of great interest, bringing as it did many of the early associates of the congregation together. During that evening Mr. Thomas and Mr. John Rennie, sons of the founder, gave interesting reminiscences of early days, as did Mr. Jas. Muir, nephew of Mr. Gemmell. There were present a number of those who had attended the first service in 1889, and this added greatly to the interest of the gathering. Through the kindness of Mr. John Rennie two valuable photographs were added to the historic gallery of the congregation.

The students of Knox College preached during the early years of the congregation and a letter from one of these, Rev. Dr. John S. Conning, New York, the first student on the field, proved of great interest.

Three ministers only have occupied the pulpit of Morningside: Rev. J. T. Hall, now of Chippawa, Ont., 1908-1914; Rev. J. Gordon Cheyne, deceased, 1914-1924; and the present minister Rev. Edgar Foreman, B.A., 1924.

* * *

St. Paul's Church celebrated its jubilee by special services on four successive Sundays beginning with the 29th of October. The first week was marked by a great gathering of the congregation and friends to what was designated the Golden Anniversary Supper and a program following. Over 500 sat down to the supper and the church was well filled for the program which followed. This brought a number of speakers from the neighboring churches, namely Rev. Gordon Domm of Bathurst St. United Church, Rev. T. Stannage Boyle, St. Alban's the Martyr on Howland Ave., Rev. Dr. R. G. Stewart, Moderator of the Presbytery, Rev. Dr. H. A. Bingham of Walmer Road Baptist Church and Rev. Dr. J. B. Paulin, a former minister, now of Rosedale Presbyterian Church. The addresses were all most felicitous, the speakers rejoicing in the history of this outstanding congregation and expressing good wishes for the days to come. A special event was the tribute of the congregation to the minister, Rev. R. C. McDermid, and to Mrs. McDermid. Appreciative references to both had been made in the addresses of the evening. At this time however Mr. S. Donnan presented a well-filled purse to Mr. McDermid, and Mrs. McDermid was honored with a beautiful bouquet.

The concluding feature of the celebration was a concert given by the choir on the evening of November 23rd. On the successive Sundays the congregation had the privilege of hearing Rev. Principal Eakin of Knox College, Rev. Dr. Paulin, a former minister, Rev. J. V. Mills of High Park Church, Rev. J. Y. Fraser of Victoria, Rev. Dr. S. Banks Nelson of Knox Church, Hamilton, Rev. J. B. Rhodes of Toronto Bible College, Rev. Dr. P. M. MacDonald a former minister, and Rev. Dr. J. Stanley Glen, of Glenview Church.

St. Paul's had its origin in the missionary enterprise of College St. Presbyterian Church, the area in which it stands being then known as Seaton Village. According to the formal report of a committee it offered a constituency of fourteen families. Contrasting this with the present congregation with its equipment, the strong faith of the founders is very much in evidence and has been amply justified. Accommodation was found in the upper room of a carpenter's shop on Euclid Ave., near the centre of the village and on Sunday, January 2nd, 1887, a cold day with deep snow, the little upper room was opened to receive its first Presbyterian Sunday School with Mr. James Mitchell in charge. Dr. Gilray conducted public worship at three in the afternoon. Up to the time of the ordination and induction of Rev. W. A. J. Martin the services were regularly conducted mainly by students of Knox College. Early in 1888 a one-hundred-foot lot was secured on the east side of Euclid Ave., south of Barton Ave., and on the 24th of June of the same year a small roughcast church building was opened and dedicated for public worship. Just one year later organization of the congregation was effected with a membership of forty-two. Mr. Martin's connection with the congregation terminated in 1896 when he accepted a call to Knox Church, Guelph. During his ministry the church building had been twice enlarged and the membership had reached 175, the enrolment of the Sunday School being 200. Mr. Martin was succeeded by Rev. G. R. Fasken on February 9th, 1897. The union

of Wychwood Mission with the congregation resulted in choosing the present site for the permanent church and "the old roughcast building was rolled across the commons from Euclid Ave. and placed facing Barton Ave., where the present Sunday School building now stands". The cornerstone of the present edifice was laid on April 22nd, 1905, by Miss Jean S. Caven, daughter of Principal Caven of Knox College, and the dedicatory services were held one year from that date. After a period of eighteen years marked by devotion and substantial success Mr. Fasken's ministry terminated with his death on the 15th of January, 1915. Following this took place the union of St. Paul's Church with Erskine Presbyterian Church under Rev. Dr. James Murray of Erskine Church. Dr. Murray died on the 18th of December, 1919, and was succeeded by Rev. P. M. MacDonald in 1920. Plans were then made for the erection of the Sunday School building and the cornerstone was laid by Rev. Dr. Gandier on the 27th of June, 1921. The proceeds of the sale of Erskine Church property were devoted to the erection of this splendid structure which was opened on the 5th of December, 1921. As a result of the vote on union St. Paul's became vacant and in October of that year Rev. J. B. Paulin was inducted. Ill-health however compelled his resignation in August, 1930, concluding a ministry marked by signal success, the membership having been almost doubled during his pastorate. In the meantime the church had been enriched with beautiful and substantial equipment the gift of friends and also re-lighted, re-modelled and redecorated. The present minister, Rev. R. C. McDermid, was inducted on the 28th of May, 1931, and St. Paul's is to-day one of the best organized and most active churches in our communion.

North Battleford, Sask.

Ordinarily the Moderator of the General Assembly is at a disadvantage in paying a visit to a congregation on a week-day as compared with a Sunday, various circumstances contriving as may readily be seen to limit his opportunity of service. Dr. Parker however suffered no disappointment in his visit to St. Andrew's on a Wednesday evening. Enthusiasm and energy triumphed over all obstacles. As the minister Rev. Thomas Murphy said, "Our people went at the work with might and main, determined to make the most of the honor conferred by the visit of the Moderator and were rewarded wtih a splendid response. Then too Dr. Parker endeared himself to every heart. Many expressions of appreciation of his visit were voiced by a grateful people, both for the Moderator personally and for his messages. His visit was an unqualified success and will live long in the memory of Presbyterian people of this city and district". Public worship was conducted in the church by Rev. Thomas Murphy the minister, and Moderator of the Synod of Saskatchewan. Dr. Parker assisted and also addressed the congregation. The service concluded at 9 p.m. and was immediately followed by a reception and a banquet. This provided the members and adherents of the congregation with the opportunity of greeting the Moderator. Mr. C. R. McIntosh, M.P., presided and happily introduced the Moderator. Brief addresses were given also by Mr. M. G. Cogwell, Chairman of the Board of Management, Mr. Carson, a member of the Board and Mr. W. A. Campbell, a member of the Kirk Session. The purpose of the reception and banquet was not alone to do honor to the Moderator of the General Assembly but also to the minister, and Mrs. Murphy, in view of Mr. Murphy's elevation to the Moderator's chair for the Synod of Saskatchewan. In addition to the addresses mentioned above Mr. Murphy replied to those who had spoken appreciatively of himself and Mrs. Murphy and their services in the congregation. Dr. Parker's messages are spoken of as most effective in awakening fresh interest in the work of the Church as a whole, in stimulating his hearers to recognize and maintain the unity of the Church, and in presenting a hopeful outlook for the work.

Montreal, Que.

An ordination of special interest brought a large gathering to Salem Welsh Church, St. Catherine St. West, recently. Rev. Hugh Pritchard, minister of the church, was then formally set apart to the work of the ministry. The service was in charge of Rev. Henry Lee, Moderator of Presbytery, and the sermon was preached by Rev. Dr. Allan S. Reid from the words of Christ's invitation, Come unto me all ye that labor and are heavy laden, Matthew 11:28-30. Immediately preceding the ordination service a presentation of Cruden's Concordance was made to Mr. Pritchard on behalf of the congregation. Mr. Charles Edwards, the oldest member of the congregation, who was introduced by Professor John Hughes, also a member of the congregation, made the presentation. The address to the newly inducted minister was made by Rev. Dr. F. Scott Mackenzie, Principal of the Presbyterian College, and to the congregation by Rev. Dr. Malcolm A. Campbell. Following the ceremony the members of the congregation remained for a social hour when the genuine hospitality of the Welsh people was experienced by the assembled company.

N.B.—Lack of space requires holding a number of items for next issue.

Children and Youth

THE CAT AND THE HEN AND THE DOG

By M. P. Walsh

The cat jumped up from her cushion in front of the fireplace. She went over and climbed up to the window sill.

"It's snowing," she said.

"I'll make a fire." So she made a fire.

The hen got out of her bed of straw in the corner.

"I'll make the beds," said the hen.

So she made the beds.

She shook up the cat's cushion and put it in the cat's chair by the window. The cat liked to sit there in the sun all day. Then she stirred up the straw in her own nest until it was nice and soft.

"I'll get breakfast," said the cat.

So the cat got breakfast. Then she went upstairs to call the dog.

The cat and the hen and the dog all sat down to have their breakfast.

"I'll wash the dishes," said the hen.

And she washed the dishes.

"I wish the dog would sweep the floor," said the hen.

"He could do it so nicely with his tail," said the cat.

"Will you sweep the floor?" said the hen to the dog.

But the dog wouldn't sweep the floor.

"I knew he wouldn't," said the hen.

"He never sweeps the floor," said the cat.

"I don't see what good he is," said the hen.

"Except to eat rich meals that I get," said the cat.

"And to lie in front of the fire that I make."

But the dog said nothing. The cat and the hen always said this very same thing every morning. They had said it ever since the three of them had all lived together in that house.

"That's been a long time," the dog told himself.

"They aren't much company. The hen only cackles and the cat only purrs all day."

At noon the cat got lunch and the hen washed the dishes.

"I wish the dog would sweep the floor," said the hen.

But the dog wouldn't sweep the floor.

The cat sat in the chair in the sun all afternoon. The hen sat in a chair near her and knitted herself a pair of long red stockings.

"I feel the cold greatly in my limbs when winter comes," she told the cat.

But the cat didn't answer. She was fast asleep.

The dog lay by the hearth.

When it got dark the little red lamp was lit by the hen. Then she pulled down the blind.

"I'll get supper," said the cat.

So she got supper.

"I'll wash the dishes," said the hen.

So she washed the dishes.

"I wish the dog would sweep the floor," said the cat.

"He could do it very nicely with his tail," said the hen.

But the dog wouldn't sweep the floor.

"Useless thing," said the cat.

"Useless thing," said the hen.

The dog was lying on the hearthstone with his paws stretched in front of him. He was looking at the fire.

The cat curled herself up on the other side of the hearth.

The hen jumped up on her little red chair. She put on her nose glasses and began to read the newspaper. The hen was a great gossip. She liked to know all about her neighbors.

"A dog got his head cut off for not sweeping the floor. I see it right here in the newspaper," she told the cat.

"I'm not surprised," said the cat.

But the dog said nothing.

After a while the hen put down the paper, took off her nose glasses, tucked one leg up under her and fell asleep.

The dog was asleep.

The cat was asleep, too.

Soon they were startled by a loud knocking at the door.

The cat jumped up. The hen jumped up. The dog jumped up.

"Who's there?" demanded the dog in a very loud voice.

The cat and the hen said nothing but ran behind the dog.

"A friend," said a voice.

"It's the robber," said the cat.

"It's the robber," said the hen.

"It's the robber," said the dog.

So the dog began to bark as loud as ever he could. He barked and he barked and he barked. He barked so loud that it seemed as if the house was full of dogs. He never once stopped barking.

After a long time when the dog stopped barking and the hen peeked out of the window the robber was gone.

Then the dog went upstairs to bed. It was very late.

The cat curled up on her cushion in front of the fire.

The hen got into her box of straw.

"I'll never ask the dog to sweep the floor again," said the cat.

"I'll never ask the dog to sweep the floor again," said the hen.

"Maybe he has to save his tail for his bark," said the cat.

"Maybe he has," said the hen.

Be that as it may, they never again asked the dog to sweep the floor.

PENNY AND PARCEL

TO explain what we mean we may simply add the word Post. In full then the heading would be

Penny and Parcel Post

The penny is not one of our own coins now but it is used in the British Isles and some other parts of the Empire, and with us it has the value of about two cents. In the British Isles the charges by the Post Office for carrying letters in the early days were very high, so high that it was a heavy burden to all but comparatively rich people. Through the wisdom and efforts of a certain man it came to pass that a letter could be sent to any part of the country for a penny, and strange to say, though it did not enjoy full success until after a number of years, the Post Office, instead of receiving less money, took in more than when the cost was higher, as this man foretold.

And the reason was not far to seek, for it lay in the fact that many, many more people sent letters when the cost was so greatly reduced. The many, many pennies in the total made a greater sum than the fewer large charges. The cost of sending a letter has at times been higher than a penny as it is now with us on account of the Government requiring money for war, yet think how small is the sum we now pay for the service rendered. A letter may be sent to any part of the British Empire, even to distant Australia, over thousands of miles of land and sea, for the small sum of three cents, and the benefit thus bestowed, and which was such a boon to the poor, has been enjoyed for just one hundred years. It was in 1840 that the system was adopted and now we entered with the month of January upon the first year of the second one hundred.

Some forty years later, or thereabouts, another man was able to show the Government that it could afford to accept parcels to be sent to places near and far at a very low cost and at a profit to the Post Office.

Both these advances have become quite commonplace to us now and perhaps we rarely think of them. This is the time however, when we send our greetings to friends and loved ones on Christmas and New Years, that we cannot but think of how much penny post has meant to us all. Millions of cards and letters may be handled, even in one city, at this time, and how simple it is to put into the care of the Post Office a parcel with the confidence that the postmaster or postman at its destination will hand it directly to the one to whom it is addressed.

Perhaps it would be well to think of the two men who were largely, though not wholly, responsible for this reform in the sending of letters. The first one is Sir Rowland Hill. He must have been a lad of some gifts for at the age of twelve he was a teacher of mathematics and in his teens showed that he could do the work of an architect. So successful was he as a teacher that he has been ranked with the famous Arnold of Rugby. He was also an inventor. Having studied the question of reform in the Post Office department he in due course recommended Penny Postage. He it was also who suggested the use of stamps so that every letter would be paid beforehand, saying that by "using a bit of paper just large enough to bear the stamp and covered at the back with a glutinous wash which by applying a little moisture might be attached to the back of the letter would overcome the difficulties of the new system." The time came when he was appointed Postmaster General, and when he retired the Government so valued his services that he was permitted to retain his salary of $10,000 a year and received from Parliament a grant of $100,000.

Henry Fawcett is the name of the man who is credited with parcel post. This was but one of a number of reforms he introduced when serving in the Government. Some of these were parcel post, postal orders, six-penny telegraphs, banking of small savings, etc. In his young manhood at the age of twenty-five he was handicapped by a very serious misfortune, for he lost his sight in a shooting accident. He refused to be daunted however, but regularly took his share in sports, such as skating, rowing and riding, and other pastimes. He had a strong, clear mind and was able to impart his thoughts to others by his splendid powers of writing and speaking, and was an alert and progressive man of business. Of him it is said that "in the great affliction of his youth he bore himself with a fortitude which it would be difficult to parallel."

Christmas and the New Year therefore with the wealth of letters and parcels reminds us not only of benefits we have received but of two men who in this realm have been our great benefactors.—R.

SUMMER BIBLE SCHOOL
New Glasgow, N.S.

The first Summer Bible School was held in St. Andrew's Church, New Glasgow, N.S., July 3-14. It was under the direction of Rev. William Ooms, the minister. The enrolment was 173 with an average attendance of 128. There were fifteen teachers and helpers who did a very splendid piece of work. It was strictly a Bible School, no handcraft of any kind being used. The Sunday following the close of the school, a public demonstration service was held in the church at the regular period of worship, which revealed how much the children had learned in so short a time. The cost of run-



WARWICK SETTLEMENT SUNDAY SCHOOL.

ning the school was $106, which included all the materials used, etc., and a picnic at the close of the school. There were representatives from all the denominations in New Glasgow, as well as some out of town pupils. This first Bible School was very enthusiastically received, and it is hoped that it will become a permanent venture in New Glasgow. The Summer Bible School idea is gaining favor steadily. At the Synod of the Maritime Provinces in October, it was revealed that over fifteen such schools were held in the Maritimes this year.

WARWICK SETTLEMENT SUNDAY SCHOOL

This mission station was opened by Rev. P. McK. Sampson, Convener of Home Missions for the Presbytery of Miramichi. Last summer the work was in charge of Mr. Lawrence E. Yates, fourth year student in Arts at McGill. This picture was taken by him and shows a school which, for attendance, would do credit to a larger place. The value of such work cannot be over-estimated. The Superintendent is Mr. William Travis who is seen in the upper left corner of the picture with his brother at the right. The Sunday School was opened two years ago by Miss Sylvester, a deaconess now at Fontenelle, who did a splendid work and was highly esteemed. A deaconess has been appointed for the district who will begin her work in the spring. The children are devoting themselves to the two catechisms and the Assembly's memory course. Twice a month Mr. and Mrs. Sampson visit the school in the winter.

INTERNATIONAL S.S. LESSONS

LESSON—JANUARY 14

The Problem of Forgiveness
Matthew 18:21-35

Golden Text: Forgive us our debts, as we forgive our debtors.—Matthew 6:12.

LESSON—JANUARY 21

A New Standard of Greatness
Matthew 20:17-28

Golden Text: While we were yet sinners, Christ died for us.—Romans 5:8.

LESSON—JANUARY 28

Jesus Dramatically Proclaims His Messiahship
Matthew 21:1-16

Golden Text: Behold, thy King Cometh unto thee.—Matthew 21:5.

LESSON 5—FEBRUARY 4

Holding Life Sacred
(A Principle of Temperate Living)
Genesis 1:27-31; 1 Corinthians 6:19, 20; 2 Corinthians 6:16, 7:1

Golden Text: Ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's.—1 Corinthians 6:20.

Our Church Calendar

Vacancies

Appin and Melbourne, Ont., Mod., Rev. J. C. Davies, Burns Manse, Walkers, Ont.

Bass River, etc., N.B., Rev. P. M. Sampson, Boom Rd., N.B.

Beaverton, Ont., Mod., Rev. D. McQueen, Lindsay.

Blue Mountain and Garden of Eden, N.S., Mod., Rev. F. G. MacDonald, Merigomish, N.S.

Centre Road and West Adelaide, Ont., Mod., Rev. T. W. Mills, Ailsa Craig, R.R. 1, Ont.

Colborne & Lakeport, Ont., Mod., Rev. S. D. Jamieson, Brighton, Ont.

Creemore, Dunedin, East Nottawasaga, Mod., Rev. W. Coutts, Stayner, Ont.

Drayton and Moorefield, Ont., Mod., Rev. K. H. Palmer, Palmerston, Ont.

Dutton and Dunwich, Ont., Mod., Rev. J. M. Laird, 50 Gladstone Ave., St. Thomas, Ont.

Elmvale, Ont., Mod., Rev. R. N. D. Sinclair, Barrie, Ont.

Grimsby, etc., Ont., Mod., Rev. W. I. McLean, 98 Mountain Park Ave., Hamilton.

Halifax, N.S., Knox Church, Mod., Rev. D. G. Ross, Windsor, N.S.

Hawkesbury, Ont., Mod., Rev. R. Johnston, D.D., 197 Carling Ave., Ottawa, Ont.

Hillsburg & Price's Corners, Ont., Mod., Rev. C. Graham Jones, Grand Valley, Ont.

Hopewell, Eureka, N.S., Mod., Rev. Wm. Ooms, New Glasgow, N.S.

Keene, Westwood and Warsaw, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.

Kingston, Ont., St. Andrew's, Mod., Rev. R. J. Earls, Amherst Island, Ont.

London, Ont., Elmwood Ave., Mod., Rev. Donald McKay, 674 Highbury Ave., London, Ont.

Markham, Ont., Mod., Rev. J. D. Cunningham, Richmond Hill, Ont.

Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.

Mitchell, Ont., Mod., Rev. John Elder, Milverton, Ont.

Montreal, Que., Fairmount-Taylor, Rev. A. S. Reid, 3495 McTavish St., Montreal, Que.

Morrisburg, Ont., Mod., Rev. W. D. Turner, Winchester, Ont.

Murray Harbor N., P.E.I., Mod., Rev. R. H. Stavert, Wood Islands, P.E.I.

New Westminster, B.C., St. Andrew's, Mod., Rev. S. M. Kerr, 2141 Grant St., Vancouver, B.C.

North Pelham, Louth and Fenwick, Ont., Mod., Rev. H. M. Coulter, St. Catharines, Ont.

JANUARY SALE
of the Better Grades of Household Linens — Cotton Sheets
Towels — Blankets
ALL AT REDUCED PRICES
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Norwich and Bookton, etc., Ont., Mod., Rev. A. C. Cochrane, Ph.D., Tillsonburg, Ont.

Norwood, Man., Mod., Rev. R. McKay Esler, 96 Wallace Road, St. James, Man.

Picton, Ont., Mod., Rev. J. W. MacDonald, Roslin, Ont.

Portage La Prairie, Ont., Mod., Rev. Oliver E. Mann, Box 126, Carberry, Man.

Priceville, Markdale, etc., Mod., Rev. H. Lindsay Simpson, Orangeville, Ont.

Rothsay, Ont., Mod., Rev. S. W. Hirtle, Durham, Ont.

Sault Ste Marie, Ont., St. Paul's, Mod., Rev. A. D. Sutherland, 155 Church St., Sault Ste. Marie, Ont.

Scarboro, Ont., St. Andrew's, Mod., Rev. Dr. H. Carmichael, 226 Cranbrook Ave., Toronto.

St. Thomas, Ont., Alma St., Mod., Rev. Walter Moffat, Fingal, Ont.

Sonya, Cresswell, etc., Mod., Rev. J. A. McMillan, Kirkfield, Ont.

Toronto, Ont., Dovercourt Rd., Mod., Rev. James Wilson, D.D., 34 Northcliffe Blvd., Toronto.

Tyne Valley, etc., P.E.I., Mod., Rev. W. Verwolf, Summerside, P.E.I.

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Westboro, etc., Mod., Rev. H. G. Lowry, 20 Front St., Hull, Que.

Winnipeg, Man., St. John's, Mod., Rev. D. Johnstone, 1652 Alexander Ave., Winnipeg, Man.

Calls

Ailsa Craig, Ont., to Rev. Dr. A. M. Currie, London, Ont.

Caledon East, Ont., to Rev. Wm. Fitz-Simons, Farrans Point, Ont.

Cranbrook and Ethel, Ont., to Rev. Jos. E. Taylor, Markdale, Ont.

Indian Head, Sask., to Rev. Gordon S. Baulch, Wilkie, Sask.

Moorewood, Ont., to Rev. A. S. McLean, Caledonia, P.E.I.

Paisley and Salem, Ont., to Rev. Walter Patterson, Preston, Ont.

Point Edward, Ont., to Rev. J. T. Bell, Stated Supply.

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Vancouver, B.C., Central, to Rev. J. B. Skene, Toronto.

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—John H. Ritson.

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Collingwood, Ont., Rev. C. G. Boyd, Dec. 8th.

Hensall, Ont., Rev. Wm. Weir, Jan. 3rd.

Deaths in the Ministry

Rev. G. S. Ritchie, Rothsay, Nov. 23rd.

Rev. J. L. Simpson (retired) Markham, Dec. 12th.

Rev. Dr. G. Whillans (retired) Montreal, Dec. 1st.

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1	2	" 3 and 4 years old
3	1	" 4 and 5 years old
4	0	" 6 and 7 years old
3	3	" 7 and 8 years old
9	1	" 8 and 9 years old
6	1	" 9 and 10 years old
7	0	" 10 and 11 years old
2	3	" 11 and 12 years old
2	0	" 12 and 13 years old
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We have been asked to publish the following:

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It is love that makes goodness lovely.

All that we do has abiding consequences.

Courtesy is one of the properties of God.

Service is the rent we pay for our room on earth.

When riding a tiger it is difficult to dismount.

Our missionary activity vitalizes our home work.

Kites rise not with but against the wind. So may we.

In God is the union of absolute power and perfect goodness.

Only those who are not afraid of death are worthy of life.

We live not to reproduce the past but to produce the future.

Family affection is a fire which warms all who come near it.

Our motives as well as our acts should cause us deep concern.

To advise helpfully one must put himself in the other's place.

Christian employees should give more service than is expected.

All getting separates us from others; giving unites us to them.

Out of the lowest depths there is a path to the loftiest heights.

The missionary spirit is the desire to carry to others what has blessed us.

Christ has power to turn grudging obedience to God into joyful consecration.

A man who boasts of his morality is beyond the sphere of Christ's redemption.

The findings of psychology are largely a rediscovery of old religious truths.

When we come to the end of ourselves we come to the beginning of our salvation.

Our quest is for the superficial and the frivolous and the easy, and because Christianity is neither superficial, nor frivolous, nor easy, our response to it is uneager, and feeble and half-hearted.

A man without self--restraint is like a barrel without hoops, and tumbles to pieces.

Hard things are put in our way, not to stop us, but to call forth courage and strength.

Hardship, sacrifice, endurance for the right are not popular slogans in a modern world.

If "love so amazing, so divine, demands my soul, my life, my all", what shall be my response?

We are selfish men:
Oh! raise us up; return to us again;
And give us manners, virtue, freedom, power.

We are only growing in the measure in which our interests are being detached from the material and centred on the spiritual.

What a heart of fortitude may be in the bosom of melancholy, what a kernel of human kindness within the shell of a rough manner.

He that would pass the latter part of his life with honor and decency, must, when he is young, consider that he shall one day be old.

There are depths of God's comfort waiting to be experienced, but only utter need will make us ready to seek them, and humble enough to find them.

It was the Shorter Catechism and the careful study of the Bible that so sharpened Scotsmen's wits as to make them the first mental philosophers.

Men, by associating in large masses, as in camps and cities, improve their talents but impair their virtues, and strengthen their minds, but weaken their morals.

There is a Father in heaven who loves us, a Brother Saviour who died for us, a Spirit who helps us to be good, and a Home where we shall all meet at last.

War is always an expression of human anarchy and sin. Yet that does not always mean that they who engage in war are engaged in a sinful enterprise, for they may be resisting great evils.

The moment men obtain perfect freedom, that moment they erect a stage for manifestation of their faults. The strong characters begin to go wrong by excess of energy; the weak by remissness of action.

Selected.

The Presbyterian Record

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By the Editor

STEWARDSHIP

THIS is a word which comes frequently to our attention in the speech of the Church. We have in our Church a Budget and Stewardship Committee, and our Church also is a member of the United Stewardship Council of the United States and Canada. Under its auspices a conference was held in the city of St. Louis, Mo., U.S.A., in the latter part of November, 1939, at which ours was the only Canadian church represented, the Editor of the Record being our representative. A similar conference was held in Toronto in March of last year.

The specific aim of these organizations is to develop in the membership of the Church, in the use of money, fidelity to the trust committed to them and liberality to the Church in behalf of its work at home and abroad and to every worthy benevolent enterprise.

In the New Testament as in everyday life now stewardship means possession but not ownership and therefore implies accountability. Sometimes the steward is an overseer who must give an account to his master. Elsewhere "steward" corresponds to our word "trustee". He is put in possession of something but holds that merely in trust. He is placed over others or in charge of an estate and at required intervals, or it may be at any time, must give an account in this particular. This view combining trust and accountability Jesus presents with respect to the whole of life. In certain of the Epistles the responsibility of the minister of the Gospel is thus set forth. Paul puts it this way: "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God." In writing to Titus he again emphasizes that thought: "For a bishop must be blameless as the steward of God"; and in Peter's first letter we find him using almost like words to Paul: "As every man hath received the gift even so minister the same one to another as good stewards of the manifold grace of God."

In Jesus' parable of the unjust steward He brings out clearly the idea of accountability when He makes the rich man say to his steward, "Give an account of thy stewardship"; and Paul puts it most explicitly when he says, "So then every one of us shall give account of himself to God," a deliverance wholly in keeping with Jesus' parable of the talents.

That conception of life as a trust is therefore one of the dominant features of the Scriptures and particularly of the New Testament. It is clearly presented, developed and emphasized, and that is the meaning of stewardship; and what is needed, therefore, to speak generally, is the awakening of us all to that view of life as a trust and the serious responsibility that is implied in that fact. We shall not readily arouse the mass of our people to devising liberal things for the Church and its work until we have impressed upon them this relationship to God, the fact that we are all His stewards.

To be more specific and deal with our church contributions, it must be said that it is our duty to develop proportionate giving, that is, first, in proportion to our ability, or as Paul puts it, "As God has prospered us", and second, in proportion to other expenditure. Both these considerations are set forth in Christ's picturesque fashion in the story of the widow's mite. She gave little, a farthing it was she cast into the treasury, but it was because she had little; but she gave liberally in comparison with what she otherwise spent. The temple treasury got her all. "She cast in all her living" and thereby won the Master's commendation above the "many who were rich who had cast in much".

How we must condemn ourselves therefore in our Christian beneficence as we regard the pitifully small proportion of what we have that we give and the lamentably large dimension of what we otherwise spend.

If there is need of a revival it surely is greatly to be desired that it shall take place in this realm and it can only be realized when we rise to the conception of life as stewardship, that we are "not our own but bought with a price", and, preeminently, that we are called not to live unto ourselves but unto God and to glorify Him in our bodies and spirits which are His.

OUR NEEDY BRETHREN

THOSE to whom we refer are not in Canada but in Europe, with the broad Atlantic between us and them. Nevertheless they are our brethren, our fellow human beings, specially our brethren in Christ. The Christian faith is a medium by which a world brotherhood is constituted, which neither nationality nor distance impairs. To many of them we are still more closely drawn for in their faith and government they are Presbyterian. They are all however our needy brethren who, not having recovered from the disaster of the Great War of 1914-18, are now plunged again into deeper distress.

The sight of need affects us to pity; it should also affect us to help within our power. If it does not so move us when we are capable of response, and especially if, through meanness or some form of self consideration, we repress our kindly emotions and hold in check the disposition to heed the silent appeal, then we pass most severe judgment upon ourselves. This is expressed in the words of the Apostle John:

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?—John 3:17.

We have not as a church so far come under this condemnation for we have given heed regularly for some years to these sufferers. For 1939 we forwarded recently to the Central Bureau of Relief for Evangelical Churches in Europe at Geneva, the sum of $650. Of this, following the precedent of last year, the W.M.S. (W.D.) has contributed $250.

The man in charge of the bureau, a well-known figure in church circles in Europe, a learned man, and rich in good works, is Rev. Dr. Adolf Keller. For the information of our Church we here present our latest report from him upon the conditions that claim our sympathy and active intervention:

1. With the outbreak of war a large number of pastors and their families, especially in France and Transylvania, have to face bitter need. They were hitherto among the lowest paid on the Continent, and many of them with large families have to live on £60 a year, which means in actual exchange 1,000 SW Francs, a real hunger salary for ministers of the Gospel who give their life for the cause of Jesus Christ. The European Central office arranged in Germany in 1923, the hunger year, a special "colleague's help" for pastors and for French pastors in 1926. To-day a new effort should be made, and it is already undertaken by the Swiss Society for the Evangelicals in the East, closely collaborating with the European Central Office for Inter-Church Aid.

2. The war has for the moment entirely broken the evangelical parishes in Poland. We have not even any information of what has become of the 20 evangelical ministers and parishes of the Ukrainian Evangelical Movement in Southern Poland, nor of the little German Evangelical Church of Dr. Zoeckler with its wonderful charitable institutions. This area is actually occupied by the Russian Army. As soon as some door opens we must help them as they depend almost entirely on such aid from abroad. Other evangelical parishes and their charitable institutions in Poland are now under German occupation. They have suffered incredibly in the clash between the Polish and the German armies. In the German Evangelical Church of Poznan 17 pastors are missing and two have been killed. Poland altogether is a land of misery to-day needing generous help, especially for pastors and their families and the charitable institutions.

3. Various belligerent countries, especially France, are at present evacuating a large number of the population along the frontiers and are transferring them to the interior. This means a rapid rebuilding of parishes, church life, religious education, charitable organizations under extraordinary conditions. An unusual burden is laid on the shoulders of the pastors who have to take care of their flock, and unforseen needs are suddenly arising with such a migration of whole churches and parishes.

4. The war deals a very heavy blow to those students of theology who ordinarily could prosecute their studies only with greatest sacrifices. We had for instance a student from Rumania who had to live on 12s. a month, which is impossible in a country like Switzerland.

We received last year an appeal coming from 20 students at the theological faculty of Warsaw who, according to the Dean, had sometimes to live on bread and tea for weeks. The situation of such students, the future servants of the Church, has become for many of them so intolerable that not a few are unable to complete their studies. Not only Germany has reduced the number of the Theological Faculties from twenty-three to four, which means a dangerous reduction of theological students, but other belligerent countries suffer likewise from the war situation. The students who remain and can complete their studies, but under worse conditions than before, deserve to be considered as one of the greatest treasures for the coming Church.

5. In Southern France there are still evangelical refugees from Spain who cannot go back, among them about thirty ministers. The French Church cannot continue its help and we must find a substitute. Another case is the Czechoslovakian parish and its minister in Paris and surroundings, about 8,000, which is cut off from its

mother-church in Czechoslovakia and can no longer look to the French churches for aid.

6. The war bears heavily upon the Russian Orthodox Academy in Paris. The Faculty has to discontinue its courses as there are only six students left, but the members of the Academy have to be maintained and these are men of outstanding merit and piety, like Father Bulgakoff, and most of them have families. They have approached the European Central Office for assistance.

Besides the regular inter-church aid activity, for which the European Central Office is responsible, the war has confronted us with many new and urgent demands.

With respect to war and the churches in France, an exchange adds to what Dr. Keller has written:

"The life of the French churches has been affected in two ways: by the mobilization, and by the evacuation of the civil population. More than fifty per cent. of the pastors have been called to the colors, and the work is being carried on by retired pastors, by wives of pastors, by a doubling up of parishes and by pastors from Paris. Resources have diminished since heads of families are away, and numbers of women and children have been evacuated. Pastors are compelled to carry out religious education of young people by correspondence. The youth movements, also, have been greatly affected by the war.

Another problem is how to help those evacuees, particularly the one hundred thousand Alsatian Protestants who have been transferred to districts which are entirely Catholic. A certain number of pastors are with their people, but it is difficult to minister to such scattered groups. This situation has brought about a kind of "war ecumenicism". Reformed and Lutheran Churches are collaborating as never before in reorganizing Protestant life."

A people cannot be regenerated by teaching them the worship of enjoyment; they cannot be taught a spirit of sacrifice by speaking to them of material rewards. It is the soul that creates itself a body, the idea that makes for itself a habitation. Say to men, Come, suffer; you will hunger and thirst; you will perhaps be deceived, betrayed, cursed; but you have a great duty to accomplish; they will be deaf, perhaps for a long time, to the severe voice of virtue; but on the day that they do come to you they will come as heroes invincible.—Mazzini.

All habits gather by unseen degrees,
As brooks make rivers, rivers run to seas.

REV. JAMES BARR, B.D.

THIS is the name of a man who for able service to his Church, the United Free Church of Scotland, in its hour of crisis, culminating in 1929, has earned worthy distinction. His service in the Church, however, before and since has been magnificent as he shouldered the responsibilities of various heavy pastoral charges, and subsequently occupied important positions in the service of the whole Church. Of his ministry in St. Mary's United Free Church, Govan, as colleague and successor to another great man, Dr. Robert Howie, it is said that "there he was in a seething mass of working men, and he captured them and brought them into the ranks of Christ's Church". He seemed possessed of boundless energy for it is reported of him that "in Glasgow his evangelistic passion found fuller exercise, and was supplemented by his social zeal for the well-being of his fellowmen. He abounded also in Presbytery and Assembly work as well as congregational, and at the same time served on the Glasgow School Board for four terms, and such was his popularity that his return at the latest election was secured by 89,000 votes".

Then he was called by the General Assembly of the United Free Church of Scotland in 1920 to the work of Home Missions Secretary. In this responsible position "he combined close and prompt and accurate despatch of business in the office and in the committees of the Church with journeyings over the whole home area, not least in the Highlands and Islands."

Another sphere later opened to him and "he resigned his office as Home Mission Secretary to stand as a candidate for Parliament, and that on the Socialist or Labor platform. He was elected for Motherwell and after seven years of service and other four out of Parliament, he became Member for Coatbridge in 1935 and still is the representative of that constituency." His influence had a wide range for "over and above the side of his activities in Parliament that all men can see, he exercised a bountiful and enriching ministry among those who cannot find an open ear to their cry. He spends a large proportion of his time and strength in these unrecked of rescuings of families and homes, sparing no effort or trouble to get things straightened out and in order."

His, too, was a distinguished scholastic career. "From Fenwick parish to Kilmarnock Academy and then to Glasgow University he passed and built up a record of scholarship and thinking and diligence that would make the fortune of a candidate for a professor's chair. He won a prize in each of the seven classes of the then Arts Course, and shone especially in Classics and Philosophy, being first in Honors Logic

and first in Honors Moral Philosophy classes, quitting the University with M.A. and First Class Honors in Mental Philosophy."

He has been a great churchman also and was first Moderator of the Assembly of the United Free Church (continuing) and is Senior Principal Clerk of the Assembly.

Our reason for directing attention to this outstanding, preacher, lecturer, organizer, minister and public servant, is that in December of last year he completed fifty years of service as a minister. 1939 was therefore the year of his jubilee. It is a pleasure for us to do this because we know him personally and value his friendship. We still maintain correspondence and his interest in our Church at the time of our struggle was profound and sympathetic and that interest is still maintained. In his last letter he writes:

"I wish I could visit Canada and the United States again. I am one of those whose name is on the list for the interchange of ministers as between this country and the United States, but I fear that circumstances are against my coming to America."

Professor Alan Barr for the second time in succession chosen as Moderator of the General Assembly is the son of Rev. James Barr.

Note: Our quotations are made from Stedfast, the organ of the United Free Church of Scotland.

CHAPLAINCY SERVICE

The following appointments have been reported to our Chaplains' Committee, Toronto, from the office of the Principal Chaplain, Ottawa:

"Hon. Captain and Chaplain J. W. Foote has been recommended for appointment to 2nd Division, but attached to the Chaplain's Pool at M.D. 2 for work at the Exhibition Grounds, Toronto, until he proceeds overseas.

"Hon. Captain and Chaplain D. B. MacKay has been transferred from M.D. 4 (Montreal) to M.D. 2 (Toronto) in order that he might be attached to the District Pool for Work with the Black Watch (R.H.R.) which Regiment is now stationed at Toronto.

"Hon. Captain and Chaplain B. D. Armstrong, arrived in Toronto recently for the purpose of joining No. 15 General Hospital prior to departure."

It is imperative that we assert control over the mind, exerting our authority.

As no game is ever played without rules so no life can be lived in its highest, fullest measure without discipline.

THE LORD'S SONG IN A STRANGE LAND

A War-Time Experience
By the Rev. Adam Renwick, M.A.
Life and Work

EARLY in the Great War the battered remnants of a number of brave battalions, who had just borne the brunt of a long and fierce battle, came into a base camp in France one Friday evening. The two padres in charge of the Recreation Hut, which was situated in the midst of the soldiers' tents, made contact with some of the men on the Saturday, and found that they were embittered and furious against some of their officers, and that they had lost faith, courage, and hope.

The two hut leaders, though men of experience among the fighting forces, had not hitherto encountered such a soured and depressed mental and spiritual condition. After long deliberation that night, they resolved to avoid as much as possible all discussion with the men about their officers and the strategy of the battle, and to concentrate with all their powers on trying to replenish the manhood of the boys with the fullness of moral and spiritual power. They were confident that their cure would prove a strong, uplifting tonic, if they could get it home; and so they agreed to watch for the first informal opening and grip it with both hands.

It came on the Sunday afternoon, when a number of the boys strolled into the hut to write letters, or to have a talk with the padres over a cup of tea. This fresh contact with the men emphasized how really soured and depressed they were. A kiltie—soon to be named Mac—was at the piano playing a most minor psalm tune.

"So you were a member of the choir at home," said one of the padres who had seen as in a flash his opening opportunity.

"How do you know?" queried the player.

"That psalm told me. Do you know the tune to 'Now Israel may say and that truly'?"

Mac hummed the tune, and the padre, pulling his Bible from his pocket, read the first verse.

As Mac sang it, groups of men stopped talking, while others laid down their pencils.

When the padre began to read the second verse a voice from the other end of the hut shouted, "Padre, speak up!"

Glad of the invitation he sent the old psalm ringing and vibrating down that hall. Then there was a general movement towards the piano, some fifty men gathering round it. The Scottish boys responded to the psalm and put their hearts into it.

Just as it was finished a London Scot

asked for "God is our Refuge and our Strength".

"Another choir member," said the padre with a smile.

"Yes," came the answer; "give us Stroudwater," and with that he jumped on to the platform beside Mac, the one a strong bass and the other a rich tenor. The padre read the psalm, and the men rang it out. Psalm followed psalm, every one with a strong tonic in it and set to a rousing tune. The boys were having a great time. The singing attracted, and a steady stream flowed into the hut until five hundred were present.

"What about 'Scots Wha Hae'?" asked the humorist.

"That's a sang, no' a psalm," chimed a voice with a tell-tale accent.

"Yes, we are having 'Scots Wha Hae,'" said the padre. "My colleague from Auld Killie, who knows his Burns, will sing it as a solo, and then we shall all sing it."

The Kilmarnock lad sent it rousing, thrilling, and inspiring through the hut. Then the men took it up and made it go. "Let's have it again," shouted several voices, and they had it again.

As the men dispersed for their army tea, the two padres overheard such remarks as, "Them's the goods"; "dashed fine"; "that's the right stuff." And they knew that they were going to get their cure home.

That Sunday evening the two padres found nearly two thousand men packed into the big double hut for song and service. Mac was at the piano, the London Scot acted as leader, having marshalled a choir in the front benches. The singing was rich, strong psalms and hymns went with a tremendous zest; and after it the padre found his straight talk had attentive hearers.

DEPARTMENT OF NATIONAL DEFENCE

Chaplains' Service
To the Clergy of the Protestant Church in Canada

The Adjutant-General wishes me on his behalf to extend to all Clergy who have been giving their services in any way to the troops in their parish, or charge, or pastorate, his appreciation and thanks for the valuable help they have rendered in the present National task, and his good wishes for God's blessing on their endeavors for the coming year.

G. A. WELLS,
Principal Chaplain, P.

Ottawa, December 21, 1939.

THE EVENING SERVICE PROBLEM

By C. L. Cowan

IN a recent article of mine a paragraph was excised in which I stated: "In these times there is a just complaint that the attendance at the evening service has greatly diminished. If this service is important, in cities where it has been long a custom, something must be done about it or else it will become not unlike the hole-in-the-corner Prayer Meeting."

That is my judgment still.

Among a batch of books given to me for review purposes, I find the same problem mentioned in one. The writer is reasonable when he says:

"If everybody attended as thousands of church members attend, there would never be another worship service. Then, how many take an attitude toward the evening service that, if taken by their fellows, would destroy this important service altogether! The way we are headed in America at this time, it will not be many years before the evening service is a thing of the past. Thousands of Churches are already closed at the Sunday evening hour. I am not arguing for this service simply because it has come from yesterday, but because, in my opinion, it is sorely needed. What effect is it going to have upon the moral and spiritual forces of our land when Sunday evening is turned over to theatre parties, to night clubs, and to various forms of amusement?"

Then Dr. Chappell suggests that we have no right as members of a (church) team to play in such a fashion (that is let our evening service down) as to lessen our chances of victory.

This very question came up in a discussion with two other ministers just an hour or two before I took my pen in hand to write this. One of them drew a slip of paper from his pocket and rather regretfully read authentic figures from certain large city churches, giving attendances at the evening service of each of them two weeks ago. Here they are:

Approximate Seating Capacity	Membership	Attendance
1,200	1,000	82
1,200	800	51
700	500	63
1,100	675	65
1,100	700	100
1,000	875	185

These figures took in minister, choir, men, women and children present. In cold type they are staggering! Oh, I know, for example, that certain lodges are poorly attended when one considers their membership. Even with suppers, excellent programs, noted speakers, rarely can some get better than 25% or 30% at a monthly meet-

ing. But the Church is not a lodge room. Its aim is different. It is supposedly dedicated to the redemption of mankind. If that be granted, and few will question it, then the least that can be said is we are painfully unenthusiastic, that is, if figures count for anything. Naturally, we hope that they don't tell the whole truth.

Personally, I have argued against statistics as far as churches are concerned saying that it is improper to judge the success of a minister by the numbers in the pews and the dollar bills on the plate. I still contend that there is a higher standard of measurement, namely, fruit borne! Nevertheless, the empty pew accuses the absentee. In condemns him for disloyalty, or charges him with negligence. It says to the stranger that there is not much enthusiasm for the Gospel on the part of the owner, and to the unconverted that even Christians are not, or seemingly not, interested in whether he is won or finally lost. That empty pew has its message and it isn't a happy one.

The time surely has come for the Church to face the problem, particularly as it relates to the evening service.

Dr. Chappell, as we have seen, does not do or say anything that is practical about the accusing, disturbing, empty pew. In my own article, referred to in the first paragraph, I wrote "I have wondered if a **Sunday Evening Service League** could not be formed in all churches where the problem is acute, or becoming so. A skeleton executive formed out of the Session Board, W.M.S., Ladies' Aid, and Y. P. Society, would be all that is necessary to run it. The need of filling the vacant pews would be impressed on the congregation, and an invitation given to all who would obligate themselves, health permitting, to invite and bring others to the evening service. I am certain that the whole Church would benefit, local and foreign.

If you know of a better plan I should be glad to hear of it. Meantime, something should be done and done at once! Imagine six churches with a total seating capacity of over 6,000 and on a recent Sunday evening a total of 546 in attendance, and many of these not members.

Probably, we all need more religion individually, certainly more of the passion of Christ! I'd rather see that than all the leagues ever organized! The pews then would be filled.

God's love in Christ is a matter of will and act and deed, not word merely.

Jesus lived a hard life but, by common consent, the best life that has ever been.

Among the Churches

Alberton, Ont.

The young people of Alberton Church have given a splendid example of leadership in the local congregation. Many years had passed since the church had been decorated and after consulting with Rev. John McNab, who is supplying Ancaster and Alberton, they asked the congregation and other organizations to assist them. On the 26th of November the re-dedication services were conducted by Rev. Peter A. Dunn, Moderator of Hamilton Presbytery, and Rev. John McNab. The church has been tastefully decorated throughout, and important structural alterations carried forward and the entire cost almost raised.

St. Elmo, Ont.

Gordon Presbyterian Church has recently elected two additional members to the Session, Mr. J. W. Campbell and Mr. John D. MacLennan. The Women's Missionary Society has placed a small brass tablet in the church in memory of the late Mrs. D. S. Nicolson who provided for the installation of electric light in the church and manse.

By the death of Mrs. John P. MacKercher, formerly Miss Elizabeth Ferguson, who had reached the age of eighty-five years, the congregation lost its oldest active member. She had been a life-long resident of the community and from childhood a faithful church member.

Wilkie, Sask.

St. Andrew's Church has lost by death during the past several months a number of its most faithful members and adherents. Among these are numbered the late Mr. F. W. Blair and the late Mr. F. A. Sitter, Phm. B., both of whom gave long and faithful service as office-bearers in the church. Mr. Blair was long associated with St. Andrew's, serving as Chairman of the Board of Managers. He will long be remembered for his kindly disposition and his faithful stewardship. Mr. Sitter's association with St. Andrew's was from pioneer days. He served as Clerk of Session for many years and until shortly before his death. He has left a memory of fine friendship, practical wisdom, and devotion.

Elmvale, Ont.

In parting from the congregation after a ministry of eight and a half years Rev. Dr. and Mrs. W. J. Mark with their daughters, Misses Agnes and Jean, were tendered a banquet at which after many complimentary references to all, the Ladies' Aid presented an address and a purse to Mrs. Mark. Mrs. C. G. Dutcher, speaking on behalf of the organization and Mr. Thomas

Cooper on behalf of the minister's friends, presented Dr. Mark with a purse of money. Similar tribute was paid Dr. Mark and family in St. Paul's Church, Fergusonville. An address also was read and Dr. Mark was presented with a purse. Knox Church, Crossland, also held a farewell gathering and again an address and purse were presented to Dr. and Mrs. Mark and a set of hand-carved bookends was given Miss Agnes Mark by the Y.P.S. in appreciation of her work in that organization. At the Sunday School at Elmvale Miss Agnes Mark was presented with a purse as a recognition of her services as pianist and teacher in the Sunday School. Then the choir held a gathering at the home of Miss Marion Storey for both daughters when they were presented with handsome vanity cases in recognition of their faithful attendance and interest in the choir. A further testimonial was given Dr. Mark by the Presbytery of Barrie in the following resolution:

That Presbytery place on record its appreciation of the faithful ministry which Dr. Mark has exercised in Elmvale and its associate congregations during the past eight years, and also his diligence and usefulness as a member of the Presbytery.

Victoria, B.C.

The calendar of St. Andrew's Church of November 26th carries the following notice with respect to The Presbyterian Record:

The Session desires that in every home in the congregation the Record should be read. If you are not getting this monthly church magazine and would like to receive it, please notify Mr. A. Cruickshank, or place a note on the collection plate. While no charge is made, the Session welcomes contributions toward the subscription price of fifty cents a year.

As indicating increased interest and progress in the life and work of St. Andrew's it is reported that on a recent Sunday the congregation numbered about 900. This was a special occasion when the Masons and their friends were in attendance. Nevertheless it has its significance.

The minister, Rev. J. W. Lewis McLean, as Chaplain of the first battalion, Canadian Scottish, has undertaken a somewhat exacting duty in regularly conducting church parade service on Sunday morning. The camp lies beyond Sooke and as the distance is about thirty miles to discharge this obligation and take his regular morning service at eleven makes a heavy demand upon the minister.

St. Catharines, Ont.

A few weeks ago the congregation of Knox Church engaged in a special service in memory of their late minister, Rev. Dr. Robert Johnston. Rev. Dr. Beverley Ketchen of MacNab St. Church, Hamilton, conducted the service speaking upon Life's Purpose, and paid the following tribute to the late Dr. Johnston:

Brave and honest prophet, wise and kindly counsellor, tender and loyal friend.

If any tribute of mine to the memory of my honored friend and your beloved minister could be as adequate as it is sincere, it surely would be one of golden eloquence, but I am oppressed by the hopelessness of even trying to express anything like a fair appreciation of a character so princely in its nobleness and a life so rich in its ministry.

I first knew him as the brilliant, young minister of St. Andrew's Church, London, where his memory is still fragrant. At that time I was simply fascinated by his eloquence and astonished by his vitality. His gigantic figure, his dramatic power and his picturesque style, inspired a feeling akin to awe and I never dreamed that the generous years would bring me the privilege of intimate friendship.

I venture to state that no preacher in the Canadian Church was more imperially endowed with those gifts of intellect and heart, which are essential to pulpit mastery. His was a broad, liberal scholarship and culture, consecrated to evangelism. He had that glorious trinity of imagination, passion, and compassion which made him one of the outstanding figures in the ecclesiastical life of Canada through forty years of singular distinction. An ardent Canadian loyalist, he declined "calls" to a score of leading churches in the United States. Far away pastures were never green enough to entice him from his native land, to which he gave his wonderful best.

As the years passed Doctor Johnston inclined more and more to "the simplicity that is in Christ". He became the gentle, considerate shepherd of souls rather than the mere pulpit orator and it was your great privilege in Knox Church to reap the rich harvest of his golden-ripe experience. It was a privilege such as few congregations have enjoyed and this memorial service is evidence that you are not ungrateful. The record of that noble ministry is not yet completed or closed. It is still being written in the memories of a multitude of grateful men and women who came under the spell of his radiant Christian personality. Like another famous Apostle, Doctor Robert Johnston fought a good fight, finished his course, kept the faith, and, we may be sure, that there was laid up for him "a crown of Glory".

Rev. Dr. Frank S. Morley, who succeeded Dr. Johnston in Knox Church and who is now in Taylor Church, Montreal, writing from Albany, N.Y., regretting his inability to attend the service, expressed himself thus:

It was my rare and blessed privilege to know Doctor Johnston with great intimacy and to learn from him some of the deep lessons of the soul. He taught me, most of all, that love is greater than hate and faith is better than doubt. He knew in that warm nature of his that a grudge should never be nurtured and that forgiveness was one of the noblest virtues of the Christian life. Even against men who had deeply wronged him or cruelly misjudged him he would not carry any spirit of revenge or vindictiveness. He was a big man in his natural qualities—a poet, a mystic, an orator, a giant frame of man, with flashing eyes and kindly hands, who loved Christ passionately. But he had a bigness of heart which rejoiced in the victories of others and wept with the victims of misfortune. He was a gallant soldier of the cross whose eloquent words and genius of mind never achieved the eloquence or the genius of his heroic and humble life of unfaltering goodwill.

A message also was forwarded by St. Andrew's United Church, London, of which Dr. Johnston had been minister from 1895 until 1903:

We recall, very vividly, the great service he rendered to St. Andrew's Church, then a Presbyterian Church, and the city of London in the prime of his young manhood. He was a man of many gifts but he is chiefly remembered as a preacher of great power. It is thirty-six years since he left us for Montreal and we still speak of those days when one had to go very early to St. Andrew's to obtain a seat. We desire to join with you in a tribute of gratitude and affection in the memorial service.

Port Hope, Ont.

A notice in the form of a newspaper report preliminary to the observance of their 112th anniversary states, that since the present minister, Rev. J. W. Foote, was inducted many worthy changes have been wrought not the least of which is the introduction of voluntary giving as the sole means of financial support for the church. Experience thus far has proved it to be eminently successful so that there is no longer any necessity for raising money by teas and other forms of entertainment. Success is apparent in the fact that all indebtedness has been wiped out and this notwithstanding the outlay necessary for a new roof upon the church.

Woodlands, Ont.

The memory of a worthy pioneer in the work of the Church in eastern Ontario will be perpetuated by a memorial tablet recently unveiled in St. Matthew's Church. This is erected to the memory of Rev. Isaac Purkis, minister of St. Matthews, Osnabruck, as it was then called, from 1839 to 1852. His induction took place in October, 1839, and the tablet was unveiled on the 100th anniversary of that event. It was erected by the descendants of Mr. Purkis, many of whom were in the congregation at the special service addressed by Rev. Dr. Norman A. MacLeod, of Brockville, minister of this church from 1894 to 1898. A further memorial of this pioneer worker is the stone which marks his grave in the East Cemetery opposite St. Matthew's Church. In his address Dr. MacLeod stated that Mr. Purkis' ministry begun in October, 1839, and extended over thirteen years terminating with his death at the age of sixty-eight years. His gifts, his character and his work made this memorial eminently fitting. He was born in England in 1784. At the age of sixteen years a book came into his hands which changed the course of his life and led him to turn to the ministry. He attended Cambridge and the Sorbonne in Paris. In Paris his attention was directed to the record of the pioneer missionaries who labored and died in Canada. He took his theological course in Gosport, England, and graduated in 1809 at the age of 25 years. The way to Canada not being opened he accepted an invitation to Jamaica where he labored for two years, his health requiring his return to England. His wishes were realized in 1821 when he accepted a call to St. John's Church in Quebec. His evangelical fervor and his proficiency in the French language specially fitted him for his work there. Later he was called to Laprairie, Que., a congregation of Scottish, English, and French members, and from there went to New York. Returning to Canada after two years he located near Toronto, then served in St. Andrew's Church, Guelph, and came to St. Matthew's Church from that charge where he labored until his death in 1852. He was not only a preacher but a gifted musician and was the first to introduce instrumental music into the church, the first church in Ontario to have an organ.

To Miss Mary Bromme, a great great, great granddaughter of Mr. Purkis, fell the honor of unveiling the tablet. Mr. Purkis' descendants who provided the memorial are, Miss Purkis, Mr. and Mrs. William Purkis, Mrs. McDowell, Mrs. Gill, Colonel Gill, Mrs. N. A. MacLeod, Miss Mary Bromme, Mrs. Bromme, Mrs. (Judge) Dowsley, all of Brockville; Mrs. Thompson, Montreal, and Mrs. Mulholland, Malone, N.Y. Mrs. Thompson, Montreal, was the only descendant unable to attend the service. Mrs. Gill, who is nearing her ninetieth year, the mother of Mrs. Doctor MacLeod, is the daughter of George Purkis, second son of Rev. Isaac Purkis. The inscription on the tablet is:

To the Glory of God, and in memory of the Rev. Isaac Purkis, 1784-1852, Minister, St. Matthew's, Osnabruck, 1839-1852. This

tablet is erected by his grateful descendants.

The service was conducted by the minister Rev. S. FitzSimons.

Strathroy, Ont.

By the sudden death of Mr. George E. Fields, St. Andrew's lost a devoted member of Session and Treasurer of its missionary budget. His life was marked by his devotion to his home and church and an unfaltering fidelity in the discharge of all his duties. His too was a gracious personality which endeared him to all his associates. He was born in Napier seventy years ago but spent his entire life in this community.

Mistawasis, Sask.

An event likely to abide long in the memory of those concerned was the Moderator's visit to the Indian Reserve here. This reserve is situated about sixty miles north west of Prince Albert where we have a school and a church. A new experience this was for the Moderator, Dr. Parker, and a memorable one for the people who were thus honored for the first time. It was a week-day visit, the Moderator arriving on the evening of November 6th. Though the mission was eager to have him remain until next day his engagements did not permit. Dr. Parker was the honored guest at a supper to which gathered almost all of the people of the Reserve. The preparations for this and for the other features of the program were in the hands chiefly of Mr. Moore the teacher, his sister, Miss Moore of the Technical Collegiate, Saskatoon, and their veteran mother from whom we have had particulars of this visit. Her part was the cooking of forty of the sixty ducks that were served at the repast. The Moderator preached and presented Testaments to the young men who had enlisted in the present war. The children engaged the Moderator's special consideration and he complimented them upon their close attention to his sermon. Other guests were Rev. and Mrs. R. G. Mackay, Rev. and Mrs. A. Roskamp of Prince Albert, Mr. and Mrs. Agnew, Shelbrooke, and Mr. and Mrs. Knight from Mount Nebo, with other friends. Three years ago in the month of August there was a great celebration commemorating the beginning of treaty life which had extended to sixty years. This treaty was signed on behalf of Queen Victoria by Lt.-Governor Morris, and for the Indians by Chief Mistawasis. The latter was a noted figure whose loyalty during the Rebellion of 1885 lead by Riel was noteworthy. At the time of the celebration Chief Drever was the head of this band of Indians. The celebration, to which we referred at the time, was honored by the presence of Their Excellencies, Lord and Lady Tweedsmuir.



THE SCHOOL.

Port Alberni, B.C.

Rev. T. S. Glassford recently celebrated his 91st birthday and is therefore, probably, the oldest minister in The Presbyterian Church in Canada. He is of Scottish-Irish parentage and was born in Beaverton, Ont., the fifth in a family of nine. He entered upon his first charge in 1880 at Richmond, Ont., where he remained for ten years. He was married in 1881 to Miss Catherine Shannon. Mr. and Mrs. Glassford came to British Columbia in 1890, where he engaged in work in the Fraser Valley. Seven churches and three manses have been erected entirely under his leadership. Coming to Port Alberni he was responsible for the building of Knox Church after the congregation for three years had worshiped in a hall. He is still active and progressive, demonstrating that life is not a matter of years only.

Sutton West, Ont.

Recently, St. Andrew's Church, observed the twelfth anniversary of the erection of its beautiful stone church. The services were conducted by the minister in charge, Rev. Peter Taylor, and the soloist for the occasion was Miss Olive Meyers of Zephyr, who by her singing added much to the beauty of the services. While the weather was not propitious, there was a fair attendance morning and evening and the offerings for the day amounted to over $125. This congregation, with its sister congregation of Mount Pleasant, is to be commended for the faithful effort being put forth to maintain the Presbyterian Church in this section of the Lake Simcoe country.

Toronto, Ont.

Rev. J. Fred Goforth, for five years minister of Wallaceburg Presbyterian Church, has been appointed assistant to the minister of Knox Presbyterian Church. He will enter upon his duties at once. He is a son of the late Rev. Dr. Jonathan Goforth.

The above items of news for the column, Among the Churches, have been held over from the January number for lack of space.—Ed.

Fort William, Ont.

It is gratifying to learn from the Port Arthur News Chronicle that Rev. Dr. H. R. Grant, pastor emeritus of St. Andrew's Church and a former Moderator of the General Assembly, has so far recovered from his illness as to accept an invitation at the Christmas season to address the Rotary Club. This was his first public appearance for some time and was a very happy re-union, indicating in this way, and also through the tributes spoken by members of the organization, the place Dr. Grant holds in the regard and affection of the people among whom he lived as minister of St. Andrew's Church for a number of years. The subject of his address was Internationalism, which he declared is at the present time at its height, notwithstanding the war. He declared that Germany and Russia had entirely lost sight of the fact that Christ came 2000 years ago to proclaim and assure to all men and nations their human rights, and these two nations now constitute the gravest menace to national and international well-being. The report of Dr. Grant's address is accompanied by verses in which is expressed his personal faith. The company present expressed their good will towards Dr. Grant and their good wishes by a presentation.

Galt, Ont.

To mark the close of a twenty-five-year ministry in Central Church by Dr. M. B. Davidson, the congregation at the annual Sunday School entertainment at the close of the year presented to Dr. and Mrs. Davidson a beautiful chair, coffee table and coffee service. This was accompanied by an address read by Mr. D. M. Henderson, expressing appreciation of Dr. Davidson's ministrations during this quarter of a century and the esteem and affection in which he and Mrs. Davidson are held by the congregation.

Toronto, Ont.

An event of special interest at the annual congregational dinner of Wychwood Church was the presentation to the minister, Rev. A. J. Rintoul, of a Genevan gown with cassock. The occasion was the completion of one year's service by Mr. Rintoul in this charge. The gift was from the Women's Association and the presentation was made by Mrs. A. H. Aylward and Miss Isabella Gibb.

Weston, Ont.

On the last Sunday of 1939 Rev. Wm. M. MacKay, Synodical Missionary and formerly minister of the Presbyterian Church here, occupied the pulpit in the evening. At the close of the service the congregation gathered to express their kind remembrance of the former minister and their appreciation of his services in the congregation and now in the mission fields of our Church, particularly in opening up the new work at Timmins. Mr. MacKay was presented with the Presbyterian Book of Praise, his portrait for the vestry, and Mrs. MacKay was remembered with a beautiful bouquet. Mr. Alan Pierson made the presentation on behalf of the Session. Mrs. Wm. Wardlaw presented the flowers to Mrs. MacKay and Mr. W. M. Macdonald outlined the program intended for preserving past records. Refreshments were served by a committee of which Mrs. J. Wilhelm was Convener.

Toronto, Ont.

The congregation of Rogers Church, Rev. T. J. Watson, minister, is evidently bravely facing its responsibilities for recently $1,400 was paid on the mortgage in addition to $1,700 in interest. Upon the cost of the organ installed a short time ago, amounting to $3,500, the sum of $2,900 has been paid.

THE INTERPROVINCIAL HOME FOR WOMEN
Coverdale, N.B.

Maritimers:

Put this institution in your list of benefactions for 1940.

Many persons and firms have a list of interests, causes and institutions to which they plan to contribute during the year from the amount they set aside for charity and beneficences. Sometimes their whole allotment for such purposes is allocated early in the year and nothing is left for other needy causes that deserve their assistance.

We would like to call the attention of all Protestant people of the Maritimes, especially Anglican, Baptist, Presbyterian, and United Church people, to the needs of that splendid Christian institution at Coverdale near Moncton, known as The Interprovincial Home for Women. This is the only place, except the common jail, to which a Protestant woman offender may be committed and given a chance for reformation and training for useful citizenship. It is worthy of a first place in the list of benefactions you plan for the year 1940.

This institution is in need of funds to supplement its ordinary revenue to apply on the mortgage and to establish an endowment fund. Give it a place this year in your list of worthy and deserving institutions. If you are drafting a will give this Home a place among the good causes you would like to share in your bequests.

The Field Secretary will be glad to give needed information or to call on you if he can in the course of his travels. He will promptly acknowledge receipt of gifts forwarded to him. His address is Rev. F. E. Barrett, 34 Ross St., Truro, N.S.

FOR THE BUDGET AND RECORD

A friend of Mr. F. C. Doran, Accountant in the Church Offices, Rev. D. J. Townley of Carrichue, Co. Derry, Ulster, Ireland, regularly sends a contribution to the Budget of our Church along with his annual subscription to the Record. At this time he writes:

"I am not enclosing a money order for Budget. Instead, owing to the depreciation of Sterling and the consequent adverse rate of exchange, I am writing to the manager of the Canadian Bank of Commerce, main branch, Toronto, where I still have a savings account, to give you twenty-six dollars. You will please appropriate $25 of same for Budget and one to renew my subscription for Record.

BOOKS

Treasure Island by Robert Louis Stevenson
The Autobiography of Benjamin Franklin
William Shakespeare, Five Great Tragedies
Published by Longmans, Green & Company, 215 Victoria St., Toronto. Price 35c.

These are from a series of Pocket Books which this company has issued and are but a sample of a long list. The publisher states, "We feel certain that a great many ministers would appreciate knowing about these bargains in books. We would also like to point out that many of these titles would be suitable for presentation as Sunday School prizes."

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For Wayfaring Men

The Annual Report of The British and Foreign Bible Society

Of this report Rev. Preb. W. Wilson Cash, D.D., General Secretary of the Church Missionary Society in general review writes:

No title could be more apt than this in these days of such stress and strain. In the midst of international tangles, of religious differences, of new cults and faiths, the world waits for the authentic voice of God, for the sure word, for genuine evidence of the validity of the Gospel to-day. The report that is before us points the way to a new understanding of life, because from beginning to end it deals with the revelation of God in Christ, because it supplies much of the evidence men want, and because it brings us back to the Word of God where we find anchorage and hope.

MODERATOR'S ITINERARY

Plan for Three Central Synods

January

Mon. 15—Toronto, Brampton
Tues. 16—Toronto, Knox Church
Wed. 17—Toronto (St. Andrew's)
Thur. 18—Toronto, St. John's Church
Fri. 19—Toronto (St. Andrew's)
Sun. 21—Toronto (St. Andrew's)
Mon. 22—Guelph, Knox Church
Tues. 23—Galt, Knox's Church
Wed. 24, Thur. 25 } Opening of Parliament
Fri. 26—Prescott
Sun. 28—Toronto (St. Andrew's)
Mon. 29—Barrie
Tues. 30—Orillia
Wed. 31—Collingwood

February

Thur. 1—Alliston
Fri. 2, Sun. 4 } Toronto (St. Andrew's)
Tues. 6—London
Wed. 7—St. Thomas
Thur. 8—Windsor
Fri. 9—Sarnia
Sun. 11—Toronto (St. Andrew's) A.M.
Toronto (Parkdale) P.M.
Mon. 12—Welland
Tues. 13—Hamilton
Wed. 14—Woodstock
Thur. 15—Brantford, Central Church
Fri. 16—Stratford
Sun. 18—Ottawa
Mon. 19—Renfrew
Tues. 20—Perth
Wed. 21—Montreal
Thur. 22—Sherbrooke
Fri. 23—Quebec
Sun. 25—Montreal
Mon. 26—Montreal
Tues. 27—Montreal. Visit of Moderator of Presbyterian Church in U.S.A.
Wed. 28—Toronto. Visit of Moderator of Presbyterian Church in U.S.A.

March

Fri. 1 to 3—Toronto (St. Andrew's)
Mon. 4—Lindsay
Tues. 5—Peterborough
Wed. 6—Cobourg (or Port Hope)
Thur. 7—Belleville
Fri. 8—Kingston
Sun. 10—Toronto (St. Andrew's)
Mon. 11—Palmerston
Tues. 12—Walkerton
Wed. 13—Wingham
Thur. 14—Goderich
Sun. 17 to 24—Toronto (St. Andrew's)

Toronto (St. Andrew's) indicates that the Moderator is occupied with his duties as minister of St. Andrew's.

The January itinerary though past is reported so as to give the complete program.

REV. GEORGE WHILLANS, D.D.
1860-1939

Faber is credited with the saying:

"In the spiritual life there are recreations but there are no holidays; that school breaks up but once and the home afterwards is eternal."

In other words Faber is saying that the service of Christ must be the dominant concern of our life; no worker in the Kingdom has the right to be indolent.

On December 1st, 1939, there passed away a minister who gave many long and strenuous years to the work of God. This minister was Rev. George Whillans, D.D. who spent 53 years in the ministry of The Presbyterian Church in Canada. Forty-six of these years represented his diligent and fruitful ministry at Georgetown in Quebec. On his retirement in 1932 he was appointed Minister-Emeritus of Georgetown and so retained a formal connection with his only congregation to the day of his death.

The long and splendid ministry of Dr. Whillans was preceded by a careful and thorough training. After preparatory work at the Collegiate Institute, Ottawa, he entered McGill University, Montreal, and there he graduated with honors in Philosophy. His theological training was received in the Presbyterian College, Montreal, from which he graduated in 1885, the gold medallist of his class. After two summers in Home Mission work and post-graduate study in Princeton, N.J., he was called to be minister of Georgetown, Que. On April 5, 1887, he was ordained and inducted to this pastoral charge by the Presbytery of Montreal, and there his whole active ministry was spent.

The funeral service was held in the old church that was so dear to him and was conducted by the present minister of the congregation Rev. D. B. MacKay, assisted by Rev. T. J. Watson, of Toronto, Dr. Whillan's immediate successor at Georgetown, and by other ministers of the Presbytery of Montreal.

The sermon was preached by Dr. J. B. Maclean of Huntingdon, a friend of Dr. Whillans for over thirty years. After referring to the thoroughness with which Dr. Whillans prepared himself for the work of the ministry, Dr. MacLean paid a just and beautifully framed tribute to the life and work of this esteemed minister:

"His chief interest was in the Book of Books. His study was a workshop and it was also a shrine. It was beaten oil that he brought to the Sanctuary on the Lord's Day when he would come in humility and reverence to lead the people in the worship of Almighty God and to instruct them out of treasures new and old. As a sermon-maker he was competent and skilful. He had a touch of poetry in him and a profound appreciation of the finer things in literature and life. As a pastor of the flock he was diligent and untiring in his effort to know the people in their homes and in their daily work and in their wrestling with their peculiar problems. They could always count on his understanding sympathy. As a Presbyter he was faithful and devoted and the well-being of the Church at large was ever on his heart. But the chief thing about the man was his own personal character—the man that he was by the grace of God. He was pure in heart and in speech, gentle, unassuming, and of a very large and deep charity. He lived the religion he preached and his daily walk was a sermon in right living. Kindly fortune had smiled on him. He had a happy home, a devoted wife, and obedient children; and to that home with its gracious atmosphere of love and goodwill it was his delight to welcome visitors from near and far, and for many who enjoyed that privilege it became the ideal of what a Christian home may be and ought to be. Time passes and changes come. That home is now broken up, but the memories of it remain and will remain—they will prove to be a precious heritage to those who cherish them to-day. One of the changes time brought for him was old age, and now the last change of all which we call death. His ministry here has ended but not his influence and not even his life. For in spite of death, the life of a good servant of Jesus Christ goes on and on forever."

The church at Georgetown was crowded for the funeral service, a tribute to the esteem in which Dr. Whillans was held by the entire community. His memory will long be cherished by those who knew him as a faithful friend, a devoted minister, and an able preacher of the Gospel.

The Presbyterian College, Montreal, honored him in 1917 by bestowing on him the degree of Doctor of Divinity and this honor he wore with his customary grace and dignity.

His whole outlook in life may be summed up in words which he quoted to the writer soon after his induction as his successor at Georgetown:

Yes, thro' life, death, thro' sorrow and thro' sinning,
He shall suffice me, for He hath sufficed:
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.

—T. J. W.

This should be our supreme aim to render virtue so beautiful, fragrant, attractive that it will cause others to think of Christ whose perfect example we strive to emulate.

Churches Abroad

Church of Scotland

(Church's Press Bureau)

The congregations of the Church of Scotland are holding their regular services under war conditions. Ministers and office-bearers of the Church realize that it is of primary importance for the spiritual function of the Church to be exercised to the utmost, but provision has to be made for the safety of the congregations and A.R.P. precautions are in force. One of the chief difficulties is the lighting regulations which prevail throughout the country. In many places the evening service is now held in the afternoon. Congregational organizations have also as far as possible to hold their meetings in daylight, and, as a number of Church halls have been commandeered by the authorities, such meetings will inevitably be restricted.

Rev. A. S. Kydd, Secretary of the Foreign Mission Committee of the Church of Scotland in a recent interview said that the war was bound to have serious effects on the work of the Church, though it is too early yet to formulate a policy or even to make a definite statement. Meanwhile he emphasized the fact that the Church of Scotland is a national Church with duties to the people of the land and to the State. Her power to serve the nation will depend on whether her controlling aim is to spread the Gospel in sections of the community now indifferent or hostile. If such is her aim church extension will not slacken for want of funds but grow apace.

But the Church of Scotland is also part of an international Christian fellowship with responsibilities to the Churches of other lands, and has large foreign missionary obligations. The distraction and strain of public events in the past year have added to the difficulties in meeting these obligations, and now to-day we move into a future that is full of uncertainty. Can the Church of Scotland maintain its world-wide witness to the Gospel in full effectiveness? Can it continue its contribution to the life of the younger Churches, in men and women, in money and practical service, in intercession and sympathy? The only answer possible just now is "We do not know but we must try our hardest, in God's name and as He gives light". Otherwise a vital element in the character of the Church of Scotland will disappear. A Church ceases to be missionary at the peril of its life; it cannot be the will of God that the unfinished task of world evangelization be laid down when peace returns.

The Church of Scotland Foreign Missions all over the British Empire play a part in the development of a worthy community life among the native peoples, and disastrous consequences will follow in some territories if Christian influences are withdrawn or severely diminished at this time. Also the livelihood of thousands of Indian, African, and Chinese workers is bound up with the existence of the missions.

In some parts of the Empire the Church of Scotland will have to play its part in carrying on the work of the German Missions. What that will involve in the provision of personnel and in the finding of finance in the increasingly difficult conditions in Great Britain cannot yet be fully ascertained. The most that can be said is that the Church of Scotland is going forward in faith, trying to avoid hasty changes of the kind produced by panic, and convinced that ways can be devised by which even the worst effects of war conditions upon the missionary enterprise can be turned to its ultimate good.

The Moderator Designate

The Presbyterian Church in Canada has a peculiar interest in the nominee for the office of Moderator of this year's General Assembly. He is Rev. James Rae Forgan of Trinity Church, Ayr. He was the delegate from the Church of Scotland to our General Assembly held in Knox Church, Toronto, in 1933. Back of that however, and many years back, was his work as a young man in the West. Of this he spoke in 1933:

"To be a delegate to the General Assembly of The Presbyterian Church in Canada meant the revival of old memories. It brought recollections of work done in student days as a 'sky-pilot' in the great North-West, of long journeys on horseback across the prairie, of visits to pioneers on the edge of the wilderness, and of gatherings for worship in log shacks to which the people had travelled many miles."

The Church of Scotland Press Bureau says of Mr. Forgan that "he is exceptionally well equipped for his high post as there is scarcely a department of church life and work with which he has not made himself familiar. As a young man he was assistant to Dr. Alexander Whyte in Free St. George's, Edinburgh. He served a term as Convener of the Colonial and Continental Committee of the United Free Church of Scotland, before the union, and later as joint Convener and then sole Convener of the Colonial Committee of the Church of Scotland. Upon the Church's work he has visited British Guiana and later India on a special mission to Scots congregations and Scottish military battalions there."

A communication to the Editor from Rev. Dr. J. Macdonald Webster, General Secretary of the Church of Scotland Overseas Department has a brief reference also to conditions since the war broke out.

"As you may guess, we are very busy and the outbreak of war has raised not a few new problems and difficulties, but we

are putting our heart and mind to them and carrying on with all the vigor of which we are capable."

The United Free Church of Scotland

The Moderator of the General Assembly last year was Rev. Professor Allan Barr, M.A., son of Rev. James Barr, M.P., who was during the period of controversy the doughty and able champion of the United Free Church cause. Concerning Professor Barr as Moderator, Stedfast, the organ of the United Free Church thus reports:

The Assembly was particularly fortunate in their choice of a Moderator, for Professor Barr proved himself a worthy Moderator, who performed his many duties with the quiet modesty that we have learned to associate with him. His interventions were always helpful, and his rulings were given firmly and clearly.

A visitor to the Assembly adds his word of commendation.

Professor Barr introduced a deep spiritual note into all the proceedings through his prayers, and he handled the business unobtrusively but firmly.

Now the extraordinary has happened—extraordinary in the light of established custom, but not surprising when one has respect to Professor Barr's qualifications—Dr. Barr has been elected to succeed himself in the Moderator's chair for 1940.

Australia

The Presbyterian Church in Australia last year honored one of its ministers who richly deserves the best from her hands, Rev. John Flynn, widely known as Flynn of the Inland, Superintendent of the Australian Inland Mission, whom we had the pleasure of entertaining when visiting Toronto some years ago. A plain, sturdy, energetic man he is who has shown his enterprise by early and freely employing the airplane in his mission so that either minister or doctor might easily reach remote parts. That was one aspect of the problem. The other was to enable those who are far from telephone or telegraph to communicate with the outside world quickly in case of need. After much experiment on the part of a friend, a young man whom Flynn had enlisted in the service, a radio transmitter was invented and immediately placed in service. This instrument has become the complement of the airplane. The lonely settler in the heart of that great continent may send his call and speedily obtain help. The honor bestowed upon Flynn of the Inland was that of Moderator General of the General Assembly. Each state has an Assembly of its own and the Australian Assembly meets only once in three years. Hence the designation Moderator General.

We have had a direct message from that distant part of the Empire addressed to Dr. MacNamara, Clerk of the General Assembly. It is from Rev. D. A. Cameron, Convener of Public Questions Committee, acknowledging receipt of the Minutes of our General Assembly. With respect to the war he writes:

"Already we are feeling the sad time we are in for through the war, as some of our Australians who were in the English service have fallen, and we know that they are only the first of thousands. We are all confident, though, that the cause of righteousness and civilization will prevail."

Presbyterian Church in U.S.A.

We have long had contact with the Presbyterian Church in the New England States. For a number of years the late Rev. J. W. S. Lowry was minister of a church in Cambridge, Mass., whilst retaining his membership in our Church. We were pleased to receive recently from Rev. Geo. Murray, First Church, Boston, a report of the rededication of the church after complete redecoration. Mr. Murray says he still looks upon himself as belonging to our constituency and is a reader of the Record. It was in this church the General Council of the Alliance of the Reformed Churches met in 1929, an occasion memorable to us because of the warm debate upon our claim to the name The Presbyterian Church in Canada. The rededication services were marked by deep interest and by the reception of many gifts which greatly add to the furnishings of the church. A noteworthy feature of these services was a sermon in Gaelic delivered by Mr. Murray at 3 o'clock in the afternoon to a large congregation. The press report says that under Mr. Murray's leadership the church has become one of the outstanding churches of the Presbyterian family in all New England. It has the second largest Sabbath evening congregation in the six New England states. Semi-annually a Gaelic service is held, conducted by the minister. This church is a tower of strength to the evangelical forces of the New England States.

Dr. Lewis S. Mudge, formerly Clerk of the General Assembly, now Acting General Secretary of the Board of Christian Education, has announced that the $10,000,000 campaign in behalf of the 112 Presbyterian Colleges, Westminster foundations and theological seminaries, has passed the halfway mark. The campaign begun in the autumn of 1938 will continue throughout 1940.

New Zealand

Rev. Dr. J. G. Inkster, formerly of Knox Church, Toronto, now serving for six months in St. John's Church, Wellington, reports his attendance upon the General Assembly of the Presbyterian Church, New Zealand, as a delegate from The Presbyterian Church in Canada. He was accorded a very warm reception by the Moderator and the Assembly and had the privilege of being the only speaker on the Wednesday

night, providing him the opportunity to deliver an address of three-quarters of an hour to which close attention was given throughout by all. He states that deep interest was manifest in his report of our Church in which he presented in full measure the pertinent statistics. He says that this comprehensive review of the standing and the work of our Church came as a great surprise to many.

ABOUT THE WAR

The Free Church of Scotland

It is only the generation that has gone through the privations, and sufferings, and sorrows of the years 1914 to 1918 that can adequately realize the significance of the word WAR! Unhappily many of that generation, still with us, are bearing in their maimed bodies or darkened minds or sorrowing hearts, indelible traces of the ravages of war. And the most unsettling feature of it all is the consciousness that while there is much we know, there is much more we don't know of the devastation that is within the power of modern weapons of war. And yet with all our sad memories and bitter experiences of war, and all our apprehension of what war may become, our people who have passed this way before have given their consent to take this road again, simply because there was no other. Every way out that the wit of man could conceive had been blocked by Hitler's senseless pride and mad ambition. Never perhaps in history had any nation put forth such strenuous efforts to avoid war as Britain has done these last few months, and the nation can stand before the bar of world opinion without fear of being labelled the aggressor. The peace of Europe, and of the world, could be maintained only at the price of abject surrender to the most arrogant claims that any tyrant imposed upon his subjects. It is for the emancipation of the human race from the toils and thraldom of this godless tyranny that the sword has been unsheathed, and it will not return to its sheath till, by God's help, this evil thing has been cut away from the life of the nations.

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The Committee on Evangelism and Church Life and Work
The Presbyterian Church in Canada

Whilst we lament the fact of war with all its dire consequences and the necessity of our Empire's armed intervention in the European situation, nevertheless in view of the magnitude of the issue, the preservation of civil and religious liberty throughout the world so seriously threatened by a ruthless dictator, we declare ourselves in complete accord with the British Commonwealth of Nations in the high resolve and brave endeavor to contend to the limit of her resources in the cause of universal freedom and "tender to His Majesty, the King, the wholehearted devotion and full support and pledge our utmost endeavor to sustain the courage and endurance of the forces and faith and hope of the people in whatever trial and suffering this hateful and wanton conflict shall bring upon them."

J. B. Thomson, Convener.
J. Y. Fraser, Secretary.

* * *

The Christian Leader, Boston, U.S.A.
Editorial

There can be no peace, security, liberty, education, religion, worthy of the name if we permit men like Hitler, Goering, Goebbels and their ilk to organize this world. We must stop them, and instead of damning England and France for wrong things that they have done in the past, it would be more fair and honorable, more seemly and grateful, for us to bid them Godspeed as they manfully shoulder a burden for themselves and for all the other free nations of the world.

* * *

The Christian Leader
Dr. Henry R. Rose, Newark, N.J.

This European war is to me no tragic drama to read about and see on the news reel. It grows upon me as a struggle for life or death between two forces of civilization, one of which stands for all that we Americans enjoy and demand, and the other for all that we abhor and reject. Liberty, religious faith, and the rule of the people by the people are certainly championed by Great Britain and France and not by Germany and Russia. Dare we stand by and let those who are on our side go down?

* * *

Rev. Dr. Charles F. Macfarland, Former Secretary of the Federal Council of Churches in America

"One can quite understand how a contemporary Christian can be a pacifist and non-resister, but a Christian neutral between Christian morality and the ethics of paganism is an anomaly and a contradiction. On a moral issue which to me is as clear as a star of the first magnitude in a black-out sky, as a Christian I cannot be neutral."

If one lives in the sense of the divine Presence he will neither fear nor hesitate in the battle of life.

It is ours to believe that here and now unknown to us some divine purpose is being worked out in our lives.

We must not study comfort; they that go to the front of the battle get the blessing; the skulkers get no blessing.—W. C. Burns.

Missionary Notes

Rossburn, Man.
H. Crump

Toward the end of the winter of 1938-39 I was asked to conduct funeral services over an old gentleman of Scottish descent, Mr. W. Cameron. In the spring following, one of his sons asked me if it would be possible to visit the settlers in that district. Accordingly in the summer I went down there and Mr. Cameron accompanied me and introduced me to a number of the people. Then in the autumn I made a special effort to visit the district again. It was then I was definitely asked to give them a religious service. My first meeting was in the school house and was held on a Wednesday night, but being mail night, we had fewer than expected. The next we met on Thursday night and had so many that a number of men and boys had to sit on the floor. In the late autumn, Rev. M. P. Floyd visited Argyle and Waywayseecappo Reserve. At the service held one evening in the school house at Ekford Mr. Floyd was so impressed that he said, "You have here a congregation". On the following Sunday Rev. E. H. Lockhart of Birtle Mission School dispensed the Communion when eight were received into the church on profession of faith and one was restored to membership. Two children were baptized. On Christmas Sunday we had a carol service. After each carol a portion of Scripture relative to the birth of our Lord was read. At the close three asked for decision cards. This district has suffered from drought and the farmers have had poor crops for some years, this year being no exception. Nevertheless they all appreciate the means of grace afforded by our Church and we hope that the work will expand. This additional undertaking imposes upon me heavy driving. This is the program each Sunday until the roads are blocked with snow:

Argyle Church at 10.30 for Sunday School and public worship at 11 a.m. A round trip of thirty miles when roads are good. Otherwise another seven miles are added to each trip because of heavy going. The Indian church service is held at 3 p.m., and then at 8 p.m. we meet in Ekford schoolhouse, another round trip of thirty-seven miles, making in all some sixty to seventy-four miles at least each Sunday. This does not seem so heavy until one considers the roads. They are gravelled and become the washboard type. Other roads are impaired by holes and mud. On Thursday evening we go to Ekford for Bible study. This is greatly appreciated.

Of the Indians at the Waywayseecappo Reserve he says that the women have worked right royally with the result that the church is furnished with pews. Now they are endeavoring to raise money for a magic lantern. Toward this a lady sent $10, but from what he can learn, Mr. Crump says it will require $70 to $100 for a suitable lantern, one that will run on a six-volt battery as we have no electric lighting. Last spring two men of the reserve were received into full membership. In October last a man presented himself for baptism, a former Roman Catholic. So the work goes on, a little here and a little there, and what the final harvest will be, the Great Day will reveal.

* * *

A Chapter From Life
New Ontario
Personal Letter to the Editor

We received all the papers you sent and found them a great boon to those who like good reading, and we all thank you very sincerely.

The oldest resident cannot remember a winter like this. There is hardly any snow. My nearest neighbor took out a bag of beets and carrots to the grocer yesterday to exchange for raisins and nuts, etc., for Christmas baking. She had two dogs and there was hardly enough snow for them to draw that load. The men are doing wonders at the pulp (wood). They have cords and cords ready for hauling when a little more snow comes.

This school is closing for good on December 20th. Seven years ago the Government sent in thirty-five families from two of the smaller cities on a six-hundred dollar loan and a wood lot here. They put them in here behind this solid block of French Canadians who clear land because it is their birthright. Well, all that remains of the thirty-five families now is one. These families were all on relief for years before coming here, and they soon went right back on relief here. The French Canadians who work hard and live simply resented being taxed two percent for these settlers. Then the settlers quarrelled among themselves so ridiculously that one could not credit children with such conduct. Ten went back inside two years. One of them, a Scotchman, said he had never seen so much comedy in his life. He felt he must get back to business, and he secured his former job in a large city. This year the French Canadian Council banished relief so the four remaining families on relief were moved to O'Brien where there is still relief.

The history of teachers in here would give food for thought. So on the 20th I fold my tent and seek a new field for labor. Already the French Canadians are coming on the vacant lots. My two nearest neighbors are two French Canadians, each of whom has thirty acres cleared. One has a fine little cottage nearly complete, a good barn and well. The other has the clearing,

a good house half built, and a splendid barn and poultry house. I never saw two stronger, hardier men. They used to do three cords of pulp last winter every day before dark. This year they went to the New York Times pulp camp over at Kapuskasing and they are making an excellent winter.

I have learned to respect these simple, hardworking people and I had no idea they were people of such resource and goodwill.

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Timmins, Ont.

Rev. K. W. House, B.A., minister of the Presbyterian Church, Hagersville, Ont., has been appointed by the Board of Missions to Timmins, our newest field in Northern Ontario, and entered upon his duties on Sunday, January 14th.

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Vegreville, Alta.

Rev. F. D. Roxburgh, D.D., Convener of the Presbytery's Missionary Committee, dispensed the Sacrament of the Lord's Supper here on a recent Sabbath. The church was filled and ten persons were received into membership on profession of faith, an evidence of the good work being done by Miss Ruby Walker, deaconess in charge, within the past year. Before her coming the congregation had but a monthly service conducted by the different ministers of Edmonton Presbytery. Further results of Miss Walker's work are shown in the organization of a Sunday School of 45, a Young People's Society of 30, a ladies' organization, a C.G.I.T. group, a Mission Band, a Boys' Club, and a Choir of 15 members.

At a recent young people's rally twenty of the youth of Lloydminster were welcomed by thirty of the Vegreville Young People's Society. At this gathering Rev. Robert Taylor, Synod Convener of the Committee of S.S. and Y.P.S. and Rev. Andrew Walker, Convener of the Presbytery's Committee of S.S. & Y.P.S. attended and delivered helpful addresses.

* * *

Chinese Work, Montreal

Rev. D. A. Smith, Sup't of Chinese Work

January 1st of this year saw the beginning of a new stage of our work among the Chinese in Montreal. For several years inadequate quarters has hampered the conservation and growth of the mission and so limited greatly its scope. One year ago the work was entirely re-organized with the result that several new groups were formed among the 'teen-age boys and girls, as well as young women, covering both week-day and Sunday classes. These new groups, together with the work already established, kindergarten, mission band, music class, women's Bible meetings, and Sunday work, required quarters much larger than the Chinese Y.M.C.I., where we have been carrying on our work, would permit.

It was decided therefore to move into another building. This we did at the beginning of the year. This building is a former synagogue on Chenneville Street and conveniently situated to the Chinese community centre. Repairs to the building have just been completed and the formal opening and dedication took place on January 12th when the Presbytery of Montreal conducted the service. In response to an invitation Hon. C. Y. Shih, Chinese Consul-General at Ottawa, was present and brought greetings. Officials of the Montreal Chinese community also were in attendance. This new departure in our work has created considerable interest, and has been very favorably received by the whole Chinese community. There is every indication of a real forward step in all departments of the mission.

The church has been fortunate in securing the services of a young Chinese, Mr. Paul Chan, to take charge of the work. For the past two and a half years he has been in charge of the Chinese Mission at Ottawa. Mr. Chan returned to Canada from China where he received his education. He was born in Montreal. His father, Chan Nam Sing, was our first Presbyterian missionary to the Chinese in Montreal under Rev. Dr. Thomson, some thirty-five years ago. It is therefore a very happy circumstance that brings the son to Montreal to continue the work begun so long ago by the father. Mr. Paul Chan is an excellent teacher, and has already proved himself a preacher of considerable acceptance.

Miss Agnes Dickson, for many years a missionary in South China, is in charge of the work among the women and children.

The first Sunday services in the new building will take place on January 14th, following the dedicatory service.

* * *

Missionary Conference

Beginning on December 27th, 1939, four hundred and fifty American and Canadian students devoted themselves in the city of Toronto for five days to earnest consideration of the subject, The World Mission of Christianity. The conference was convened by the Students' Volunteer Movement in co-operation with many other student movements, including The Students' Christian Movement of Canada. Some meetings were held to which all gathered, and particularly on the opening and concluding days. The conference however was marked rather by study than by general assembly addresses by great leaders. It was expressly a study conference, morning and afternoon being devoted in different groups to earnest consideration of the world field, its opportunities and the nature of its demands.

The conference officers were Rev. Dr. John A. MacKay, President of Princeton

Theological Seminary, Chairman; E. Fay Campbell, Chairman Program Committee; George H. Theuer, Registrar; Paul P. Braisted, Secretary; James M. Speers, Treasurer.

A number of men distinguished for their interest in world missions or for their service in that sphere were present and delivered addresses.

The opening session was held in Convocation Hall, University of Toronto, and was addressed by Professor Henry Van Dusen, Union Theological Seminary, New York. His was a stirring message which profoundly impressed the great audience. Some distinguished leaders who were heard at the conference and some of whom appeared in city pulpits were Dr. T. Z. Koo, China, of the World Student Federation; Mr. D. T. Niles of Ceylon, World's Y.M.C.A.; Prof. J. L. Hromadka, Czechoslovakia, Faculties of Union and Princeton Seminaries; Dr. Paul Harrison of Arabia; Rev. H. B. Young, Personnel Secretary, Presbyterian Board of Foreign Missions in U.S.A., and Mr. Robert Machie, Secretary for the World Student's Christian Movement. According to Mr. Machie the organization with which he is identified is representative of forty countries and has a membership of 250,000 students.

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British Guiana

The first public function of this kind performed by the recently appointed Secretary of the General Board of Missions, Dr. W. A. Cameron, was the laying of the corner stone of a new church at New Amsterdam in connection with our Canadian Presbyterian Mission on the 27th of November, 1939. Advantage was taken of Dr. Cameron's visit to the mission, as one of the two commissioners to inquire into the whole situation there, to have him perform this ceremony. Rev. James Dunn, M.A., Chairman of the Mission Council, presided and conducted the devotional service. Following the ceremony Dr. Cameron addressed the congregation. He expressed appreciation of the honor bestowed upon him in assigning to him the ceremony of laying the cornerstone and expressed his view of its significance since this the first official act of its kind was performed on the foreign field. The relation of the Church's work to education and of education to the Church, he stated, was expressed in the location of the church building, situated between the Boys' High School on the one hand and the Girls' High School on the other. He expressed the hope that the church would fully serve its great purpose both in New Amsterdam and throughout the colony.

In his report of this significant event, Mr. Dunn stated "We are greatly encouraged by our harvest offerings this year. They are all better than last year, some of them even four times as large. When you realize that over two-thirds of our local revenue comes at this time you can appreciate the importance of this."

Accompanying Mr. Dunn's letter was a clipping from the Berbice News which recorded the proceedings in connection with the laying of the cornerstone.

* * *

Our Bhil Mission

A letter from our veteran missionary, Dr. Buchanan, addressed to Dr. Cameron, informs him that he has met with an accident. Of this he speaks in the following terms:

"As I write I have one leg in splints, another, not misfortune, but a providence having been allowed to me. This time not three big bones as before, but just one little one, the patella, has been broken, the result of a fall while walking."

He expresses his thankfulness that he is in Toran Mal and not in Mhow and says:

"I am overwhelmed with kindness and care on every hand. Ruth was up just a few days before it occurred and is wonderful. She sent off a man to Khetia with an urgent wire, and Dr. Quinn having completed an appendix operation for the Rana's sister, left at once and motored 140 miles to the foot of the mountain. He finished the ascent by pony, arriving that evening. He soon very skilfully did what was needful. The hungry man was then fed, slept the night, took another look at me, and was off bright and early as he had a critical case of abdominal abscess in the hospital.

The mission has a great missionary doctor in Dr. Quinn. With Miss Williams he sent up the Bhil doctor, Dr. Mangtio, son of the first Bhil convert in Amkhut. The Bhils here, both Christian and non-Christian, have been kindness itself. Mr. Dalley, the British Conservator of Forests, on learning my plight left everything, motored miles and walked up the last six miles of the mountain. He set a host of Bhils at work on the new bridle path, and at noon Friday appeared, sweaty and hungry. We all had breakfast, 12 noon, together, and Mr. Dalley spent three days, Friday, Saturday and Sunday with us, joining in the Sabbath services. Mr. Toombs with Padri Naku, and Virio, Nehemiya and Driver Nathan, son of our first Bhil Padri, Gangji, all got here Saturday night. They did double work, one of personal love and one of business for the Presbytery, giving attention to organization of the Toran Minster congregation.

Padri Naku and Virio both preached yesterday morning and evening. There were present also some of the leaders among the Bhils at Toran Mal. They have been as solicitous for me as if I were their own father. They listened with deep interest to these wonderful Bhil fellow laborers in their joyous messages. Every day for the week I had such splendid private talks with these

Bhil leaders as they came in turn to express their sympathy. I made the love and kindness of the Christians here the medium of impressing upon them the love of God to us all.

One of these, Surji, brought a fine ham of a wild boar shot in the grain field. We all had a taste of it at the love feast. It was good, and I wish I could have sent you and Mrs. Cameron and family a taste of it, and a dainty bit to pass around to every member of the Board.

I could not have endured all this fuss over me were it not that I see God's hand in it to make it a blessing to the Bhils. Maybe through this God will send us another missionary, whether a Bhil leader or a Canadian."

He then expresses his delight over the tribute by Mr. Lowther to Mr. and Mrs. Hawtin which appeared in the October Record, and expresses his deep regret that they have retired. Their success at Bronsonpura is a guarantee that they could be equally successful in some other part of the field, whether in Jhansi or the Bhil field, stating that there are two farms at Toran Mal and at Sardi which provide an opportunity for a missionary with experience in agriculture.

* * *

The death of Rev. C. P. Young of the Bhil mission has necessitated the return to Canada of Mrs. Young, who desires now to be with her mother in Vancouver. Since her husband's sudden death, Mrs. Young has continued at her work on the field, and her departure from the field will cause general regret among her fellow workers and among those for whom Mr. and Mrs. Young had labored so zealously and effectively during their years of service in the Bhil country. Mrs. Young will accompany Miss McConnell, who returns to Canada on furlough in the early spring.

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Formosa

The Board of Missions reports with regret the resignation from the staff of the MacKay Memorial Hospital of Dr. Eugene Stevens. This leaves for the present the responsibility of the superintendence of this large hospital on the shoulders of Dr. Bews. The Board and the Church regret that this should be necessary and appreciate the fine spirit of co-operation shown by Dr. Bews in carrying so heavy a load so soon after going to Formosa.

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Japan

The staff of the Mission to Koreans in Japan has also been weakened recently by the resignation of Rev. Malcolm MacKay to the very great regret of the Board and of his fellow missionaries who are deeply appreciative of the zeal in their work and faithful service shown by Mr. and Mrs. MacKay.

Christian Literature Society

Our latest letter from Rev. Dr. Z. K. Zia, is in a hopeful strain:

"So far as Christian literature is concerned we have every reason to be optimistic. China is ready for Christianity. Grace Abounding by John Bunyan was published this fall. Christians appreciate it very much, and our Christian broadcast is using it for a serial talk. I am planning to do more of Bunyan's work. Pilgrim's Progress has a very wide acceptance. May God bless you and your work. I hope that the situation in Europe will soon improve. Justice and freedom will win, I am sure of that. With Christmas greetings.

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Szepingkai, Manchuria

Rev. Allan Reoch in a circular letter written in the late autumn speaks of his "great joy to report that in spite of troubled world conditions, our work has gone on without interruption. Early in the summer a list of Scripture verses on holiness was sent out to the Churches. Thus far over 750 have memorized them. The majority of our congregations held Daily Vacation Bible Schools during July, in some cases the attendance being over fifty. In one centre they carried on a Bible School for the children two hours every evening throughout August. A new church property has been bought by the Cheng Chia T'un congregation, while at San Chiang Kou the Christians have secured a plot of land and intend building a place of worship."

A picture accompanying this letter is that of the Taonan Junior Sunday School, showing an attendance of about 100 under the leadership of Deacon Wang. A good many have completed the first year work of the Bible Correspondence School and will be writing an examination shortly on the New Testament.

For a time it was feared that the Manchurian mission would also lose the services of Rev. Allan Reoch, who had offered himself for military service. The whole Church will rejoice to know that for the present Mr. Reoch is remaining at this post.

* * *

As Christians we should compare the various uses we make of our surplus funds. Take, for example, going to the motion picture theatre. How do our expenditures for this form of entertainment compare with our church support? Automobiles and radios are very helpful in enlarging the opportunities of the modern family, but how do our annual expenses for these conveniences compare with our church pledge? Smoking brings comfort to many men. Yet the cost of that comfort should show some relation to the investment we make in the Church.—Selected.

The Long War

"Now there was long war between the house of Saul, and the house of David, but David waxed stronger and stronger; and the house of Saul weaker and weaker."—2 Samuel 3:1.

Sermon preached by Rev. Thomas McAfee, Retiring Moderator, at the opening of the Synod of Montreal and Ottawa. His successor is Rev. A. M. Hill, D.D., Verdun, Que.

IT is difficult to detach our thinking in these dark days from war. We have been forced to recall the sorrowful years between the 4th of August, 1914, and the 11th of November, 1918—over four long years, and now we are at the beginning of another great struggle which may demand greater sacrifices.

I recall a message which I think I picked up somewhere in France; its origin will be apparent:

There's mournin' 'mong the hills, and in the heather;
There's sorrow supped in many a strath and glen,
For the gallant lads who fought their last brave fight together;
The lads who ne'er shall see their home again.

Again the mourning and the sorrow, and the sacrifices, are to be repeated and perhaps multiplied a thousand fold.

However, my subject to-night is "The War That Has No End".

There is no discharge in that war. It was likely that view of life that inspired Mansell's hymn.

And the same thought no doubt led Baring-Gould to sing "Onward Christian Soldiers".

And our children are challenged to active service as they sing "Dare to be a Daniel".

When the great Apostle and Christian martyr reviewed his life, looked back over his experiences, looked forward to victory and glory he declared:

"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love His appearing."

The battle was not with weapons of destruction. He shed no blood; laid waste neither field nor home. No widows mourned, nor children cried for their fathers, nor parents with broken hearts wept for those who would return no more. Nevertheless he fought battles for self, for truth, for God, for honor and right, for Christ the King.

That war is still with us, and that challenge to fight that made Him a soldier is loud and insistent to-day.

There is no conscription in the Kingdom of God, but there is appeal, sustained pleading, and insistent demand to all thinking people to play a part in this great war.

There was long war between the house of David and the house of Saul—two men as opposite as truth and error, representing ideals and aims, and purposes, and ambitions as far apart as the poles.

In the opening chapter of "In Times Like These", the author quotes these words:

"If at last the sword is sheathed
And men exhausted call it peace,
Old nature wears no olive wreath;
The weapons change, war does not cease.
The little struggling blades of grass
That lift their heads and will not die,
The vines that climb where sunbeams pass
And fight their way toward the sky,
And every soul that God has made
Who from despair their lives defend,
And, struggling upward through the shade,
Break every bond that will not bend:
These are the soldiers unafraid
In the great war that has no end."

Then the author adds these arresting words: "To this end let us declare war on all meanness, snobbishness, petty or great jealousies, all forms of injustice, all forms of special privilege, all selfishness, and all greed. Let us drop bombs on our prejudices! Let us send submarines to blow up all our poor little petty vanities, subterfuges and conceits, with which we endeavor to veil the face of truth. Let us make a frontal attack on ignorance, laziness, doubt, despondency, despair and unbelief."

In the last great war in Europe we sent men to fight for us, and over 60,000 made the supreme sacrifice, and in the present struggle the sacrifice may be even greater, but in this fight that knows no end we cannot find substitutes. We must personally accept the challenge, lift the sword, struggle against the foe, and in God's name conquer. You may recall in The Coming of Arthur, Tennyson pictures the knight:

"And Arthur yet had done no deed of arms,
But heard the call, and came: and Guinevere
Stood by the castle walls to watch him pass; . . . .
But Arthur, looking downward as he past,
Felt the light of her eyes into his life
Smite on the sudden, yet he rode on, and pitch'd
His tents beside the forest."

Then follows the picture of the Knight at his task, and in that picture is a parable of life, of struggle, of the war that has no end.

"Then he drave
The heathen, after slew the beast, and fell'd
The forest, letting in the sun, and made

Broad pathways for the hunter and the knight,
And so return'd."

The Knights of this century are called upon to play a worthy part in the regeneration of the life of to-day, in the shaping of character, of nation building, and of a world wherein dwelleth righteousness.

In the realm of personal character, and in the objectives of life we must make our personal decisions as to whether we are going to be governed by the ideals of the House of Saul or the House of David.

In Arthur's isle ere he reached it the beast was more and more, and man was less and less. Then Arthur came and drove the heathen, slew the beast and felled the forest. So with the Knight of the twentieth century. He too must learn to keep down the base in man, to teach high thought and amiable words, and courtliness, the desire of fame, the love of truth and all that makes a man. And is not that—the making of man—the biggest job in God's earth? It links up the divine love, and the human will. You and I make the great acceptance or the great refusal.

In the questions that concern the business and commercial pursuits of life; the political and economic questions of the day; the great moral issues that confront us we are challenged to decide which way our souls shall go.

We must fight on and break down the powers of combine, of greed and injustice, and economic wrongs that heap upon the mass burdens they cannot bear.

The house of Saul stands for the few as against the many, for the privileged as against the mass, for the survival of the strongest, for might as against right, for self as against others.

Governments betimes, and their privileged friends, institutions that have been autocratic, churches that have failed to interpret and apply the teachings of the sermon on the mount, have been responsible in no small degree for the spirit of unrest manifest in many quarters to-day.

If the hand of radical socialism strikes at the foundations of our social fabric we know, at least in part, who is to blame.

Men asked for wages; the combine shouted for dividends; women pined in tenements, or shacks, longed for sunshine and fresh air, but the landlord demanded rent and more rent; children begged for bread and clothing but there was a corner on wheat or wool, and the price was beyond the purse of the poor. Men, free men, were being denied a voice or a share in national affairs, compelled to bear the load but denied a voice as to the weight that burden should be. Brethren, if in coming days we cannot, or we will not, through those in power, apply the fundamental principles of the Sermon on the Mount to the relations to which I refer then the dawn of that new day wherein dwelleth righteousness is indefinitely postponed.

I do not care whether it's the wheat king or the meat king, the financial king or the railway king, they must be dethroned if they deny to the common man the right to bread and butter and a few of the comforts of life.

The ancestor of an old Scottish house began life as a small shopkeeper. On the fly leaf of his first ledger he wrote "God keep me and this book honest". That attitude of mind would raise the level of our domestic and public life, and bring nearer to realization the new day, and the new world wherein dwelleth righteousness.

And further in the citizenship which is to control and guide the destiny of our great Dominion we must have men—tall sun-crowned men who live above the fog in public duty and in private thinking. Sir Walter Scott said on one occasion to some friends from the South who were visiting him, "I want to show you some of our really excellent plain Scotch people. The character of a nation is not to be learnt from its fine folks, its fine gentlemen and ladies." The worse tragedy that can befall any day or any nation is when "wealth accumulates and men decay".

We have in our Dominion, and it is to be deplored, many citizens who are content to live in the swamps rather than on the hilltops. They see mud rather than stars. Their ideals are wrong, their aims are selfish, their principles are unsound, their vision is short sighted.

It is surely a great day and a great opportunity for the people in Canada to so enrich and enlarge their ideas of citizenship that we may make a worthy contribution towards that day when

"From ocean unto ocean
Our land shall own Thee Lord,
And filled with true devotion,
Obey Thy sovereign word."

Thinking along that line we are reminded of Ebenezer Elliott's hymn, "God Save the People".

In the moral issues wherein the great basic principles are challenged where do we stand? Whom do we follow? What part do we expect to play in that great crusade, which when finished will bind the world by golden chains about the feet of God?

There is going to be a fight to hold the ground we have gained, and there must be aggression against the organized forces of evil. This is the age-old fight. Paradise lost; Paradise must be regained. Sin won: but sin has been, and will be defeated. The serpent triumphed in Eden. He was beaten at Calvary.

By putting our soul—the nation's soul—

into a great struggle twenty-five years ago we beat the Kaiser. By putting our soul again, and that of our Allies, into another great war we are going to defeat Hitlerism and all the paganism suggested by that name.

And in the moral warfare of the time we shall put our souls, our consciences, our dogged perseverance, our wills to win against all the powers of darkness.

We shall continue to fight for the sanctity of God's day; for the purity of our public and political life, for the sanctity of our homes; for a single standard in morals; for the freedom of the Church to lift her voice against everything that would hurt or hinder in the great task of bringing the world back to the feet of God.

For our beloved land we nurse the vision, when "He shall have Dominion, also from sea to sea, and from the river unto the ends of the earth," and we are lured by that wider vision when—

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
'Till moons shall wax and wane no more.

Children and Youth

A LITTLE CHILD LEADS

Almost five years ago we told our young readers the story of Mary Jones, a young Welsh girl of sixteen years, whose sacrificing effort to obtain a Bible for herself led to the founding of the British and Foreign Bible Society.

A somewhat similar story was related also in the Record of a boy in a congregation in Ontario who when the erection of a new church was being considered took his little wheel-barrow with a few bricks and wheeled them to a certain place and said that there the church should be built; and it was erected on the site of his choosing.

We recalled these two incidents when we heard recently another story of like character. It was the act of a little girl, very much younger than Mary Jones and about the same age as the little boy whom we have mentioned, only six years of age, who by a small gift (great for her, for like the widow's mite it was her all) inspired others to give generously to the Church at a time of grave need.

The story belongs to a minister's home in the city of Toronto. Beyond saying this we shall supply no further particulars, but allow the minister to tell the tale:

"We were up against it at the church, money wasn't coming in. We were praying about it at the house, at family worship, and speaking about it at the table and our youngster, six years old, went upstairs to her secret hoard and came down with her little bank of money she was saving to buy a tie or something for me. She dumped it out on the table and said, "There, daddy, that will clean up the debt". She had 49c. to be exact. I accepted it and the next Sunday mentioned it at the close of the sermon. On the following Monday a letter came to the house with a dollar and a card saying, 'For the child who gave her 49c. to clean up the debt'. I told this to a friend and he told it to another and later in the week I got a cheque for $150 from one and a cheque for $350 from the other, making $500."—R.

TARTAN AND EAGLE FEATHERS

Henry Drever Balfour

What is here told has as its setting an Indian Reserve in Canada situated about sixty miles northwest of the city of Prince Albert, Sask., yet the story has come to us by a very roundabout way. We found it in the New South Wales Presbyterian, Sydney, Australia. It is a very interesting story and is concerned with prominent men and noble characters. Among the Indians stands out the great chief Mistawasis, who held his band loyal to the Crown in the Rebellion of 1885, and offered himself and his warriors in the Royal Service.—Ed.

DURING the King and Queen's recent Canadian tour, Saskatchewan was the scene of an enthusiastic Indian corcoboree or perhaps it should be "pow-wow" when describing a Red Indian gathering. In their picturesque tribal array they assembled in force to greet the Great White Chief from over the seas.

Traditional habiliments of beaded fringe and moccasin, embroidered blanket and ornamental leatherwork made an animated picture of barbaric splendor. Scraps of tartan ribbon, blowing bravely in the breeze added a somewhat alien note to the colorful display.

Many onlookers smiled tolerantly at the "poor Indian whose untutored mind" betrayed him into such incongruity. Others trying to be more understanding of the noble red man, put the tartan down as a compliment to the Scottish Queen.

And both opinions were quite wide of the mark. For quite a romantic story of Pocahontas flavor lies at the back of the tartan-ribbon symbol. The story was revealed at the time of the great gathering of the Indians of the Saskatchewan Country on 12th August, 1936. That was the 60th Anniversary of the signing of the Carlton Treaty of 1876, between the powerful Cree Indians and the Allied Salteaux tribes on the one part and the Queen's Men on the other. The three Commissioners were Lieutenant-Governor Morris of Manitoba, Chief-Factor W. J. Christie of the

Hudson Bay Company, and Hon. James McKay.

By the Carlton Treaty the Indians ceded more than 140,000 sq. miles of territory to "Getchie Ogemow Esquai" (The Great Woman Chief), Queen Victoria. In the Indian language there was no expression for "in perpetuity", so the natural picturesque phraseology declared the treaty to be binding "while grass grows and rivers run".

When in 1936, His Excellency Baron Tweedsmuir, the Vice Regent of His Majesty in Canada, met many thousands of the Indian people at the Fort Carlton gathering, and was made a blood-brother Cree Chief, he commented on the North of Scotland dialect of Chief Drever of the Cree people. An old Orkney lady Miss Louisa Drever of Westray, noticed the reference and as she had heard of an uncle who was lost in the Canadian North West, she wrote to the present Chief Drever and received the following letter in reply from Head Chief Jos. Drever of the Cree Indians, Treaty No. 6.

"Dear Miss Drever,

I received your letter on Saturday. I do not know if it was meant for my father Chief George Drever or it was meant for me. You addressed your letter to Chief Drever, both my father and I are Head Chiefs of the Crees in Sask. However, I'll try to answer your questions. My grandfather's name was James Drever. He came from Westray, Orkney. He worked for the Hudson Bay Company.

He married the daughter of Chief Mistawasis, who was the Head Chief of the Northern Crees. My father Geo. Drever was his first child, and Chief Mistawasis took him into his band making him the next in line for Chief. As my father is an old man now I have had to take over his work and I have been appointed by the Indians as Head Chief of the Indians of Treaty No. 6. My youngest uncle's name is Henry, and I have an aunt whose name is Louisa. She is up near the Arctic Circle somewhere. There were six of us over in France during the war. One of my brothers was killed over there. His name was Frank N. Drever. I started for Scotland while on leave once, but could not,—at least I was told so—get to the Orkney Isles. I will be pleased to answer any more questions you would like to ask.

Chief Jos. Drever."

In the early days of discovery and exploration of Canada, the Orkney Isles were the last port of victualling for the sturdy ships of the Hudson Bay Company. The vast country, stretching from the Lake of the Woods to the Yukon, and from the United States border to Baffin Land, a territory as large as Queensland, New South Wales, Victoria, Tasmania, and New Zealand combined was, by Royal Charter, administered by the powerful Hudson Bay Company. "The Nor' Wast", as the Orkney men spoke of it was a thrilling lure to every young Orkney lad.

Their never-very-tame Viking blood leapt at the tales of hunting, adventure, fighting, and peril of the new world, and many thousands of them voyaged across in quest of fortune and opportunity.

One, who in those early stirring times escaped the icy perils of the North Atlantic Ocean, the dangers of hunting, the hazards of fierce fighting with dauntless foes, and swift death in many forms, only to fall victim at last to Cupid's arrow and the charms of the shy daughter of the Indian Chief, was James Drever of Westray, Orkney. So, in the course of time his descendants meet the King and Queen of all the Britons and for Auld Lang Syne's sake wear the tartan ribbon with the eagle's feathers.

JOHN SMITH OF DEMERARA

British Guiana

A frail red-haired youth, sent to Demerara in 1817 to instruct the slaves, endured the strain of the tropical climate and the moral depression of plantation life for six years, and died in prison, under sentence of death, early in 1824. The youth was John Smith, a missionary of the London Missionary Society, whose story was the subject of a recent broadcast. A reminder of the essential facts of the case may be helpful to some who may not be familiar with what John Morley (in his "Life of Gladstone") described as "one of the most honorable and glorious chapters in our English history." The grim importance of the Smith case can be understood by the fact that the House of Commons twice debated the propriety of the court-martial which condemned the missionary, and in the end preferred to vote for the "previous question". In that debate Wilberforce made his last Parliamentary speech; and in the same month a young orator named Macaulay sprang instantly into fame by a brilliant speech on the matter at an Anti-Slavery Society meeting.

* * * * *

In Demerara, then, there were 4,000 white and 80,000 black and coloured people, mostly plantation slaves, kept under by whips and stocks. Good men among the planters had sought to provide some kind of education for their Negroes, and the Dutch owner of a plantation called "Resouvenir" had secured from the L.M.S. the help of John Wray, the first of its missionaries to the colony. Wray did a great work, and established in the minds of the Negroes the belief that "God A'mighty atop" was concerned about their welfare, which belief did more than anything else to bring about emancipation. Wray removed to another part of the Colony, and young Smith took his place in 1817. By

that time most of the planters had decided that the Negroes must not be allowed to learn, or they would be as good as their masters. Something like a panic arose among the whites, which the Governor did nothing to allay. Indeed, when Smith appeared before him to receive sanction for his labors, he was met with: "If ever you teach a Negro to read . . . I will banish you from the colony immediately."

* * * * *

Yet somehow the slaves did learn, and the chapel at Resouvenir was often crowded by black faces, whose gleaming eyes fastened on the frail figure in the pulpit as if their only hope was there. Within three years there were two thousand baptized Negroes in the district, and in the teeth of bitter opposition religious instruction made headway, impelled by the moral energy of the young missionary—a consumptive, and he knew it.

* * * * *

In 1823 Parliament sent instructions to the Governor of the colony to announce certain reforms, checking such customs as the whipping of females and promiscuous flogging in the field. Governor Murray delayed action for six weeks, during which the slaves had heard that some good news had come from home and wanted to know all about it. They sent representatives to the Governor to request publication of the instructions, and their meeting was the beginning of a clash which the authorities made bad weather of. Martial law was proclaimed. Two hundred Negroes were shot down, and hangings went on for six months. At the outbreak of the rising, Smith was arrested on a charge of refusing to bear arms; he had claimed exemption as a minister. This charge was afterwards expanded into several, whose purport was that he had been a party to conspiracy and treason. The court-martial was a sorry business. The lawyers in the House of Commons afterwards tore its authority to tatters—but it answered its purpose. The missionary was condemned to death by hanging. Though it was not announced in the colony, the verdict was accompanied by a recommendation to mercy which in due course reached George IV and was approved. While the verdict and its reversal tossed on the Atlantic Smith was sinking steadily under the effects of prison life in the tropics. He died three days before his legal release arrived; a martyr to a "vested interest".

* * * * *

But not in vain. At home there were many who became convinced by the tragedy that the system of slavery was unendurable; and Emancipation became to that extent inevitable.

—David Chamberlin, The Christian World, London, England.

CHILDREN AND MONEY

James F. Riggs

Spending and Giving

To-day children and youth have more money to spend than any other generation ever had. This spending generally is for non-essentials. The child's money naturally goes for pleasures, little luxuries like soda, candy, the "movies", or Christmas or birthday presents. Every boy and girl needs instruction in how to spend wisely. This certainly is as essential as arithmetic and geography. While very young the child can learn not only the value, but the use of money. He may begin to budget in very simple ways. Even as early as 8 or 9, boys and girls may learn to keep accounts. In this they should have every encouragement. It is a constructive means to foster purposeful spending.

Some one has suggested that the prodigal son would not have been so wasteful if he had been trained in trusteeship. Apparently he had never been a partner in the family budget. If he had been taught the use and value of things, he would certainly have been a different person—and not a prodigal. Taking care of possessions in a spiritual way was unknown to him. All he thought of was spending for "a good time". Without constructive teaching he was at the mercy of his own whims and desires; and at the mercy also of his friends.

For some time the spending habits of church groups and especially children have been studied. Frequently it was discovered that the latter supported the candy man and cut the church. Some even put in the collection car-tokens or tax-mills. They would not, of course, attempt to do this at the motion picture show or the football game. Christian training is required to change such a situation.

Parents, leaders and teachers may help young people in their spending habits by practicing stewardship themselves. Such instruction should be accompanied by actual procedures as well as by words. "One example is worth a thousand precepts." Many a youngster has learned by observing the practice of his elders, and thereby corrected his own immature attitudes.

Something to Give

Every child should have something to give. Wherever it is possible, there should be an allowance. A part of this youth may contribute each week to the church. Stewardship to be real, must be a share in the Lord's work in which the giver is also a partner. If this theory is supported by constructive education in the causes to which money or service is given, it will prove a very vital experience. He that is faithful in a little, is faithful also in much. Children will form this habit very early,

if it is actually a part of the family practice.

Many children whose parents cannot supply them with money, are finding ways to earn their gifts to the church. The boy who got up at 6 o'clock every morning to deliver papers for a news dealer had a background of thinking which came from parents who were true stewards. Their interest in the church came to him. He gave regularly; and earned his gifts, because he saw that their theory was reinforced by their practice. So the child may give either in service or substance, or both, to any cause which he feels is worth while.

A Sense of Responsibility

The results of such procedures are, a personal experience in giving, and a developed sense of responsibility. A lad who wept when he was told that he could not give, because his father was out of work and he had no money, felt deeply. His obligation to support the cause was very real to him. The church could not get along without his contribution. This conception, when properly developed, is of the utmost importance. It is likewise very beautiful.

Giving of this sort keeps children informed about the church and its program. This is not only because of the actual instruction given; but it encourages them to discover for themselves the work that the Church is doing. Through projects* on Missions, Christian Education, or the local church program, they "learn by doing". The boys who were contributing to the mission boat "Princeton" on the Alaskan coast, built a beautiful model of it. In the process they learned more about missions than they had ever discovered previously.

How Children Earn Their Gifts for the Church

One of the interesting developments in recent years in regard to the giving of children and youth has been the Youth Budget Plan. This movement is sponsored by the General Council and the four Boards of the Church and recommended by the General Assembly. It has quickened the children and youth along a number of lines. They learn to know something of the program of their church and the causes to which they contribute. Leadership has been developed among them through the working out of projects on giving, especially along the lines of "Friendship Frontiers".

A number of young people have earned their gifts to the Church. Under this method a pledge of systematic giving, with the use of envelopes week by week, helped the rising generation to become regular givers. In cases where parents were unable to grant allowances or to give the pledged amount of money to their children, ways were worked out to meet this situation. Among these means of earning were the following which should be selected with consideration of the physical strength and mental ability of the children and youth:

Cuttings lawns
Family mending and darning
Selling papers, delivering papers
Collecting old paper for sale by the ton
Selling magazines to customers on a regular route
Cleaning houses
Farm chores
Caring for stock
Caring for garden
Growing and selling vegetables
Odd jobs about house
Painting furniture, fences, etc.
Money for faithful violin or piano practice
Caring for garage
Caring for furnace
Selling kindling wood
Keeping chickens and selling them, or selling eggs
Parcel delivery by bicycle
Picking fruit
Mending fences
Caring for heifer, lamb, goat, rabbits, etc.
Caring for boats on river or lake
Saturday work for grocery
Caring for tennis courts
Repair work at summer camps
Repairing rustic furniture
Washing cars

The money earned, or the produce, was used in whole or in part to meet the pledged obligations. When in money form it was put in the duplex envelope and placed in the offering basket.

Contributions which come from such practices are from the heart, not just from the pocket-book. They reveal creative interest in the maintenance of the church and its benevolences which is most enheartening. Children who put themselves into their gifts through earning what they contribute, are committed to the cause in a very real and character-building fashion. The church which enrolls such givers is certainly to be congratulated. In a very definite way it has taken out "insurance for the Church of to-morrow". Systematic giving is a habit-forming experience,—whether children have money given to them by parents or earn it.

The purpose of the Youth Budget Plan is that children may know and understand their responsibilities as Christians; one result of which will be the development of right habits in supporting the work of the

*Note: "Friendship Frontiers" is a helpful leaflet listing projects in giving. This may be obtained free by addressing any of the Boards, or the General Council of the Presbyterian Church, U.S.A., at 156 Fifth Avenue, New York City.

Church. Under this method the age range is from beginners to the college age. It is enheartening to see children giving regularly to the cause with intelligent understanding of what giving is and does.

This plan the General Assembly has recommended as follows:

"The General Assembly, realizing the need of providing an intelligent, constructive and practical way of maintaining the interest of youth in the Church, believes that the Youth Budget Plan, as a part of the total youth program, offers a method for enlisting their active interest in the entire program of the Church.

"Therefore the General Assembly recommends the Youth Budget Plan to presbyteries and pastors and requests them to carefully consider this Plan as an aid in undergirding the entire life of the Church." —Youth Budget Plan Committee, Presbyterian Church in U.S.A.

The missions have done signal service to the country. To them it owes its first industrial work. By them the language was first reduced to writing. To them is due the earliest organized medical work. The entire work of education has been, and still is, in their hands. Through their influence slavery was abolished by the Protestant chiefs.—Br. Gov. Official Handbook, Uganda.

INTERNATIONAL S.S. LESSONS

LESSON—FEBRUARY 11

The Perils of Rejecting Christ

Matthew 21:28-43

Golden Text: I am the way, the truth, and the life; no man cometh unto the Father, but by me.—John 14:6.

LESSON—FEBRUARY 18

Good Citizens and Good Neighbors

Matthew 22:15-22, 34-40

Golden Text: Thou shalt love thy neighbor as thyself.—Matthew 22:39.

LESSON—FEBRUARY 25

Stewards in the Kingdom

Matthew 25:14-27

Golden Text: Well done, thou good and faithful servant.—Matthew 25:21.

LESSON—MARCH 3

In the Upper Room

Matthew 26:17-30

Golden Text: This do in remembrance of me.—1 Corinthians 11:24.

Our Church Calendar

Vacancies

Appin and Melbourne, Ont., Mod., Rev. J. C. Davies, Burns Manse, Walkers, Ont.

Bass River, etc., N.B., Rev. P. M. Sampson, Boom Rd., N.B.

Blue Mountain and Garden of Eden, N.S., Mod., Rev. F. G. MacDonald, Merigomish, N.S.

Calgary, Alta., St. Andrew's, Mod., Rev. Alfred Bright, 1721 9A Street West, Calgary, Alta.

Cannington, Ont., Mod., Rev. J. A. McMillan, Kirkfield, Ont.

Centre Road and West Adelaide, Ont., Mod., Rev. T. W. Mills, Ailsa Craig, R.R. 1, Ont.

Colborne & Lakeport, Ont., Mod., Rev. S. D. Jamieson, Brighton, Ont.

Creemore, Dunedin, East Nottawasaga, Mod., Rev. W. Coutts, Stayner, Ont.

Drayton and Moorefield, Ont., Mod., Rev. K. H. Palmer, Palmerston, Ont.

Dutton and Dunwich, Ont., Mod., Rev. J. M. Laird, 50 Gladstone Ave., St. Thomas, Ont.

Grimsby, etc., Ont., Mod., Rev. W. I. McLean, 98 Mountain Park Ave., Hamilton.

Halifax, N.S., Knox Church, Mod., Rev. D. G. Ross, Windsor, N.S.

Hawkesbury, Ont., Mod., Rev. R. Johnston, D.D., 197 Carling Ave., Ottawa, Ont.

Hillsburg & Price's Corners, Ont., Mod., Rev. C. Graham Jones, Grand Valley, Ont.

Hopewell, Eureka, N.S., Mod., Rev. Wm. Ooms, New Glasgow, N.S.

Innerkip and Ratho, Ont., Mod., Rev. Dr. H. H. Turner, Box 293, Ingersoll, Ont.

Keene, Westwood and Warsaw, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.

Kingston, Ont., St. Andrew's, Mod., Rev. R. J. Earls, Amherst Island, Ont.

London, Ont., Elmwood Ave., Mod., Rev. Donald McKay, 674 Highbury Ave., London, Ont.

London, Ont., Hamilton Road, Mod., Rev. J. M. Laird, 50 Gladstone Ave., St. Thomas, Ont.

Markham, Ont., Mod., Rev. J. D. Cunningham, Richmond Hill, Ont.

Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.

Montreal, Que., Fairmount-Taylor, Rev. A. S. Reid, 3485 McTavish St., Montreal, Que.

Morrisburg, Ont., Mod., Rev. W. D. Turner, Winchester, Ont.

Murray Harbor N., P.E.I., Mod., Rev. R. H. Stavert, Wood Islands, P.E.I.

New Westminster, B.C., St. Andrew's, Mod., Rev. S. M. Kerr, 2141 Grant St., Vancouver, B.C.

North Pelham, Louth and Fenwick, Ont.,

(Continued on page 62)



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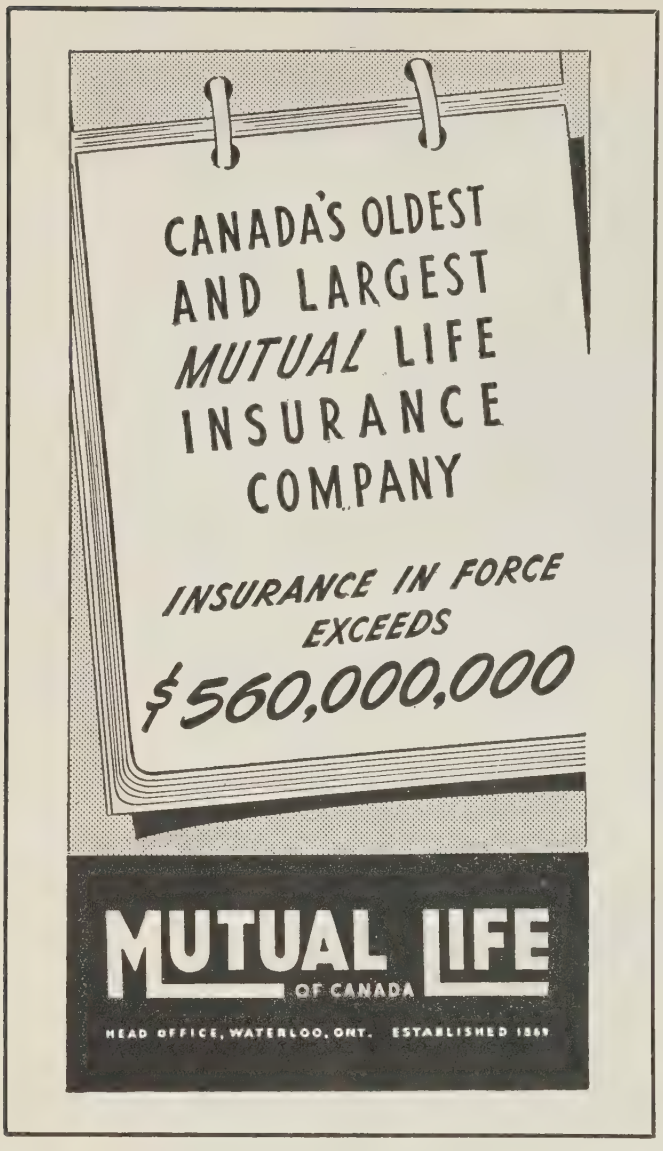
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OUR CHURCH CALENDAR

(Continued from page 60)

Norwich and Bookton, etc., Ont., Mod., Rev. A. C. Cochrane, Ph.D., Tillsonburg, Ont.

Norwood, Man., Mod., Rev. R. McKay Esler, 96 Wallace Road, St. James, Man.

Picton, Ont., Mod., Rev. J. W. MacDonald, Roslin, Ont.

Portage La Prairie, Ont., Mod., Rev. Oliver E. Mann, Box 126, Carberry, Man.

Preston and Doon, Ont., Mod., Rev. J. D. Smart, Ph.D., Galt, Ont.

Priceville, Markdale, etc., Mod., Rev. H. Lindsay Simpson, Orangeville, Ont.

Ridgetown and Blenheim, Ont., Mod., Rev. M. Scott Fulton, D.D., 402 King St. West, Chatham, Ont.

Rothsay, Ont., Mod., Rev. S. W. Hirtle, Durham, Ont.

Sault Ste. Marie, Ont., St. Paul's, Mod., Rev. A. D. Sutherland, 155 Church St., Sault Ste. Marie, Ont.

Scarboro, Ont., St. Andrew's, Mod., Rev. Dr. H. Carmichael, 226 Cranbrook Ave., Toronto.
Mod., Rev. H. M. Coulter, St. Catharines, Ont.

St. Thomas, Ont., Alma St., Mod., Rev. Walter Moffat, Fingal, Ont.

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Beaverton, Ont., Rev. M. C. Young, Waterdown, Ont., Feb. 1st.

Mitchell, Ont., Rev. Norman MacKay, Ridgetown, Ont., Jan. 3rd.

Paisley and Salem, Ont., Rev. Walter Patterson, Preston, Jan. 26th.

Red Deer, Alta., Rev. R. H. Williams, Calgary, Jan. 5th.

Wallacetown and West Lorne, Ont., Rev. Robert Russell, Jan. 11.

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It is often a right instinct to keep silent.

It is a bad theology that dehumanizes one.

Victorious patience is a form of selflessness.

If God so loved us we ought to love one another.

The mind is like a garden, something must grow in it.

It is our deep-seated beliefs which fashion our life.

Silent sympathy is often most appropriate and efficient.

The evil-doer needs our prayers more than the sufferer.

It is not enough to make a desolation and call it peace.

Be kind to everyone for everyone is fighting a hard battle.

God is loved not only for what He gives but for what He is.

It cannot be said that he failed who merely did not achieve.

God does not call us to our fullest life simply for ourselves.

In the last issue circumstances cannot defeat the spirit of man.

The three great human ideals, truth, beauty, and goodness are one.

Life makes large and steady demands upon faith and patience.

It is one thing to stand the tug, but another to endure the strain.

The Psalms are the support of piety as well as the expression of it.

Even at its worst God believes in the salvability of the human race.

We may live in the shallows of an easy, dogmatic, conventional faith.

Some think that to say a thing often and forcibly enough makes it true.

To read great books is to keep company with the great minds of the ages.

By His words Christ opened in His disciples the springs of the better life.

Music helps to fill the mind with beauty.

To treat enemies as if they were friends is the test of the heart's accord with God.

Every great and commanding moment in the annals of the world is the triumph of some enthusiasm.

Apparent failure, when faced with courage and examined by reason, is the road to superlative triumph.

Some are fastidious about things that offend the senses but shudder not at things that soil the spirit.

A Christian should not invest in a business which prospers only through the destruction of life and happiness.

As the great purpose of prayer is union with God so in our prayer we must express complete submission to His will.

It is sadly possible to be good and to do good in such an unlovely way as to repel rather than attract.

The whole meaning of the Cross is that there the Sinless One shed His blood in sacrificial love for man.

No play is a great play unless it starts to work after the audience has left; likewise a speech or a sermon.

Moral sense is more important than intelligence. When it disappears from a nation the whole social structure crumbles.

Silence in the presence of sorrow may be alive with thought and instinct, with love, and may express the most tender compassion.

When the faith of one we love fails, when one upon whom we depend gives way in the hour of trial and bids us despair, there is a double grief to be borne.

The austere spiritual tone of the Psalms with the simple passion for God and bracing sense of fellowship with the Eternal is a safeguard against formalism.

After conquest come higher responsibilities, for in the battle with evil, either within our souls or around us, we must redeem that which we have overcome.

Worship and adore God, think of Him magnificently, speak of Him reverently, magnify His Providence, adore His Power, frequent His House, and pray unto Him frequently and constantly.

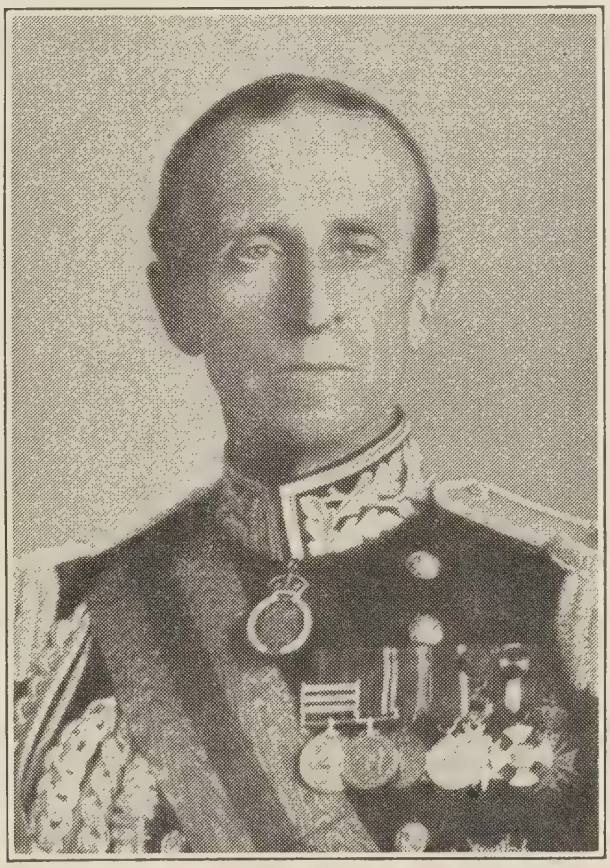
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The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXV TORONTO, MARCH, 1940 No. 3



The Right Honourable Lord Tweedsmuir

The Presbyterian Record

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There are not only strong and active men struck down in the prime of life with this terrible disease, but boys too, just finishing school, full of hope and promise, eager to make their way in the world. One of them was a great baseball player who played his last game for his school with a patch over his eye to hide the leprous scar which had just developed, and now they have all to be isolated from society until the doctor can pronounce them clean. Recovery is slow even with the best methods that medical skill can devise. During the past year four have been discharged as cured, an old man of seventy, a girl of eleven years of age, and two boys from Tainan. The rest live in hope with occasional lapses into gloomy despair.—Happy Mount Leprosy Colony.

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BUDGET RECEIPTS TO JANUARY 31

1939	$276,842.03
1940	274,548.27

The Presbyterian Record

VOL. LXV TORONTO, MARCH, 1940 No. 3

The Right Honourable Lord Tweedsmuir

ALL Canada mourns, for by the death of our Governor General we have lost a devoted servant and a faithful friend. It was apparent to all throughout his little better than four years stay with us that he "was among us as one that serveth". His journeys that took him to the remotest bounds of the Dominion, his addresses, to the call for which he ever made ready response, his patronage of charitable institutions and benevolent enterprises and his active interest in them all, were evidence that in that respect he was a true follower of Him who "came not to be ministered unto but to minister"; and with what endowment of mind, heart and experience was that service enriched!

He was a distinguished graduate of Oxford and while still in his twenties served as Private Secretary to Lord Milner in South Africa. Successful business ventures followed. Then in the world war he served at General Headquarters as a consultant and later was in charge of information. When appointed to his high post in Canada he was Conservative member in the British House of Commons for the Scottish Universities. Dignity, grace, courtesy, self-command, strength, and geniality marked his bearing. His attainments intellectually were great and his versatility and accomplishments extraordinary. He was a novelist, poet, essayist, historian, writer upon matters of public import, a speaker showing great resource, readiness, clarity of thought and admirable diction, fluent but concise, accurate and compelling, with a sparkle of humor which lighted all his addresses. We heard him when addressing public gatherings, not only here but in Scotland. These addresses could hardly have been excelled. They were apposite, cogent, persuasive, lofty and of that Demosthenic quality, in a modified sense, the effect being desire for action, "Let us go and fight Phillip". The character of the man in its relation to his service was outlined by an American newspaper in these terms:

"All these remarkable qualities are combined with one of the kindest, gentlest, and most attractive personalities. Small and spare like many other Scotsmen of fame he wears a smile that is irresistible and he has a heart of gold. We can think of no man whose coming will so enrich the American continent."

Greatness of heart is disclosed as we read this affecting tribute to a deceased brother, his dearest, and incidentally we learn something of his belief in a future life.

When we were little wandering boys,
And every hill was blue and high,
On ballad ways and martial joys
We fed our fancies, you and I.
With Bruce we crouched in bracken shade,
With Douglas charged the Paynim foes;
And oft in moorland noons I played
Colkitto to your grave Montrose.

The obliterating seasons flow—
They cannot kill our boyish game.
Though creeds may change and kings may go,
Yet burns undimmed the ancient flame.
While young men in their pride make haste
The wrong to right, the bond to free,
And plant a garden in the waste,
Still rides our Scottish chivalry.

Another end had held your dream—
To die fulfilled of hope and might,
To pass in one swift rapturous gleam
From mortal to immortal light—
But through long hours of laboring breath
You watched the world grow small and far,
And met the constant eyes of Death
And haply knew how kind they are.

One boon the Fates relenting gave—
Not where the scented hill-wind blows
From cedar thickets lies your grave,
Nor mid the steep Himalayan snows.
Night calls the stragglers to the nest,
And at long last 'tis home indeed
For your far-wandering feet to rest
Forever by the crooks of Tweed.

In perfect honor, perfect truth,
And gentleness to all mankind,
You trod the golden paths of youth,
Then left the world and youth behind.
Ah, no! 'Tis we who fade and fail—

And you from Time's slow torments free
Shall pass from strength to strength and scale
The steeps of immortality.

Dear heart, in that serener air,
If blessed souls may backward gaze,
Some slender nook of memory spare
For our old happy moorland days.
I sit alone, and musing fills
My breast with pain that shall not die,
Till once again o'er greener hills
We ride together, you and I.

What love and tenderness are here revealed and if sorrow begets sympathy, a second loss, that of his younger brother in the Great War, must have enlarged his already great heart.

Great the loss therefore to our nation in the passing of this gifted man. The Empire too, whose ambassador he was, notwithstanding her resources in capable men cannot but feel the loss of one such as he whose future promise was still so rich.

One institution however was paramount with him, the Church, not for its own sake, nor yet in any narrow sense, but the whole Catholic Church, as the medium of ministration to man's highest needs. His Excellency was profoundly religious and was unrestrained in acknowledgment of his allegiance to Christ. In addressing the General Council of the Reformed Church in Montreal he stated clearly his evangelical faith:

"The essentials of Religion can never change. There is still for every man the choice of two paths and conversion in its plain evangelical sense is still the greatest fact in any life. Bunyan's mountain gate has still to be passed which has room for body and soul, but not for body and soul and sin."

He was truly catholic and decried sectarianism, holding to "the importance of freeing religious energy from the obsession of lesser matters to devote itself to the new magnitude of the Church's great problems". In that attitude he was a true Presbyterian which in its standards exalts catholicity. Lord Tweedsmuir therefore was truly a Presbyterian churchman and fully identified himself with that body in faith and service. Speaking to the Ontario Provincial Women's Missionary Society of our Church, his opening words were:

"As an elder of the Church of Scotland and a son of a Scottish manse I am glad to be among my fellow-Presbyterians."

At the time of his coming to Canada he was an elder in that famous congregation of the Church of Scotland in London, St. Columba's Church. Immediately upon his arrival he expressed his wish to serve in that capacity in St. Andrew's Church, Ottawa, and with this congregation he and his household were identified to the end of his career. When in attendance there he invariably read the lesson and this he did wherever he went, not alone in the Presbyterian churches but in other churches. Of this frank avowal of his relation to the Church an Ottawa paper had this to say:

"It is not fashionable these days to be an elder in the Church or to be known as a church worker. Successful people, 'sophisticated' people, those who like to think they belong to the intelligentsia, leave such activities to persons who are old-fashioned . . .

"John Buchan, novelist, author, historian, scholar, standing in Knox Presbyterian Church, professing his faith openly and his pride in being an elder, should be a corrective of such thoughts. It should tell a few of us at least how superficial such thought is, how compounded of pride and ignorance and things equally unlovely, tell that there is no conflict between scholarship and the highest standards of success and the practical and even humble work of religion."

That reference to his church standing and his religious faith is indicative of the extraordinary influence His Excellency exerted in his simple, straight-forward confession of faith and Christian service.

At the meeting of the Alliance of the Reformed Churches in Montreal he spoke of the "great work the Church has done in the world. It has always been a church militant fighting in the front line of the Christian crusade. In this connection, it has produced one type which has not been sufficiently recognized, the Presbyterian cavalier, of which he gave three examples from our eldership, Montrose of Scotland, Stonewall Jackson in the United States, and Douglas Haig in our own day.

Lord Tweedsmuir's record in Canada is now before us and were the Prime Minister, the Rt. Hon. Mackenzie L. King to repeat the references to His Excellency as in his address of welcome in 1935, a juster eulogy could not be pronounced.

"Many are the features and achievements in your distinguished career which afford to one and all, the sense of near approach and close contact with Your Excellency.

"The son of the Scottish manse, born not to great wealth nor ancient title, though possessed to-day of the best that both can bring, your character and achievements are an expression of loyalty to ancient virtues and traditions. Student of a great university, and honored by seats of learning in many lands, you have shown wherein industry, integrity, and ability are the surest and most honorable paths to high recognition.

"Soldier in the Great War, you have been a comrade in arms with many in Canada who, like yourself, have found in valor and

in sacrifice a worthy passport to enduring fame. Statesman in the Hall of Westminster, you have shared in the making of a nation's laws in a manner which has confirmed the truth that the art of government is a peculiar genius of the British peoples.

"As His Grace the Lord High Commissioner, you were highly honored in being (twice—Ed.) chosen by King George as His Majesty's representative to the General Assembly of the Church of Scotland, an honor which, with other associations and interests of your life, enabled you, in this year of His Majesty's Silver Jubilee, to write and to speak as one with authority of 'The King's Grace'.

"To the services and to the offices of Church and State with which your life has been so intimately and so splendidly identified, you have brought a high courage and a lofty idealism which have illuminated the path of your endeavors, and have won for you the admiration and regard of men and women in many lands, and in all walks of life."

As widely announced His Excellency died in Montreal. The body was then brought to Ottawa where it lay in state in the Senate Chamber. It was then removed on Wednesday to St. Andrew's Church where the service in connection with the state funeral was held conducted by the minister, Rev. Alexander Ferguson, whose address we give in this number. Thence the remains were taken to Montreal for cremation, Dr. Donald conducting the brief committal service there.

In Toronto in St. Andrew's Church, King St., the Moderator of the General Assembly and minister of the Church, conducted a very fitting and impressive service in which a very large congregation, including representatives of the Provincial Government, the Mayor, and leaders and members of other denominations joined. At this service Rev. Dr. D. T. L. McKerroll, a former Moderator, represented our Church. Assisting Dr. Parker were Rev. Dr. Peter Bryce, ex-Moderator of the United Church, Rev. Caleb Harris of the Baptist Church and Archdeacon Warren of the Church of England in Canada.

* * *

Memorial Address
delivered in St. Andrew's Church, Ottawa
at the State Funeral Service
14th February, 1940
by
The Reverend Alexander Ferguson, T.D., M.A., B.D., Minister

When, just over four years ago, Lord Tweedsmuir stepped ashore at Quebec, he was to us an official,—albeit a distinguished one, come to fill the greatest office in this Dominion. To-day we do not think of him as an official. The word is inept. To-day all Canada mourns him as a friend.

There is not a home amongst us that is not saddened by his passing, not a heart that does not sorrow with his gracious wife and family because so rare a spirit has fled. From coast to coast, from the Arctic circle to the Great Lakes, our Governor-General was loved by us all, known to us all, as one on whose eager interest we might count, as one who **cared** for Canada, and made her life his own. Right royally has he filled his noble office. With dignity, with patience, with humour, and with self-forgetfulness, this **Greatheart** has put all his shining gifts of mind and character unreservedly at the service of the Dominion.

How he has travelled over this vast land! "In journeyings often, in watchings often, in weariness often", but always with an upspringing delight, he has searched out every part of Canada to know it! By such undertakings he has bound us more closely to himself, more closely to one another and to our Mother-country across the sea. A king among men, he has followed the kingly tradition of service! His is a great reward —the love of the Canadian people.

There are many excellent qualities in Lord Tweedsmuir's character on which one might dwell—his profound learning, his great literary talents, his ability in business, his statesmanship as shown in his distinguished war service with the British Cabinet, and later in his remarkable grasp of Canadian affairs. To-day I feel I must emphasize one unique and very personal quality—**his victorious spirit.**

Lord Tweedsmuir, like many other great men, was one who for many years knew pain as an almost constant companion, yet he was able, by a supreme effort of the will, to guard undimmed that liveliness and charming gaiety that so endeared him to all. Life always seemed more radiant when one had been in his company. His career is a great record of achievement, of diligence, application and conscientious work. But it is a record, too, of cheerful fortitude in the face of physical frailty. Courage! Ah, there's a quality men most admire. We saw it exercised daily in this life now finished. We salute in death that gallant heart, that victorious spirit.

Of one thing more I shall speak—deep-rooted in our Governor's life—his **religion!** It formed the background in which his life was set. It was the rock-like base of his character. His was no feeble, sentimental faith, but something robust, pure, and unshakable, that accepted in deepest humility the great gift of Divine atonement for human sin. Listen to his own words: "To-day there is a tendency to smooth away all concrete Christian dogmas into a vague theism, or a vaguer pantheism, and to

flatten out the firm lines of Christian ethics with a pious sentiment. But the foundation of our faith is not only 'God is Love'. It is still more the tremendous historical fact that 'God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life'." "We need a quickened sense of sin", he adds. "A profounder realization of the Majesty and Purity of God". Such words reveal this good man's heart. His life of grateful, joyful service of his Lord and of his fellows bore out his strong convictions. No slackness ever prevented him from seeing his duty; no self-indulgence from doing it! If he was among us as one who served, it was because he was deliberately following the pattern set for men on earth by Jesus Christ our Lord. The Christian way of life was to our Governor the only right way. "There is still for every man", he once wrote, "the choice of two paths, and 'conversion' in its plain evangelical sense is still the greatest fact in any life!" He chose the Christian way and kept to it, loyally, frankly—loving the Church of his fathers with a straightforward simplicity that warmed the heart. The lines of the old Scottish paraphrase might have been written of him:

"I'm not ashamed to own my Lord,
Or to defend His cause,
Maintain the glory of His cross
And honour all His laws."

His life, both in home and state, was graced with Christian discipline and Christian love. His death was died in the great Christian hope.

"So he passed over—and all the trumpets sounded for him on the other side."

"O death, where is thy sting? Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

* * *

MODERATOR OF THE GENERAL ASSEMBLY

The Presbyterian Church in Canada

Rev. Stuart C. Parker, D.D.

In a message to the Globe and Mail Dr. Parker thus referred to the departed statesman.

"This is a great loss not only to Canada, but to the Empire and to the world of letters. The Dominion has lost a wise and popular Governor-General, of whom we had all grown proud. But Lord Tweedsmuir was destined, had he lived, to fill other high places in the Imperial service. Such political and diplomatic talents as his were precisely what our troubled times demanded, and beyond doubt use would have been made of them during and after the war. Indeed, the diversity of his talents makes the soberest appreciation of him sound exaggerated. He was qualified to rise to the top of several departments of life. As a historian he had already done so. As an essayist he was brilliant. As a writer of romances he had made his name even in Europe with "Prestor John", declared by competent critics the finest romance since Robert Louis Stevenson, while one is precluded from speaking of John Buchan, the great barrister, only because other interests forced him to turn aside from that profession.

"The Presbyterian Church was proud of him as one of its most faithful sons and distinguished elders, a son of the Manse, who showed all his life the marks of his godly upbringing. The Church mourns with his family and prays for their comfort."

Of this we would assure the Lady Tweedsmuir, in particular, the members of the family, and His Excellency's relatives, that The Presbyterian Church in Canada mourns with them in deepest sympathy in this great sorrow and in earnest prayer commends them to the Father of mercies and the God of all comfort.

THE CITY AND ITS PROBLEMS

Eccles. 9:14.

THE making of a city has engaged the attention of man from earliest times. The Genesis story of our lesson interests us to-day not as history but because it relates that men in that day before the dawn of history conferred together and said, **Let us build a city.**

The history of mankind may be read in the story of the world cities. To-day the archaeologist is re-reading much of ancient history as he uncovers the ruins of cities of centuries ago. Ur of the Chaldees, from which Abraham went forth, Babylon, Alexandria, Jerusalem, Athens, Rome, they tell their story; so do Florence and Venice in another era; so London, Paris, and New York speak of our modern civilization; and Halifax, Montreal, Toronto, Winnipeg, Vancouver, Victoria and others tell the story of our young Dominion of Canada.

It may be said that we do not find here the whole story; yet we must often have been impressed with the importance of cities, and we must have realized, also, that in this generation, because of the movement of mankind toward cities, they occupy to-day a place larger and more important than hitherto.

I speak this afternoon to you who are citizens of Greater Victoria (Victoria and

(Continued on page 74)

Death On a Tree

(The Calvin Forum)

There's a cross whose deep shadow through ages has shone,
And a life was there offered to rescue my own;
It was one who had might over evil to win
Whose gracious atonement was made for my sin.
My lips are not worthy to murmur His name,
With wilful transgression I brought Him to shame;
He bore the world's scorn my Saviour to be,
For cursed is he who hangs on a tree.

When I picture my Saviour prepared to depart,
'Tis with tears that bespeak the deep awe in my heart;
I can never forget the cruel crown that He wore,
I tremble to think of the pain that He bore.
I know that His face lifted up to the skies,
While the light of forgiveness still shone from His eyes;
In the midst of a world where vengeance is rife
He welcomed a death that would give me a life.

I owe Him a debt I can never repay;
All my years cannot equal that one sacred day.
My life can't live down the death that He died,
And my deeds cannot alter the wound in His side.
But He asks not for gold to be brought to His throne;
He only requests that I meet Him alone
And present Him myself, a tribute to be
To a Saviour whose glory was death on a tree.

Litchfield, Mich. —Verna Smith Teeuwissen.

If Christ Be Risen

J. S. Stewart

But if Christ be risen from the dead—ah, then faith in God is crowned, justified, vindicated! Then, in the blackest days, your life is safe, knowing that the God who did that will assuredly see you through. Then you can sing your Magnificat, like those priests in Alsace in the War who sang it through the crash of bursting shells. "Tell me", said one of Luther's enemies to him sneeringly, "tell me —when the whole world turns against you—Church, State, princes, people—where will you be then?" "Where shall I be then?" cried the great soul, "Why, then as now, in the hands of Almighty God!" And if Christ be raised from the dead, you and I can be Luthers too.

Let troubles rise, and terrors frown
And days of darkness fall;
Through Him all dangers we'll defy,
And more than conquer all."

CHURCH OF SCOTLAND

Edinburgh, 20th December, 1939

The Right Reverend Stuart C. Parker, D.D.,
Presbyterian Church in Canada,
100 Adelaide St. West,
Toronto, Ontario, Canada

Dear Moderator,

I should like you to accept the greetings and best wishes of the General Assembly of the Church of Scotland both for yourself and for the Church which you represent and adorn. It is good that from time to time warm expressions of goodwill and brotherliness should link more closely together the several members of our great Presbyterian family.

I have the honour to be the Moderator of our Scottish General Assembly, and it is a special pleasure to me to convey to you our congratulations on the honourable position you hold, our sympathy with you in the difficulties you may meet in these days of war, and our assurance of continued friendship with your people. I can assure you that both you and your people are much in our hearts.

It is a happy omen that all of us within the Dominions and Dependencies of the British Empire are united as we face the trials and sorrows of the campaign into which we have been driven. Our unity in imperial attitude is, however, more than matched by our unity as Christian brethren. The annals of Scotland would be poorer without its stirring pages of the heroism and sacrifice of Scottish Presbyterians in the sacred cause of liberty in Church and State, and both heroism and sacrifice are characteristics of your own history.

Today the fundamental moral ideals that make life worth living are imperilled in the world, and you and we are fighting in defence of them. Our campaign is for the very foundations of Christian civilization. It is humbling to reflect that the spiritual forces of Christian Europe have been powerless to prevent this war, and in facing whatever may be before us we must not forget the necessity for penitence for what, both as an empire and as individuals, we have done or left undone. In truth, we cannot justify the War unless we prepare our minds for the Peace, a lasting peace founded on righteousness, freedom, and truth. How else can we pray for victory?

You and I, as representatives of our Churches, have a heavy task in these days, and it is cheering to feel that we can bid each other to "be strong and of a good courage". We know that in these days of trial and sorrow our refuge and strength are in God, the God and Father of Jesus Christ the Prince of Peace. May He have you and yours both now and always in His safe keeping.

Archibald Main,
Moderator of the General Assembly.

THE PRESBYTERIAN CHURCH IN CANADA

Toronto, 2nd February, 1940

The Right Reverend Archibald Main, D.D., D.Litt.,
The Church of Scotland,
121 George St.,
Edinburgh, Scotland

My dear Moderator,

It as an encouragement as well as a pleasure to receive your letter of 20th December with its expressions of goodwill toward the Presbyterian people of Canada and myself. No Moderator of the Church of Scotland could have written to us a more acceptable message, because no visitor to Canada from the Mother Church is so clearly and happily remembered as yourself. As delegate to us in 1925 you commended yourself to all by your tact, wisdom, friendliness and sincerity. The circumstances called for the ideal ambassador, and in you the Church of Scotland found him.

I have asked that your letter be published in our Church magazine, The Presbyterian Record, that it may be read by our people from Atlantic to Pacific. It seemed to me that your impressive words regarding the issue confronting the Empire could profitably be pondered by a wide public. We are wholly at one with you, and there is no disposition in this country to do other than stand by the side of Great Britain whatever the cost may be. But the situation of the Motherland gives to you perhaps a more immediate awareness of the gravity of the situation. We in Canada are more remote than you at present from the hardships of the war, and cannot too often, therefore, be afforded a glimpse into the mind of those living in the little land which so many here still call Home.

Like you we trust in God and pray without ceasing,—trust in His power to overrule even the most untoward circumstances, and pray that He may give peace in our time. We are prepared to do all in our power to be His instruments toward that end; and no endeavour to strengthen and extend the Christian influence in society, so as to bring the world to faith in Him and sanity of life, will find The Presbyterian Church in Canada anything but a most willing partner.

Let me add a very personal word. It is simply—may God be with you who are so closely associated with the Parish I was privileged to serve in Glasgow, and may He prosper in all her ways the Church of Scotland which gave me Ordination, and which I shall always love.

Yours most sincerely,

Stuart C. Parker,
Moderator of the General Assembly of
The Presbyterian Church in Canada.

THE CITY AND THE PROBLEMS

(Continued from page 70)

its adjacent municipalities). My subject is The Modern City. Of its importance we are agreed. Now, what is a city? In Great Britain a city would perhaps be defined as a "town corporate that is or has been the seat of a bishop and of a cathedral church"; in the U.S.A. and Canada as "an incorporated town governed by a Mayor and Aldermen". This is all very well for the purpose of classification; but the essential significance of a city is found not in its cathedral nor in its civic fathers, but rather in the fact that it is a dwelling place for a large number of human souls. Likewise, the greatest thing in a city is not its buildings and industries, nor its wealth and commerce, but men and women. The laborer who builds the mansion or sky-scraper is greater than the splendid building.

You say to me, "Yes, I know all that". But do we not often act and speak as if we did not?—as if we thought of the city as so much concrete and wood and stone, tile and asphalt . . . . as so many roads, sewers, parks, schools, stores, houses, factories, transportation systems, theatres, sports arenas, churches, hotels, parliament buildings, docks. Do we not need occasionally to be reminded that all these are significant and necessary as they minister to the welfare of the many human beings whose "dwelling-together" constitutes the city? A city is a large number of men and women and children living together.

Remembering this, I would refer you, by way of a text, to a little parable hidden away in the writings of the Old Testament preacher, in Ecclesiastes 9:14.

"There was a little city, and a few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."

It is inevitable that every city shall have its problems, for every city has its enemies. However, unlike the city of the parable, our enemies are usually within the corporation, such enemies as disease, fire, greed and dishonesty, immorality, unemployment, etc. To cope with these as they affect the men and women, boys and girls, who constitute the city, we have a Board of Health and Sanitation, a Fire Department, a Department of Public Works, a Police Force, courts of justice, schools, employment and relief bureaus, and all the complicated machinery of the modern city. We know, however, that these organizations and agencies do not solve the city's problems; they keep them under control, but the problems usually remain. If these pressing problems, occasioned by men and women living together in a community, were solved most of these departments and agencies would no longer be required.

Well, is there a solution to a city's problems? If so, what is it? Here, I submit is a primary matter for consideration—not by the Mayor, Aldermen, Reeves, civic officials and employees alone, but by all of us who are members of the community.

Now—don't expect me to give you in answer to this question a cure—all done up in a 25c package like a quack remedy guaranteed to do away with everything from falling hair to fallen arches! Yet, think with me of the suggestion contained in our parable—**a poor wise man by his wisdom delivered the city.**

The city was delivered — its problems solved—by wisdom. And what is wisdom? Is it the product of secular education, the possession of men and women of brilliant intellect and broad cultural endowment? Not necessarily—though these possessions constitute a decided advantage. Is wisdom the inevitable product of sound heredity and right economic environment (as some would have us infer)? By no means. This wisdom which solved the city's problems had its springs in **the fear of the Lord**—respect and reverence for God. The ancient writer makes this clear; indeed this is the point of his parable. As one has defined it "Wisdom is a fine sense of discrimination and ability to tell the difference between good and evil."

Will you disagree with me when I assert that the need for wisdom—the ability to tell the difference between good and evil—is great in this land to-day, and when I say that the city's problems to-day can be solved by wisdom?

I am persuaded that this is so. I remember that the clever men of Babylon, and Nineveh, and Rome—lacking wisdom—cast out God and the good from the council house and the halls of justice, and the market place. In their foolishness they delivered themselves into the hands of the enemies within their gates and were destroyed before the invader appeared. The history of these vanished cities holds lessons for those who will read and understand.

Have you read the words of Mr. T. S. Elliot in his play, The Rock (published 1934)? He envisions the last stage of the "time-kept city" where God's Word is unspoken—

> "In the land of lobelias and tennis flannels
> The rabbit shall burrow and the thorn revisit,
> The nettle shall flourish on the gravel court
> And the wind shall say: 'Here were decent godless people:
> Their only monument the asphalt road and a thousand lost golf balls.'"

What do you think? Shall not the end of our city be thus, except we have wisdom to order our life and to solve our problems?

But where must wisdom be found amongst us? At the City Hall? Yes, but not there only. When it seems things are not going as well as they should in a city it is quite the usual thing to blame the Mayor and Aldermen, the Chief of Police, or some other official. We should be more reserved with our censure if we realized—as we should—that these men are our representatives, and that often they wish to be better and do better than we will permit.

Yes, wisdom is needed at the City Hall. But note: **a poor wise man by his wisdom delivered the city.** This is not directed against men and women of wealth; it was not the man's poverty but rather his wisdom, that was his asset. And he represents the ordinary citizen. Now in most cities the majority of people are ordinary citizens, living in moderate-sized houses, possessing a moderate income, doing ordinary tasks. Surely the parable brings out this fact that in us ordinary people wisdom, reverence for God and the ability to discriminate between good and evil, must be found, if the problems of the city are to be solved. You know—you and I have everything to do with the life and future of our city or community; what it is, or will be, depends upon whether we reveal wisdom in our selections, in our rejections, and in the things which, by taking no action we permit amongst us. If our problems are not being solved adequately, if any shall say that the city is not progressing as it should—let us all know where the responsibility lies. Carlyle put the issue in a few words. He said:

"They say it was he, it was she, it was they. No, it was not; it was every scoundrel who had been making believe to be doing, and had been misdoing, from shoeblack to sovereign lord."

Now if any of us lack wisdom, wisdom with reference to the details of home and family life (and strong homes are the foundation of a city); if any of us lack wisdom with respect to the ordering of his business or social affairs; if any of us lack wisdom concerning the discharging of his civic duties **let him ask of God and it shall be given him. But let him ask in faith, nothing wavering.**

In faith may we, as did Abram, see the vision of the city whose builder and maker is God, the city where divine wisdom is the possession of all the citizens so that the almighty power that guides the stars in the heavens directs men's hearts and feet aright.

This is the high purpose of our gathering in this Civic Service—to confess our need of wisdom and to seek it for the days of this year, from God, asking also for courage and strength to "labor as we know".

May all who are listening in on their radios with a new concern for **"the things which belong to our peace"** join with us in the plea:

"Give us, O God, the strength to build
The city that hath stood
Too long a dream, whose laws are love,
Whose ways are brotherhood,
And where the sun that shineth is
God's grace for human good."

THE CHURCH OF THE DISPERSION

A Scattered Church (the Church of Alsace Lorraine)

THERE was once in France the great and glorious Church of the Desert. The year 1939 will have witnessed the Church of the Dispersion, the Church of Alsace and Lorraine.

If the war has unsettled and modified the work of all the churches of France, those of Alsace have felt the shock with a doubly brutal intensity, when the long-dreaded evacuation became in the course of a few short hours a tragic reality. Once again has Alsace undergone the terrible fate of frontier states. Alsace has accepted this tremendous sacrifice for the sake of France and France will not forget it.

Thirty odd of the 206 Lutheran parishes which form the greater part of the Protestant churches of Alsace have so far been affected by the evacuation measures. Nine of the 55 parishes of the Reformed Church of France have been transferred to departments in the south-west of France. Forty Lutheran pastors and six of the Reformed Church have been able to accompany their flocks, sharing with them the hardships of a long and tiring journey as well as the almost unimaginable difficulties of their installation in their new quarters. The evacuated churches whose pastors have been called up feel their absence very keenly.

With admirable courage and a spirit of initiative pastors and laymen set to work as soon as they reached the departments where they were to live. Alsatians do not easily lose their heads in an emergency. With a splendid impulse of brotherliness the Reformed and the Lutheran churches have decided to have one sole director and Pastor Ortlieb of Strasbourg, as the delegate of the Lutheran Consistory and of the Synod of the Reformed Church, will have the direction of the whole of the dispersed churches. It is to be hoped that this collaboration will increase the cohesion and

the internal life of Alsatian Protestantism and bring about the disappearance of certain deficiencies which have paralyzed its action. A paper, published in both languages, The Sunny Gospel Messenger, will during the war take the place of the too numerous publications of different shades of theological opinion, thus helping to create a greater unity. The churches will in this way learn to place what is essential above the very often secondary matters which divide them.

The territory upon which this scattered Church is settled has been divided into districts the charge of each of which has been trusted to a pastor. The task is enormous, often really exceeding the possibilities of one man. A few pastors can dispose of an automobile, but the greater number have to perform their work on foot or with the help of a bicycle. The means of communication are rare and insufficient. Many of the older men are prematurely wearing out their health. It is often necessary to go distances of 30, 40 or even 50 kilometres to take services and especially to ensure the religious instruction of the children. It is not surprising that, notwithstanding the indefatigable activity of these pastors, we still receive complaints that "we never see a pastor". But as our co-religionists are for the most part scattered amongst a Roman Catholic population in different villages and that they are, as someone has said, a veritable "Protestant dust" it is a physical impossibility for the pastor to be everywhere where he is desired.

The Roman Catholics find a church everywhere. The Protestants can find one only in the cities: Perigueux, Limoges, etc. In these towns the local churches have received their brethren with open hearts and arms and treat them with touching solicitude. The Lutheran and Reformed Churches of Alsace are greatly indebted to the Reformed Church of France. But there is the country. With a spirit of magnificent generosity and broadmindedness several priests had begun by offering the use of their churches to the Protestant churches. The veto of the Bishops put a stop to this tolerant initiative; the relations between the priests and the pastors have remained, generally speaking, extremely cordial and fraternal. We had however to seek for other premises: in inns, in cinemas, etc. As a rule the municipalities do not refuse us the use of schools, town halls, etc., but there was a certain amount of resistance, mistrust and difficulties of all sorts which had to be overcome, and were overcome. It must also not be forgotten that religious instruction, which is obligatory in the day schools in Alsace, has been officially maintained by a Government decree. (N.B.: In France there is no religious instruction allowed in the schools.)

If the task of the Church is a heavy one, it offers at the same time magnificent possibilities and a field of great promise. Away down in this corner of France it has once more become the centre of life. Its presence is an immense blessing. During the first weeks of exile especially it was like a mighty rock amidst shifting sands. Although there are irreducible enmities it is equally true that many hearts are opening. Men who in Strasbourg would never have condescended to enter a church now never miss a service. At Perigueux, for instance, the church is the general rendezvous for the refugees. In the permanent bureau which has been opened there is a constant stream of comers and goers. On Sundays the church is filled twice; in the morning for a French service and in the afternoon for the German-speaking population. The musical part of the service is assured by the excellent municipal orchestra of Strasbourg. In certain villages it is a sight to see the peasants from the beautiful villages of the lower-Rhine arriving gravely in their beautiful local dress, hymn books in hand, for all on leaving their homes brought away their Bible and hymn book. This dispersion, without any doubt, is the hour of God's seed time.

The pastors are doing their work with joy. Let it be said with gratitude; there are no mercenaries among them. The native populations, the civil authorities unstintedly give their whole-hearted admiration to these men and their wives who share in all the sufferings of their flocks, who, after the nightmare of the departure and the separations, have slept on straw with them, who take their meals in the same communal kitchen, who act for them as mayor and registrar, who are their interpreters and liaison officers, who busy themselves in finding beds, stoves and work for them, who are every ready to help in any and every way and who have the joy, so rare in their ministry, of feeling that they are upheld by the confidence and trust of their flock. Many prejudices against the pastors have disappeared under these changed conditions. He is no longer the "bourgeois" the functionary, he has become a friend, a brother. Numerous are those who are now living in the happiest days of their ministry and who say so. There can be no manner of doubt but that the Alsatian Church will come out of this terrible tribulation enriched and strengthened morally and spiritually, more capable of service, more apt to serve. God knows how to change tribulation into blessing.

The author of these lines does not need to insist on the material situation of these refugees nor on the particularly important question of their employment problem. Much has been done, much, alas! remains to be done. As regards the needs of the Church; it needs a considerable amount of money in order to be able to provide a

little automobile for the use of each pastor, to supply each parish with a deaconess and for divers other needs. On every side the refugees beg for books, for reading matter in French or in German, for games, etc. Idleness, enforced unemployment with all its resultant dangers and demoralizing effects must be fought, especially in the case of the young.

The Alsatians away down in south-west France are homesick for their land, for their villages, for their dear Strasbourg. They are suffering from "Heimweh" as we say in Alsace. Like the Israelites of old in their exile they are longing for the day when they will return home, when their silenced organs will sing again, when their church bells will peal out again. They are hoping with all the strength of a hope which will not let itself despair. You, who may perchance read these lines, do not forget this "Church of the Dispersion" in your prayers.

Ch. Bartholme,
President of the Synodical Commission
of the Reformed Churches of
Alsace and Lorraine.

Has not the most striking feature of the life of the Church, and indeed of the whole nation, during the first weeks of the war, been precisely the extraordinary movement of the population to which the general mobilization and evacuation of Paris and several large cities has given rise, and more especially the retreat of hundreds of thousands of Alsatians and Lorrains to the south-westerly departments of the country? Sunday Schools of 200 and 300 children have re-opened with schools of 4, 10, 15 scholars. On the other hand the churches in the provinces, where the average attendance was 40 or 50, are too small to hold all the new-comers. It is easy to realize that this situation has created serious problems with which the Churches are not finding it easy to cope.—Ch. B.

When mystery hides Thee from the sight of faith and hope; when pain turns even love to dust; when life is bitter to the taste and our songs of joy die down to silence, then, Father, do for us that which it is past our powers to do for ourselves. Break through our darkness with Thy light. Show us Thyself in Jesus suffering on a Tree, rising from a grave, reigning from a throne, all with power and love for us unchanging. So shall our fear be gone and our feet be set upon a radiant path.—Alistair Maclean in "Hebridean Altars".

The greatest miracle of the present day is that there should come to us from a little island, so many hundreds of miles away, a message so full of spiritual life and strength as the Gospel of Christ. — Sir N. Chandavasker.

Among the Churches

Pembroke, Ont.

The death of Mr. Thos. H. Moffatt has meant a heavy loss to First Presbyterian Church. Of him and his brother-in-law, Mr. J. G. Forgie, the minister, Rev. Bertram Nelles, said:

"Nobody can estimate the backing our Church has received through the years from these two outstanding men in our Church in eastern Ontario." Mr. Moffatt's death took place on the 15th of January in his 84th year. He was a grandson of the late Mr. and Mrs. Alexander Moffatt who came from Scotland over a century ago and made their way through the wilderness to settle in what is now known as Pembroke. In business he was a contractor and was well known for his work on the construction of the Canadian Pacific Railway. His activities in this connection included also northern Ontario and even Texas to the far south. His home however was always in Pembroke. Even to the last he was active and served the Ontario Government in important work up to the time of his decease. He was prominent in municipal life and took his share in the affairs of the Province and the Dominion. In the Church he was the senior elder and officiated at each communion, sharing also in the administration of the congregation. He has been closely and actively identified with First Church since 1925, which was but the continuation of his boyhood devotion. He was beloved of the children and the young people of the town, as they grew up to young manhood and womanhood, engaged his sympathetic attention, his reward being their high regard and familiar relationship with them all.

The funeral service was conducted in the church by the minister, Rev. Bertram Nelles. He is survived by two daughters, Mrs. G. H. Bryson of Ottawa and Mrs. Edwin V. Burkholder of New York City, and two sons, Jeffrey of Winnipeg and Aylen of Exeter, Ont.

Toronto, Ont.

A recent accomplishment in Chalmers Church, of which Rev. G. D. Little is the minister, has given new life to the congregation and afforded a splendid example to other churches in difficulties. A deficit which has accumulated over the years was faced and a note for $1000 held by the bank was met and a surplus from the effort placed to the credit of the congregation. The minister was the inspiration of this movement and the Board of Management and Session heartily responded to his appeal and made a thorough canvass of the whole congregation. The result was that they raised $1,377.15. The fresh vigor in the congregation is not limited to financial matters. For the first time in many years

there has been an increase in membership. A splendid choir has been recruited and is conducted under the capable direction of Miss Anne Drennan, organist and leader. A splendid Bible Class organized a year and a half ago is maintained by the minister, and a stimulus has been given to every organization. All this is due, under the minister, to the spirit of sacrifice shown by the leaders in every department of the Church's work.

Whitby, Ont.

St. Andrew's Church is now under the care of Rev. David Marshall who did such signal service for our Church in British Guiana both as a missionary and as an organizer of our work there. While there he was instructed by the General Board of Missions to investigate the whole situation and report. Attention has been drawn already in the Record to the success of his work in this connection, resulting both in economy and efficiency. He has been accorded a very hearty welcome in Whitby and the people are responding to his ministry. Already the attendance at public worship has increased very considerably and an obligation of $1,400 carried for some time has been wiped out.

Whitewood, Sask.

What our church owes to devoted laymen is again called to mind by the death of Hon. A. B. Gillis, a Senator, who passed away on the 18th of January at his home here, at the age of 76 years. His service for the church was not limited to the local congregation in which he was both a member of the Session and of the Board of Managers, but was given fully to the Presbyterian Church at large. His devotion and skill were particularly in evidence immediately preceding the events of 1925 and thereafter in the re-organization of the Church and the extension of its work. His position as Senator in the Dominion Parliament made him peculiarly helpful in connection with the legislation with respect to Union. In the address at the funeral service, Rev. S. Farley, of First Church, Regina, summarized thus the outstanding characteristics of his life and service: "He was known best of all for his loyalty to his family, his faithful service to his country, and his Christian faith and character."

Senator Gillis was a native of Nova Scotia, having been born in 1864 at Whycocomagh. There his early education was obtained and, when a young man, he came west with his parents and settled in the Whitewood district.

In 1914 he was married to Miss Margaret Lamont of Chesley, Ontario. Soon public life claimed his talents and his energy and his record is to be found in the story of the Territorial Assembly of the North West, the Legislature of Saskatchewan and the Senate of Canada, to which he was appointed in 1921. In the Territorial Assembly he served with the distinction of Deputy Speaker of the House from 1897 to 1902, and Speaker from 1902 to 1905. To this body he was twice elected by acclamation. In the Saskatchewan Legislature he represented the Whitewood constituency in 1905 and was re-elected in 1908. Later in 1915 he was Conservative member of the Qu'Appelle constituency.

He served not only in peace but in war, and as a Lieutenant-Colonel organized the 217th battalion. His chief service overseas was as a conducting officer taking detachments of men to France. In his public career he was distinctive in the confidence he inspired and in the affection which he evoked. He was a strong man yet well-beloved. Mrs. Gillis survives him, and two brothers, Mr. P. M. Gillis and Mr. Murdock Gillis, and two sisters, Mrs. D. Reid and Mrs. A. McKenzie.

Port Hope, Ont.

The minister of St. Paul's Church, now Captain Rev. J. W. Foote, at the annual congregational meeting, asked and strongly insisted that his resignation be conceded in view of his military duties. The congregation however was of a different mind and agreed that he should be granted leave of absence for six months, with the provision that it may be further extended. In testimony of their regard for him he was presented with a purse of money by Mr. S. Wilson on behalf of the congregation, and a watch, and Mrs. Foote was presented with a bouquet of roses.

Note: Since the above was written Mr. Foote has concluded that he must adhere to his resignation and the congregation most regretfully acquiesced.—Ed.

Moncton, N.B.

Our congregation here which as a minority group has had to face serious difficulties in its time is encouraged by present progress. Recently there has been a substantial gain in membership and a considerable reduction has been made in the mortgage indebtedness, whilst the congregation maintains current expenditures. Of late the working force was impaired by the loss through death of two members of the Session and of a third by removal from the city. Rev. V. E. Orsborn, minister, has been the recipient of expressions of appreciation of his services both in the congregation and in the pulpit.

Saint John, N.B.

An event of interest to St. Matthew's Church was the dinner in the Royal Hotel given by the minister, Rev. Dr. J. A. Morison. Mrs. Alexander Cruikshank, wife of the organist, was hostess and William

A. Macaulay was Chairman. The number who sat down was eighteen.

Miss Agnes E. Livingstone, who was a member of the choir of St. David's Church during the ministry of Dr. Morison, and now a member of the choir of St. Matthew's for some years, was the guest of honor. Dr. Morison complimented the members of the choir upon their good work, specifying the service of those who had contributed as soloists to the service of praise. A new electric organ which was installed some time ago has been greatly improved by an equipment of new and improved tone tubes. Referring to Mr. Cruikshank, Dr. Morison reported an incident in which he was the leading actor. When he left St. John's to undertake the work of First Presbyterian Church in Chicago, Mr. Cruickshank led a company of friends to the Union Station with the bagpipes playing as the train moved out "Will ye no come back again". Dr. Morison has had three pastorates—St. David's, First Presbyterian Church, Chicago, and now St. Matthews. For upwards of twenty years he has been chaplain of the Royal Kennebecasis Yacht Club, and for five years chaplain of the Seamen's Mission of the Port of Saint John.

Peterborough, Ont.

The congregation of St. Paul's sustained a great loss recently in the passing of an esteemed elder, J. Herbert Sherwood. The deceased was a man of simple tastes, and humble piety, who had endeared himself to a large circle of friends within as well as outside the congregation by his unobtrusive acts of kindness. A stonemason by trade, he had been called upon to do some special tasks because he brought artistry to his job. In this connection he left his mark on many buildings in the city of Peterborough. The Kirk-Session of St. Paul's paid him special tribute, and in a minute recorded that "he was a true elder of the old school whose influence will abide in hearts ennobled by his noble Christian bearing in all of life's deeper issues". His son, Frank, carries on the tradition of the eldership in the family, being an elder in Central Church, Brantford.

Farran's Point, Ont.

At the conclusion of a ministry of a little better than three years and six months, Rev. Wm. Fitzsimons and Mrs. Fitzsimons were the recipients of gifts and messages indicative of the esteem in which they were held by the congregation. Representatives of Emmanual Church, Aultsville, assembled in a surprise gathering in the manse, Woodlands, and after lunch and a social hour, Mr. Frank T. Shaver read an address expressing regret at their departure and their high esteem for Mr. Fitzsimons both as a preacher and a pastor. He was asked to reconsider his decision with the assurance of good will and heartiest co-operation should he remain. Similar addresses and assurances awaited them at Woodlands and Farran's Point. At Woodlands they were presented with a beautiful silver casserol and the Ladies' Aid of St. John's Church, Farran's Point, presented to Mrs. Fitzsimons a purse of money. During Mr. Fitzsimon's ministry the property in the several charges has been greatly improved at a cost of $1,500. Details of this have been given in a previous number of the Record. Best of all is the fact that 57 additions have been made to the membership, 54 upon profession of faith.

Dunleath, Sask.

A pioneer in this district from Scotland, Mr. Alan MacLeod, to the great sorrow of the church and the community, was recently called by death. He was born at Back Stornoway Lewis in 1859, and at the age of twenty-nine years emigrated to Canada with his wife and two young children, at a time when the Dominion Government colonization scheme was attracting immigrants. He settled at Dunleath and the remainder of his life was spent there. In his native land he was known as Alan Chalum Ruaidh, and also to his fellow pioneers in their new home in the West. For thirty-five years he was a loyal elder in the Presbyterian Church and a sweet-voiced and impressive Gaelic precentor in the colony for over forty years. He was an ardent supporter of the Church and of every worthy enterprise in the community. Mr. and Mrs. MacLeod had a large family of nine sons and four daughters who still reside in the West. Mrs. MacLeod survives but is a confirmed invalid. In a special degree Mr. MacLeod's passing is felt by his life-long bosom companion, Mr. John MacLean and the few remaining elders of pioneer days.

Vancouver, B.C.

Kerrisdale Church on January 18th suffered the loss of one of its ablest and most devoted members, Mr. George L. Smellie. Mr. Smellie came to Vancouver from Ontario, his native province, in 1896, and there resided until his death. He had marked financial ability from which the congregation greatly profited, for he served for many years in the capacity of Treasurer, his services being specially valuable at the break in 1925. He was not only a member of the Board of Management but a member of Session and to the duty of both these offices he devoted himself with spirit and energy. His loyalty to the church not only in connection with public worship but in its demands upon his time and talent was abundantly manifest. He was of a most kindly disposition, as well as being a man of courage, strength, and fidelity, and made friendships everywhere which were abiding.

He was devoted not only to the local congregation, but as a true Presbyterian to the whole Church, and in her service was valiant and able. The community also benefited by his sympathetic and active interest in all that concerned its well being. He is survived by a sister living in Medina, N.Y., and a brother in Ontario, Mrs. Smellie having predeceased him by several years. He retired from active business in 1929, but sustained his efforts in behalf of the Church and every good cause.

Kamloops, B.C.

St. Andrew's Church which for a long period has occupied a new but imperfectly equipped building now looks forward to having a suitable pulpit and comfortable modern pews installed. This expectation is well supported by the fact that the debt on the building has been substantially reduced and the regular income increased. To meet the fresh obligation reliance will be upon voluntary subscription. In general the work is most encouraging under the ministry of Rev. M. S. Blackburn.

Puce, Ont.

The congregation of St. Andrew's, Puce (Chatham Presbytery) desires to place on record its deep sense of loss in the passing of two of its outstanding members, Mr. John G. Crozier and Mr. Henry G. Arnold. Mr. Crozier was a member of Session since March 25, 1928, and the Clerk of Session during the same period. He was also a member of the Board of Managers. Mr. Arnold was a member of the Board of Managers for many years. Both were strong men, giving of their best to the Church they loved. They leave a splendid memory, as an inspiration to others.

Hamilton, Ont.

Service extending over a long period and designated as invaluable led the congregation of Central Church at its annual meeting to choose one of its members and office bearers for special mention and affectionate tribute. The one so honored was Mr. R. K. Hope and the testimonial was in the form of a scroll, the text of which was taken from the annual report of the Church Session as follows:

"To all who have in any way contributed to our congregation's usefulness in the year 1939 the Kirk Session tenders warm thanks. There are so many ways of serving that individual references to good work and loyal sacrifices are impossible, but one name stands out and its possessor is worthy of our deepest affection and has called forth our sincerest admiration. There is no danger in singling out Mr. R. K. Hope for very special mention, for he is unanimously acclaimed the Grand Old Man of our congregation and despite his having passed his ninety-first birthday is still performing most faithfully the duties of his eldership and is in attendance at Sunday worship with a regularity that bespeaks the emulation of all his fellow-members. Mr. Hope can scarcely be unconscious of the very loving regard and esteem in which he is held but, though inadequate to express all that he means, and for many years has meant to us and the cause of our Lord and Master which we espouse, these few lines will stand in print for later generations to read in order that they may know something of the incentive of a very loyal example by perceiving, even in this brief record, the great affection and deep gratitude which caused it to be written."

It was signed by the minister, Rev. William Barclay and the Clerk of Session, Mr. Harry F. Burkholder.

The presentation of the framed tribute was made by Josephine Hamilton, the youngest person present at the exceptionally large gathering which met for supper. The formal tribute was supplemented by brief appreciative addresses by Mr. W. R. Drynan, Mr. Stuart H. Lees, and the minister. Characteristic of Mr. Hope, himself an example of liberality, his reply to the address was marked by good humor and by an appeal for more liberal consideration for the Church in its great work.

Seated at the table with Mr. Hope and the minister, were Mrs. George Hope and three other ladies of the congregation whom Mr. Barclay announced as being over eighty years of age, Mrs. William Marshall, Mrs. M. A. Pennington, and Miss Jessie Brooks.

Toronto, Ont.

Knox Church on Sunday evening, January 28th, opened its doors in welcome to the group of Finnish men about to leave for the front to fight for their country and with them, their friends and relatives. This was a real "salute to Finland" and an expression of sympathy with this brave nation in its valiant struggle to maintain its independence, standing firm against the assaults of Russia.

Bach's
ST. MATTHEW PASSION
Conservatory Choir, Soloists and Orchestra
Sir Ernest MacMillan, Conductor
CONVOCATION HALL
Tuesday, March 19th, 8 p.m. sharp
Tickets $1.50 and $1.00
AT TORONTO CONSERVATORY
HART HOUSE THEATRE, PAUL HAHN'S
AND HEINTZMAN'S

Every man is enriched with some talent or gift if we could only discover it, which, if educated and properly directed, would greatly enrich others.

A STATEMENT MODIFIED

Hamilton, Ont.

Dear Editor:

Regarding the sparse attendances at evening services brought to the notice of your readers by the Rev. C. L. Cowan in your January number, one is naturally in sympathy with his desire that something should be done. It is possible that morning attendances, as well as evening, require attention. Because the morning is larger than the evening in most places it does not follow that the morning attendance is large enough.

However, I have had access to the same statistics as Mr. Cowan and he agrees with me that it is right now to point out that:

1. That numbers given were mistakenly reported as including the choirs, which as a rule attend very faithfully and provide quite an appreciable number of extra worshipers.
2. The time of the survey was in the Fall, a period when many congregations are not yet fully gathered together after the holiday season.
3. The best attendance of the group was incorrectly reported as 185. Really for comparison with the others in the group quoted it should have been 102, so that the main argument is strengthened since the figures were 51, 63, 65, 82, 100, 102 (choirs omitted).

Even with all allowances and not forgetting that acceptable worship of God is possible without large numbers, could the Presbyterian tradition of self-discipline not come into play for the bettering of attendances both morning and evening in our denomination? In too many cases inclination alone is allowed to decide the question—to attend or not to attend.

William Barclay.

MODERATOR'S ITINERARY

March

Mon. 4—Lindsay
Tues. 5—Peterborough
Wed. 6—Cobourg
Thur. 7—Belleville
Fri. 8—Kingston
Sun. 10—Toronto (St. Andrew's)
Mon. 11—Palmerston
Tues. 12—Chesley
Wed. 13—Kincardine
Thur. 14—Wingham
Fri. 15—Goderich
Sun. 17 to 24—Toronto (St. Andrew's)

MRS. (REV.) WILLIAM ALLAN

Following close upon the death of Rev. William Allan of Dovercourt Road Church, Toronto, a victim of the Athenia tragedy, was the call to Mrs. Allan. She had apparently recovered from a serious illness to the gratification of her many friends. She had suffered a stroke in August last when Mr. Allan was in Scotland and was not informed of her husband's death until a month after the event. Notwithstanding her illness and this crushing sorrow she had bravely battled again to apparent good health. While on a motor trip from Hamilton to Grimsby she was suddenly stricken and passed away immediately. She was a native of Scotland, having been born in Jedburgh, and after her marriage had experience of work in widely separated parts of the world. Her husband was a minister in Australia, then in Brooklyn, New York, then in Scotland, and next in St. Paul's Church, Peterborough, whence they came to Dovercourt Road Church in 1931. Mrs. Allan showed deep interest in all branches of the Church's work, and in every good cause. She was particularly active in women's work, not alone in the local congregation, but in the wider sphere of the W.M.S. In all this she not only served efficiently but won the admiration and affection of all who were intimately associated with her. She is survived by two sons, Andrew of Vancouver and Arnold of Toronto, who within such a short interval have suffered so heavy a bereavement as the loss of both father and mother.

MRS. S. BANKS NELSON

Rev. S. Banks Nelson, minister of Knox Church, Hamilton, and his family, were suddenly cast into the experience of great sorrow by the death of Mrs. Nelson, which took place at her home on the 4th of February. For some years she had been ailing, indeed from the age of thirty-seven her health had been impaired, the result of a railway wreck in which some twenty were killed, but her condition of late suggested nothing serious until she had a heart seizure and died very shortly after. She was born in Rathfriland in the north of Ireland of Covenanting parentage, her father having been an elder in the Covenanting Church, that is the Reformed Presbyterian Church, known as The Rock. She was therefore very pronounced in her loyalty to the Presbyterian Church, and this was especially evident in the strong influence she exerted in behalf of our Church at the time of Union. When quite young her family emigrated to the U.S.A. and took up residence in Philadelphia. It was there she met Dr. Nelson and in due course they were married. The event took place in 1893 when she was twenty-three years of age, and her death at sixty-eight, broke up a companionship of forty-seven years.

For over a quarter of a century her home has been in Hamilton and there by her manifold activities she commended herself to the admiration and affection of a wide circle extending far beyond the bounds of the congregation. She was President of several war-workers organizations and was a charter member of the Paardeberg Chapter I.O.D.E. Her contribution to the great war was not limited to women's work at home. Of her three sons, two served overseas in France, one in the flying corps and the other as an officer in the 48th battalion, Canadian infantry. Fortunately her sons were restored to the family circle. She was most active in all enterprises relating to the Church, more particularly in the women's organizations in which her zeal and activity were maintained to the very end. The strength of her life lay not merely in her activity but in her self. Her sterling qualities commended her on every hand and especially her warm disposition for it earned for her a wealth of friendship. Those surviving are her husband, well-known in the Church, Rev. Dr. S. Banks Nelson, three sons, Samuel Banks Nelson, Jr., Harry F. Nelson, and James Alexander Nelson.

MRS. ALLAN S. REID

Mrs. Reid was widely known because of her husband's work in the Church as Synodical Missionary and in other capacities, and likewise through her own zeal and effort in church work and other forms of Christian service. Her death took place in the Royal Victoria Hospital, Montreal, following a two weeks illness. She was in her sixtieth year. She was formerly Miss Gertrude Planche and was born in Danville, Que. She was specially active as a member of the Provincial Board of the W.M.S., which she served for some years as Recording Secretary. Sunday School work in Montreal also engaged her time and talents. She is survived by her husband, Dr. Reid, one daughter, Miss Allana Reid, a brother, Dr. H. H. Planche of Vancouver, and three sisters, Mrs. H. J. Scott of Toronto, Mrs. I. R. Hamilton of Ottawa, and Mrs. Donald Hilburn of Niagara-on-the-Lake.

The funeral service was conducted by Rev. Dr. F. S. Morley of Stanley Church, of which she was a member. He was assisted by Rev. H. R. Pickup of Montreal West, and the sermon was preached by Rev. Dr. J. B. Maclean of Huntingdon. The Presbytery of Toronto was represented by Rev. T. G. Watson of Rogers Church. The place she held in the thought of the people of Montreal was indicated not only by the large number of those in attendance at the funeral service, but also by the varied constituencies they represented. The place of interment was Huntingdon, Que. Dr. and Miss Reid may be assured of very general and deep sympathy in this time of sorrow.

Beyond Our Borders

Australia

One of our recent messages has come back to us from the far Island Continent. The Messenger, which is the official organ of the Presbyterian Church of Victoria and Tasmania and is published at Melbourne, carried recently the heading:

RIGHT REVERENDS AND VERY REVERENDS.

"The Church of Scotland has a well-established practice for the titles Right Reverend and Very Reverend, but it is not always safe to follow the example we have found. Some years ago when we described an ex-moderator as the Very Reverend, we received a letter in which we were sharply criticised for employing a Roman title to overexalt a plain Presbyterian minister. The Record of the Presbyterian Church in Canada discussed the question as follows." . . . .

Then appears our article in full which is taken from the September Record, 1939.

Further interest in that land in The Presbyterian Record is shown by the reprinting of Rev. C. L. Cowan's article, The Son of God Goes Forth to War, in The Presbyterian Outlook, the organ of The Presbyterian Church of Queensland.

* * *

England

The prospective Moderator of the next General Assembly in The Presbyterian Church of England is Rev. Robert Harvey Strachan, M.A., D.D., Professor of New Testament Language, Literature and Theology at Westminster College, Cambridge. He is the choice of the Board of Nomination.

* * *

London, England

In view of the threat of air raids the offices of the Presbyterian Church of England were moved at the outset from London to Cambridge. What is known as the Presbyterian Committee on National Emergency at a recent meeting considered a return to the metropolis and to the Church House on Tavistock Place. After discussing the matter and hearing from absent members it was concluded, notwithstanding divergent views, that it was prudent to remain in Cambridge till the war is over.

* * *

Scotland

The Very Rev. J. Harry Miller, B.D., D.D.

A notable figure in the Church of Scotland was Dr. Harry Miller, whose death at the age of seventy was a sorrowful event to the Church. He was a man of unusual devotion and energy and Rev. Professor D. M. Baillie of St. Mary's College, Aberdeen, as quoted in the Edinburgh Scotsman, in a sentence set forth his character, attainments and standing:

"His life was indeed rich, radiant, and

fruitful, and during all those years the name of Harry Miller was almost a household word throughout the length and breadth of Scotland."

His career is outlined by the Church of Scotland Press Bureau thus:

The Church of Scotland has lost one of its outstanding personalities by the death of the Very Rev. J. Harry Miller, C.B.E., T.D., D.D., Ex-Moderator of the General Assembly of the United Free Church of Scotland, formerly Warden of the New College Settlement, Edinburgh, and Emeritus Principal of St. Mary's College, St. Andrews.

As Warden of the New College Settlement, Edinburgh, Dr. Miller carried out with Divinity students important work in a slum district. One notable achievement was to convert an old brewery into a social centre with gymnasium, shower baths, play hall, child-welfare building and open-air playground, to which were later added clubrooms and a well-equipped little theatre for dramatic performances and cinematograph shows. The University of Edinburgh in recognition of his services conferred on him the honorary degree of D.D.

In the Great War Dr. Miller spent some strenuous years as a chaplain, and for his valuable services was invested with the Order of Commander of the British Empire.

In 1928 Dr. Miller had a very successful year as Moderator of the General Assembly of the United Free Church of Scotland, and in 1935 he was appointed by the University Court of St. Andrews, Principal of St. Mary's College, St. Andrews. He retired from the Principalship in June, 1939. Dr. Miller's publications include "The Rapture of the Forward View," "God and My Soul" and "Sunday Mornings in the School Chapel".

His work in the slums of Edinburgh was a case of forsaking all so that with utter abandon he might devote himself to the needy. Of this, the Edinburgh Scotsman says:

"His experience in the Pleasance, where at that time the people were huddled together in horrible houses, bred in him a wide toleration. He told his students that they had to go there to learn, not to teach, and illustrated his point by telling that on one occasion when going up a stairs he heard peals of laughter. Entering he found the husband engaged cutting each of three girdle scones into four pieces. The husband, wife and two children were pretending that the three pieces each received represented soup, meat, and dessert. There was no other food in the house, yet the children were laughing heartily."

* * *

The Black-out

The fact that lights are denied the people of the British Isles as a necessary precautionary measure against air-raiding, is one of the most trying experiences through which the people are passing. It has of course its serious effect upon church services. In this connection something novel, according to the Church of Scotland Press Bureau, has been attempted. It is reported in the following:

An innovation recently introduced by one of the Edinburgh city churches is a short mid-week service for the black-out crowds,, to be held every Thursday at 10 p.m., lasting about twenty minutes. The main floor of the church has been successfully blacked-out by sandbag protection, and the church is lit principally from the roof. These mid-week services take place by torchlight, the only other lighting being night lights in the chancel. The minister hopes that, in addition to members of his own congregation, the ordinary passer-by will be attracted, and that soldiers and young couples who spend much of their leasure hours in the streets may care to attend these bright and brief services.

THE SUBMARINE

Submarine warfare has wide ramifications and this is illustrated by a paragraph in the Church Record, the organ of our mission in British Guiana:

"The news of the tragic sinking of the Dutch steamer Simon Bolivar was followed by the sad announcement that Miss Clara Ramdeholl, who recently qualified in law in England and was returning home, had passed to her eternal rest. To Mrs. M. Ramdeholl and the members of her family we extend our heartfelt sympathy with a prayer for comfort and consolation."

MISSIONARY NOTES

Homeless and Hungry

A room overflowing with hungry men! What a strange congregation to face! On this particular day (January 24th) they lean against the walls, fill every available chair, and some squat on the floor. Well-dressed men mingle with those whose clothes are torn and thread-bare. In one row sits a Jewish lad; a veteran of two wars; a Chinaman; and a tall Westerner who is stranded in this city. Altogether 85 men have gathered. Some are transients, others cannot find work, but all need food, and appreciate the opportunity to receive some spiritual nourishment as well.

The men select their own hymns, and the favorites are Tell Me the Old Old Story, and Rock of Ages. We then have a word of prayer; read several verses of the Scriptures; give a short message; and distribute Gospels of John to the newcomers, asking them to read at least the underlined verses. One man requests an additional copy for a friend in hospital. To-day two young ladies from the Deaconess Training Home are

visitors, and they sing special hymns which the congregation receives with applause.

At last comes the signal from the dining-room, and the men surge downstairs. An anxious youth tries to push ahead of an old man who holds up his fist, and the young man keeps his place. Hunger makes men desperate. They receive a real dinner, not just sandwiches, but soup, meat, and vegetables. Outside stands another long line of men waiting for the second sitting.

This is the work carried on by our Church in the Scott Institute, in downtown Toronto. Two students from Knox College conduct the religious service every week, and their work is supported by the Knox College Missionary Society which has supplied hymn books and repaired the piano. It is a venture of faith in the promise God made that "My word shall not return to me void," (Isa. 55:11), for some of the men are never seen again, and it is our prayer that through this service hope, courage, and faith may again be kindled in their hearts.—David C. McLelland.

* * *

Toran Minster Toran Mal,
Khetia P.O., Dec. 28-39.

Dr. Buchanan Writes

Well, "It never rains but it pours," for we now have in our own little bungalow a case of confluent smallpox. I wrote to seven places for vaccine, but was not successful. Four of the Christian mothers have babies under a year old that have not been vaccinated. Edith has been waiting on the case. She was vaccinated at Madras a year ago, so I hope she will not get the disease. . . . People like the Bhils are so undisciplined and not used to obeying orders that one can't help but be anxious lest the disease spread. Now as I have been again disappointed and got no vaccine I am sending my motor man and motor to Shahada and if he does not get it there he will have to go on to Dhulia, the former a sixty-mile and the latter a two hundred mile trip. Think of that for a little vaccine.

Dec. 29th.—No word yet about vaccine. The patient is now in his 13th day of sickness. He is doing as well as possible, but we have to try our best to guard against the spread of the bad seed. In class this morning I explained how quickly every kind of bad seed spreads, whereas every kind of good seed has to be tended with care to ensure a crop.

Well, yesterday I was out in the dandy carried by four men. Went over to have tea with the folks, the Smillies and Toombs, who came up a few days ago. They put the dandy down on the verandah and then they brought out little tables and chairs from Miss Sahib's W.M.S. bungalow and it was jolly, with Mr., Mrs. Toombs and three children, Alster Smillie, with three of the larger ones just back from the school in the hills. They were so rosy and gay, it did one good to be with them. So we had sandwiches and cake with tea. The view is very fine from the verandah over the lake. Bertha (Robson) chose the site well.

Night before last, rather in the afternoon, a panther killed a yearling heifer, so last night Mr. Toombs and Mr. Smillie sat up in a tree near the remains hoping to get a shot at the beast. I have not yet heard whether they shot him or not. . . . Just heard that they did not get him. It was only three or four hundred yards away, so I am sorry they did not get the bold fellow. They all go down to-morrow, but some way I hope we may get that panther done for.

To turn to myself again. My little bone broken seems to be uniting so that with a little care and patience I hope soon to be once more going my rounds on Diana. O, I do love the saddle on Diana. If one has horse sense himself a well bred mare like Diana talks with one as we go along together. Mr. Davis, the forest officer, said when he was riding Diana up the zigzag mountain steep path that Diana would stop in the midst of a heavy climb, turn her head and say as plain as could be, "Are you not going to get off or at least let me stop a bit to get my wind?" I told Mr. Davis that Diana and I talked to one another all along the way and that Diana thought any sahib would surely understand and have sympathy with a horse's language. One need never be lonely with an intelligent mare. . . . Jean, her fine daughter, was two years old on Christmas day. I have the saddle put on her and bridle and have her walked about almost daily. She will thus, like a child in first book, get familiar with horse reading, writing, and arithmetic. With a superior sire she bids fair to be even a stage better than her mother. There should be progress in girls and boys as well as leghorns, Sind cattle and Arab-Waler horses. "Till we all come unto a perfect man, unto the measure of the stature of the fulness of Christ." How far we are yet from what the Master planned for us all along the line. "Your perfection." Building wall, or letters or character means just here a little and there a little.

Jan. 2nd, 1940.

First of all a Happy New Year to you all.

We have been disappointed in that the motor sent off five days ago to get vaccine has not yet returned. Whether the motor has struck a snag or whether it is that the vaccine is all tied up with red tape we don't know. But it is rather awkward. We have been trying as far as possible to keep people from running in and out from the smallpox patient, but not being able to have a good place to put the man, we were afraid to turn him out of the room he is in for fear he might catch cold, get pneumonia and die. He is improving, but is still

a very contagious man and not altogether out of danger. Most of those over from Amkhut left yesterday. I expect that peeking at the sick man and seeing his face so swollen out of recognition may have been too much for their stomachs. As all our Christians are vaccinated from childhood they may not often see cases of smallpox. Hence this may have been too much of a shock. The man, Balu, has the mark on his arm as of vaccination. But sometimes there may be a sore develop by dirt or scratching and so not be the proper pock at all.

Yesterday Mr. Dalley, the Conservator of Forests, came up. He had breakfast and tea with us. He is widening the road from Jai Pani to twelve feet, making it possible to come by motor one and a quarter miles farther. So eventually we may get the six-foot bridle path made last year by Mr. Dalley and graded for a motor made to twelve feet wide and so be possible to motor up to the lake.

Edith thinks now I need to have my leg examined by experts. Ruth and Mr. Dalley concurred in that yesterday. So "Barkis is willin". Mr. Dalley has offered the use of his car with ours, so that we all may get to Rasalpura Mhow direct. Edith has to be back for duty at Delhi the morning of the 5th, and must be there on the fourth. Ruth and I will wait a while to get the vaccine, and especially to vaccinate our precious babies. Also I sent for the relatives of Balu to come. I do hope the father may turn up to-day or in a day or two. We had Kegla attending him and he was very faithful, but he too left yesterday.

I was up twice on both feet yesterday with crutches, but six weeks has made even my left leg very unsteady. It is the old lame one. So till I get it back to normal it does not give the right a fair chance. Practice however will do wonders and perhaps a little expert massage. I'm feeling as fit as a fiddle. In the evening of Sunday, knowing they were all worried, I spoke on John 14:1, "Let not your heart be troubled". How little help many of our best intended sermons give. The next morning, yesterday, there was a great exodus to Amkhut.

We are getting almost daily from our garden papya fruit, almost like melons, and yesterday the first bunch of bananas. We have had sweet potatoes, and will have more later. Peanuts are coming on, also onions, lettuce and radish. Then later both kinds of melons and still later cabbage, cauliflower, carrots, beet root, etc. Corn too on the way. I emphasize these as those who have fled may give dear old Toran Mal a bad name. I have called Toran Mal, The Jerusalem of the Bhils, but with disease present, we must think it is not quite up to the heavenly Jerusalem.

Have been up again this A.M. and my legs are rapidly growing steadier.

Central Bureau for Relief of Evangelical Churches in Europe
Foreign Affairs Bulletin
Dr. Adolf Keller

On a thousand European roads a caravan of despair winds its way slowly toward an unknown goal. Refugees from Spain in France, refugees in Holland, in Switzerland, in the Scandinavian countries; refugees from Czechoslovakia, from Germany, from Austria, from Poland, Hungary, Rumania, and Russia—Armenians, Assyrians, Ethiopians, Chinese . . . there is no end . . . From destitution to despair they go, homeless, forsaken. It is terrible to have no homeland.

In olden times the lepers were thus hounded from place to place, every village and every town closed against them. The Refugee is the modern leper, for he has no home, no fatherland, no bread, no papers, no rest, no refuge. People like ourselves, who had homes, worked hard, raised their children to be good citizens; yet a demonic power decrees: "Die! There is no place for you among mankind!"

Here is an intolerable wrong. We want to close our eyes to it—but we cannot. There they stand before our door—we've got to see them. They come at night, in our dreams. They stand beside our table when we eat. They are the spectres of today's civilization. Thus they rise before us, statesmen, idealists, pastors, peaceful citizens, reminding those who are happy that there is suffering in the world. They are our evil conscience; the wound no magic spear will heal. No one of us is responsible for this ruin, but we all share the responsibility for our fellowman in terrible anguish. Perhaps the travail of this time will bring forth a new world—but will the Refugee live to see it? Not unless we raise our voices for justice, and extend our hands for mercy.

* * *

Refugees

An article in the New York Times of January 21st quoted by the Canadian National Committee of Refugees furnishes an insight into the problems of Great Britain in addition to her immense task of carrying on the war:

"Figures published last week show that only 786 Germans and Austrians have been interned in the United Kingdom. These, of course, are men and women known to the authorities as Nazi sympathizers. In another category are about 8,000 who are forbidden to move beyond a five-mile radius of their homes and are told to report to the police at stated intervals. By far the largest group, however, is a small army of 53,882 persons holding German or Austrian

(Continued on page 86, second column)



THE PRESBYTERY, MANCHURIA.

Rev. Allan Reoch

One method of testing the vitality of the Christian movement is by the way the native Churches contribute to it with their money and talent.

The Taonan congregation made an offering of $780.00 at their Thanksgiving service. The Christians at San Tuan gave over $200.00 and opened up another Chapel in a town 5 miles away. The new Church at San Chiang Kou was dedicated in November and, though small, represents a big effort on the part of the Church members. Two more circuits have decided to call and fully support their own pastors. Fifteen miles from Hsiao Shuang Ch'eng P'u, and as a result of evangelistic effort at that centre, a new group of Christians have been gathered together and have confessed Christ in Baptism.

The most forward step in our work this year, and one making for permanency, was the forming of an indigenous Presbytery in December. I am sending you a picture of the group of twenty members and I think you will agree that their faces give evidence of their strong personalities. These native leaders are all capable and representative of redeemed humanity. The Presbytery meeting lasted for 6 full days with much talking, but was conducted orderly and in a fine spirit. There was a half hour prayer meeting in the mornings and on the Sunday preceding, a Communion service was held. The Moderator is Pastor Chang of T'ungkiao, while Pastor Wang of Szepingkai is clerk.

Refugees

(Continued from page 85)

passports who are set free of all restrictions and treated as considerately as any other foreigners in Great Britain. Some have obtained labor permits, many are working as nurses in hospitals, a large number have been accepted for non-military "national service". The British have proceeded on the assumption—so rare in the last war—that enemy nationality does not necessarily mean unfriendliness, even in wartime. The problem was to sift the Nazis from the refugees, who had fled by the thousands to the United Kingdom. For this purpose the British created more than a hundred civilian tribunals which could examine each refugee individually and decide in which category he belonged. The tribunals are now finishing their immense task; and it is the general opinion of the refugees themselves that the job has been done courteously, intelligently, and fairly.

"From start to finish the questioning was carried out on the theory that the refugees might contribute something worth while to the British war effort. There has been no finer example of the survival of common sense and decency in wartime."

In this connection Dr. Geo. A. Buttrick,

President of the Federal Council of Churches in America reported receipt of a cheque for $125,000 from the United Jewish Appeal for Refugees and Overseas Needs.

* * *

Edward Hicks Hume, B.A., M.D., LL.D.

Dr. Hume, a distinguished medical missionary, Director of the Christian Medical Council for Overseas, work established by the Missionary Societies of the United States and Canada with headquarters in New York, paid a second visit to Toronto recently and among other engagements addressed a representative gathering of the Churches at luncheon. His theme was the medical mission work in the Orient. His message was addressed chiefly to doctors and was an appeal, when engaged in medical work abroad, to respect the attainments of those among whom they labored. Dr. Hume put it in this form, "Consider carefully the environment".

Dr. Hume is a native of India and a distinguished graduate of Yale University in 1897 and, in Medicine, of Johns Hopkins University in 1901. His education was further advanced by special graduate work in the University of Liverpool in the Department of Oriental diseases. Then he gave extensive service in both India and China. His denominational connection is Presbyterian and while in Toronto he visited the Church offices. His varied service at home and abroad is impossible to compress in a short paragraph. Suffice it to say that he has been abundant in labors and has been honored with high distinctions.

LANTERN SLIDES

TWO new junior sets of slides have been prepared, one on our Church's work in Manchuria and the other on Formosa. These are junior sets for two reasons, first because they were prepared primarily for young folk, and secondly because they are small sets, containing only ten slides in each. We have already issued two junior sets on our fields in India, one on the Bhil Field and one the Jhansi Field, but the experience with these sets has been that those requesting them have asked for both sets, explaining that the one is not large enough for their program. May we here draw attention to the fact that these small sets have been prepared in answer to specific requests from Sunday Schools, where ten to fifteen minutes only is allowed for the lesson period, and where lantern slides are to be used periodically to facilitate having Mission Study in the Department in addition to regular class study; and from Mission Bands where a few slides are desired to supplement the study program. Therefore the Lantern Slide Committee is anxious that all who require slides for a fuller program use the larger sets which are available on the various mission fields, leaving the junior sets free to be used by those wishing a small set.

Sets of Lantern Slides Available

	No. of slides
1. Land of the Rising Sun (Japan)	50
2. From Ocean Unto Ocean (Canada)	50
3. Formosa, Gem of the Orient	60
4. Land of Light and Shadow (India) (16 slides on each field)	32
5. Little Brown Brother (Canadian Indians)	22
6. What Our Church is Doing at Home and Abroad	37
7. Churches and Institutions (Canada)	64
8. British Guiana	60
9. Thirty Years in Bhil Land—India	54
10. Across India and the Gwalior Mission—India	60
11. Manchuria	60
12. Formosa	50
13. Dr. Jessie MacBean (Hackett Medical College, Canton)	20
14. Pioneer Work in the New North	55
15. Pathfinders in the Great Northwest	35

For Junior Groups

1. Cherry Blossom Land (Japan)	26
2. Over the Sea to Formosa	24
3. Happy Days in India	20
4. Mildred Soutar and the M. G. Abey Memorial Home, Amkhut	20

Junior Sets for Sabbath Schools and Mission Bands

1. Bhil Field, India	10
2. Jhansi Field, India	10
3. Manchuria	10
4. Formosa	10

Any of the above sets may be obtained from the Provincial Secretaries. There is no charge except the transportation both ways, if returned immediately after use, and the cost of slide in case of breakage. A brief lecture is provided with each set, and additional information may be found in the Church Publications. Send applications early and please return promptly.

Provincial Secretaries

Alberta—Mrs. G. Metcalfe, 1305—11th St., Calgary, Alberta.

British Columbia — Mrs. Jas. Harley, 157 West 14th Ave., Vancouver, B.C.

Manitoba and Saskatchewan—Mrs. D. Duncan, 830—6th St., Brandon, Manitoba.

Ontario—Mrs. E. F. Perry, 159 Mavety St., Toronto, Ontario.

Quebec—Mrs. J. H. Currie, 3648 Durocher Ave., Montreal, Quebec.

Maritime Provinces — Mrs. S. W. McCulloch, 664 Prince Street, Truro, N.S.

THE POWER OF SPEECH

A word fitly spoken is like apples of gold in baskets of silver.—Proverbs 25:11.

Words are powerful things.

There is an old saying that talk is cheap. But that is not so. Talk is not cheap. It is one of the most expensive things in the world. You can talk your neighbor out of his reputation in five minutes. It doesn't take long for a clever lawyer to talk a jury out of a just decision. You can very soon talk your friends into believing what is not true. You can talk a man into making a poor investment, into what we call a gold brick. You can talk a man into selling his immortal soul. Talk has ruined many a happy home, blasted many a man's hopes, sent many a man down the road to perdition, dethroned many a kingly character, and wrecked many a noble institution.

The pen, we are told, is mightier than the sword. Perhaps it is, but talk is mightier than both. Talk has wrecked Empires with revolutions, it has turned fairest fields of earth into cemeteries of war. So be careful how you talk my friend! Be careful how you sling the dynamite of your tongue! The Bible says: "The tongue can no man tame; it is an unruly evil, full of deadly poison." And Jesus said: "For every idle word that men shall speak they shall give an account thereof in the Day of Judgment."

Talk! Why, a man's talk away back in the dawn of history has been reaped down through the ages—and is being reaped to-day—in the distress of the world. And your talk and my talk to-morrow may pass on through the centuries filling the world with pain and death. I tell you mighty cataclysms lurk in our power of talk. During the present world war men have to be careful how they talk because the life of the Empire is at stake, and more than one man has been interned because of a sentence of unwise talk. And we to-day are in a world war between good and evil where even more depends on how we talk, and where the Almighty is going to hold us accountable for the way we talk.

Yes; but the power of speech is also a great blessing, or may be. Evil speech is the mother of devils, but words fitly spoken are like apples of gold in a network of silver.

This would be a very monotonous world if we could not talk to one another. "Mother, I want to hear you talk," a little girl said to her mother. And the mother said, "I thought you were busy playing with your doll." "Yes," said the child, "but dolly can't talk."

You and I can read the newspapers, but who would care for the news if we could not talk about it? The weather is an interesting topic, and the interesting thing about it is that it affords us an endless topic for conversation. We never get tired talking about it. No, the books and papers will never put talking out of business. The printer's art only helps the art of the tongue. Written letters and printed pages cannot take the place of the drummer who faces you with something to sell, and talks you into buying it. Men can read the Bible, but the Bible itself says the world is to be saved by "foolishness of preaching"—of talking.

Scattering tracts will never take the place of your talking to somebody about God and the Christian life. Jesus said, "Go ye into all the world and preach the Gospel to every creature." He didn't say, "Go ye into all the world and scatter tracts among all nations." And He Himself went about talking to people. He didn't write letters to them, or hand them tracts. It is a singular thing, but so far as we know Jesus never wrote a letter in all His lifetime; at least if He did we have no record of it. Paul wrote many letters but that was because he was an itinerant preacher, and after spending a few weeks with a church and moving on elsewhere he would write them a letter to encourage them. But I have an idea that his best work was done through talking. The Holy Spirit gave us the written Bible but His pentecostal power of salvation comes through the gift of tongues.

Nothing has yet been invented to take the place of personal talk in the redemption of the world, and the coming of the Kingdom of God. Go talk to your friend about coming to church and the prayer-meeting and the missionary society. Talk to him about bringing his life to Jesus, and rendering Him active service. Talk to him about these things, because "a word fitly spoken is like apples of gold in baskets of silver".

"Apples of gold in baskets of silver." This is the Bible's beautiful picture of words spoken in season.

Is your friend burdened down with the load of life? Is he heartbroken with bereavement on some great sorrow? Go talk to him in words fitly spoken, and he will see the apples of gold in the netting of silver.

Is your friend down in the mire of sin? Is he living the clouded life with a murky view of God's love and the great purpose of life? Go carry the apples of gold to that friend in your silver netting of personal interest. What a beautiful thing it is to go about day by day with apples of gold carried in a network basket of a sympathetic life!

Note: it is a network basket that others may see, through the netting, the apples of gold that you carry to them. It is a silver basket that the golden fruit within may appear in all its beauty. Are you yourself shrouded in "the encircling gloom" to use the words of the hymn? Are you

plodding on day by day in the mire of disappointment? Are you living in the bogs far away from God? Well, go talk it over with Jesus, carry to Him your basket of words fitly spoken in prayer. You cannot write your prayer to Him. The post-office cannot deliver it even if you place a three-cent stamp on the envelope. You must talk to Him. It must be personal, heart-to-heart talk if you would find the apples of gold in your basket of life.

Let us carry with us into the New Year those beautiful words: "Words fitly spoken are like apples of gold in baskets of silver."—Rev. J. Keir Fraser, D.D.

KITES FOR EASTER

By James Dunn

EASTER is the central Christian festival in British Guiana. Perhaps, in true religious sense, it is the greatest date of the Christian calendar in other countries also. But certainly in Canada, Christmas would appear, socially and commercially speaking, the most important. Indeed, to a Christmas-conscious Canadian like myself it came strange to find with what comparatively little celebration Christmas was observed. Apart from the Whites, it may be said that Christmas is almost a purely religious festival in British Guiana. The poverty of the people, moreover, does not, of itself, explain the lack of present-giving and conviviality. The reason lies, I think in the indifference with which both Blacks and East Indians regard birthdays. Most of them do not know what a birthday or a birthday party means. In fact, it is only the odd one who knows or cares when he was born. If you ask the average child when his birthday is or how old he is, he gazes blankly at you, or, if pressed, mentions any age that comes into his head. Thus one boy of about twelve told me, quite seriously, that he was three; another, who looked six, guessed he was twenty-eight.

But if, because of this, the birthday of our Lord does not receive the amount of attention it does in other countries, it cannot be reported that Easter is neglected. True, the Easter rabbit and his eggs are not known, but in place of this they have a much more colorful and meaningful custom—the flying of kites.

On Easter Monday I motored up the Corentyne, a country district some fifty miles long, and if I saw one kite I saw ten thousand. Every man, woman and child was flying a kite or several of them. Some houses, too, had five or six tied to the fence or verandah post. Not only that, but the telephone wires, spider-like, had caught hundreds of these gay-winged flies in their web, and every tree blossomed with dancing kite-leaves.

After Good Friday the people busy themselves making kites of all sizes, shapes and colors. Some even draw or paint upon them such things as the cross, the open tomb, Calvary's hillside, angels, doubting Thomas, napkins, nails, disciples running, and so on. Early Monday morning they are out and fly their kites the day long.

Nor is all this a meaningless procedure. Bishram explained it to me. "You see, Sahib, our Jesus go heaven 'n w'en we tink all ugly tings we do Him on earf we like His way home be nice so we mek de air beautiful wi' dese kites; sort a' spreadin' flowers 'n de air like palms befo' Him wen He go Jerusalem. 'Den, Sahib, dis day Jesus rise, our spirits rise too, so we send 'em up wi' our kites."

To make beautiful the way of their risen Lord—to show how soared their gladdened hearts—for this they fly their kites on Easter Day. Night falls; they loose their hold upon the strings, and all the kites fly toward the sky; flowers of earth sent up by the children of God in gratitude to Him whose Rose of Sharon makes a garden in the soul of man.

SPECIAL CONTRIBUTIONS

Two personal gifts of $1,000 each have lately been received by the Treasurer. The donor in one case desires special consideration for Fontenelle, Timmins next, and then any other needy home mission work.

The other devotes $300 to the Scott Fund and the balance to the Budget.

In renewing a subscription to the Record a correspondent enclosed $10.00 in addition to be given to the Treasurer and to be divided equally between Home and Foreign Missions.

TIGHTENING THE BELT

Here again with our annual subscription to the Record. I am enclosing Money Order for $4.80, 12 subscriptions. Our members have responded a bit better this year (just double) in spite of continued dull times and unemployment. Our mines are still on the waiting list for prices of metals to rise enough to enable them to work. Only one, a dry ore property, is working, and just a small crew at it. Our church is still holding on but with fewer numbers. We have lost some by death and some of our younger members have moved away in search of work. . . . This section of the country has been hard hit with the long depression. Our mines are silver lead producers and the price has been too low for them to work for over ten years now. That is one drawback to a mining section. Up for a while and everything going strong, then down, and we all have to tighten our belts.

Children and Youth

CHILDREN'S HOMES

"Take the young child . . . . and flee."—Matt. 11:13.

IF we compare the fate of the French evacuated populations, not with that of the unfortunate Finns or Poles, but with that of the people who have the immense privilege of being able to remain in their own homes, we cannot but be filled with affectionate sympathy for those who have had to leave their native place, their home, their accustomed habits and occupations.

There are families which the outbreak of war has sadly disorganized, where the husband is in the fighting line, the mother in a munition works and the children scattered. This is particularly the case in Paris and the surrounding suburbs. Immediately on the beginning of the war tens of thousands of children were sent into the provinces far from the risk of enemy bombardments.

These evacuations were for the most part organized with the aid of school-teachers who accompanied their children. Where everything was not ready at once to receive them, school rooms were prepared as soon as possible and as well as possible, but often with a certain amount of difficulty. It is natural that these children, taken suddenly to a life in common, to refectories, and to dormitories, would have felt the absence of maternal care and that faced with the absence of danger, only temporary, evidently—Alas!—which Paris has so far enjoyed, many mothers have unwisely fetched their children back home, prepared to have to send them back again in case of need.

These evacuations have struck a heavy blow at our work among the young. Certain churches with a customary attendance of 200 or 300 at the Sunday School opened after the holidays with 8 or 10 children. The playground of one of our fraternities, usually swarming with children, is deserted.

Where have our children gone? Those belonging to modest and working-class poor and poorest families are scattered in the provinces with their school-fellows. The great majority of these found in the reception areas have absolutely no religious home whatever—this applies to the Protestant children and to those who belong to our Fraternities. It was only natural that this state of things should be a cause of anxiety and a preoccupation for us.

When war was declared two of our holiday homes from whence the children had not yet returned home, kept them and at the request of the Government became Reception Centres. Our other homes were either commandeered or uninhabitable during winter; we therefore began to look for premises suitable for receiving and grouping together the children belonging to our centres who were scattered abroad. Seven Reception Centres were being prepared for this purpose in the departments of the Tarn, and Tarn-and-Garonne (region of Castres, Mazamet and Montauban). Our anxiety was shared by the President of the Protestant Federation and under his patronage, with the collaboration of the Y.M.C.A. and Y.W.C.A. the Scouts and the Guides a Committee of Aid for Protestant Youth has been formed; the McAll Mission and "Soleil and Sante" have joined this committee and will also receive little Protestants belonging to working classes as well as our own children.

The parents of the children favor very particularly our reception centres for very simple reasons; they know us, we know them, and their children, we love them, they know in what spirit we receive their children; they are not entrusting them to strangers—however conscious these may be—but to friends, with the result that the number of children whose parents have fetched them away home from our Homes is very small.

It is only necessary to visit one of our reception centres to be convinced that a real family spirit reigns there. It is due to the unfailing patience, to the unlimited power of affection, to the devotion which are inspired by the Children's Friend Himself and which create and maintain through prayer a deep relation between those who are devoting themselves to these little ones and the children themselves on the one hand, and their dear absent parents on the other. How touching are those infantile prayers for "papa who is a soldier" and for "mummy who has remained at home".

All the eyes are shining with joy and the plump faces do honor to the directresses. Sometimes there is a moment of sadness when one thinks of mother at home, but kind words and comforting caresses are close at hand.

"Would you like to come back to Paris with me?"

"Oh, yes, I'd love to come and see my mother . . . . but I'll come back again here, won't I?"

Big and little children attend the school which has been opened for them and their time is thus usefully taken up. At night and morning prayer and worship, story telling on Thursdays and Sundays and religious instruction those same days and daily intimate contact with Christian women are means of closer intimacy with these young souls.

The State helps with wholesome food, heating, domestic expenses, but to that must be added some expenses for the improving of the homes, giving a more homelike appearance to the rooms, a little pleasantness and a few pleasures and comforts to the daily life, and we are thankful to all those who help us to add a little

extra to the strictly needful provided by the State and to put joy and light into the house.

As for the kind friends who send us garments and woollies, most useful for our children whose parents are for the most part poor, the best thanks they could receive would be the sight of the opening of one of the parcels. The children press around curiously, their eyes shining with joy. . . .

I was especially struck by the good feeling which presides at these distributions. Paul longed to possess the green sweater—but without protesting he sees it given to another boy. Lucien tries on, full of hope, a little brown coat, but alas! the garment is too small and he sees it without bitterness, though not without regret, given to another.

Christmas is not far off; they all think of it and all have something to do in view of the decoration of the tree. Meanwhile their directresses (Mlles. de Vries and Bouniol at Bellevue, and Mme. Perrot at the Rayon de Soleil) they think respectively of 74 and 40 stockings and that they must not disappoint the confident expectations of their charges—they know that God will provide by means of His people. Their first Christmas away from home, from mother and father; the sorrow at being so far from home must be lightened by the "Great Joy" and these little ones must be able to keep the radiant memory of a definite meeting with Him who in the early dawn of His earthly life had to flee from the wrath of Herod.—Emm Chastand.

FAITHFUL UNTO DEATH

Buried cities tell us many stories through learned men whose painstaking labors bring their secrets to light. This that we report from an Exchange concerns a dumb animal and it is a most affecting tale of devotion. The hero is a dog whose special charge was a little boy. Three times had he saved the life of his little charge and when the lava from the great volcano overwhelmed them the dog was at the lad's side. He was faithful unto death.—Ed.

In the city of Pompeii, two thousand years ago, there lived— a little rich boy. When he was small, his mother bought him a gigantic puppy as a playmate. Boy and dog became inseparable comrades. Once the house caught fire and the dog dashed in where no man dared go and pulled the child out, getting badly burned doing it. Once, playing on the rocks, the child slipped and fell down in deep water. He could not swim and would have drowned, but the dog dashed in and towed him ashore. Once kidnappers grabbed the child, but the dog, fierce as a wolf, made them let go and scared them away.

The grateful mother had a collar made for the dog. One can see it after two thousand years on the dog's neck. It reads:

"Three times this dog has saved his little master from death. Once from Flames. Once from Drowning. Once from Robbers."

There came a time, however, when the dog could not save his master. It was in the last days of Pompeii, when Herculaneum and Pompeii were buried by an eruption of Vesuvius. The dog apparently could have escaped with no trouble at all, for almost no bodies of animals were found in the ruins. But he could not have taken his master, and he stayed with him. A few years ago the two bodies were found close together, and you can see them now in the museum side by side.

P.Y.P.A.
Presbytery of Westminster

The annual meeting of the Presbyterian Young People's Association of the Presbytery of Westminster was held at Mount Pleasant Presbyterian Church, Vancouver, on Monday, Jan. 15. The following officers were elected for the coming year: President, Mr. R. Foulis; 1st Vice-President, Miss P. Esler; 2nd Vice-President, Mr. A. Jack, Chilliwack; Recording Secretary, Miss C. Mair; Corresponding Secretary, Miss H. Matheson; Press Secretary, Mr. K. MacKirdy; Treasurer, Mr. E. Patterson; Committee Conveners: Visiting and Organizing, Mr. J. Long; Rally, Miss E. McRae; Camp, Miss E. Stewart; Welcome and Welfare, Mr. S. Maddin; Constitutional, Miss J. Sillers; Missionary, Miss H. Heighton.

Rev. F. G. Fowler, minister of Mount Pleasant Church, conducted the election of officers and performed the installation ceremony.

The banner for the best attendance of the year was won by St. Paul's Society for the fourth consecutive year. Mr. D. H. MacKirdy, Provincial President, made the presentation.

A vote of appreciation was passed unanimously for the work of Mr. Furn Colvin and the retiring executive.

The speaker for the evening was Rev. W. A. Evans of West Point Grey Church, who gave an inspiring address entitled The Ideal Young People's Society.

Kenneth A. MacKirdy, Press Sec'y.

BOYS' BRIGADE
First Kamloops Company

This company has such a history that on a recent occasion long-service medals were awarded. The company is under the care of St. Andrew's Church but is open to all who desire to unite with it. Its aim is to develop good habits in the lads. By discipline they learn obedience, are trained to self-respect, and to cultivate all the qualities of Christian manhood. One requirement is attendance upon a Bible Class at 9.45 a.m. This is conducted by the minister, Rev. M. S. Blackburn. The funds raised by the company are for its support and to meet the cost of a ten-day summer camp.

Dare we let children grow up with no vital contact with the Saviour, never intentionally and consciously put into His arms? Not to bring them to Him, not to teach them to walk toward Him, as soon as they can walk toward anyone, is wronging a child beyond words. The terrible indictment uttered by the Lord, "Them that were entering in ye hindered" and the millstone warning for offending little ones, are close akin to the deserts of those who ruin a man's whole day of life by wronging his morning hours. Not to help a child to know the saving power of Christ is to hold back a man from salvation.—Maltbie Babcock.

The boy who loves and honors his parents will, as a rule, be more prosperous, more happy, and more blessed than the boy who fails in this duty.

Show me a boy who loves his mother and I will show you one who will make a faithful friend, a noble lover, a tender husband.

INTERNATIONAL S.S. LESSONS

LESSON—MARCH 10

Gethsemane: Triumph Through Surrender

Matthew 26: 36-46

Golden Text: Not as I will, but as thou wilt.—Matthew 26:39.

LESSON—MARCH 17

Calvary: Triumph Through Sacrifice

Matthew 27:33-50

Golden Text: He is despised and rejected of men; a man of sorrows, and acquainted with grief.—Isaiah 53:3.

LESSON—MARCH 24

The Sepulchre: Triumph Over Death
(Easter)

Matthew 27:57; 28:6

Golden Text: Now is Christ risen from the dead, and become the first fruits of them that slept.—1 Corinthians 15:20.

LESSON—MARCH 31

The Continuing Task

Matthew 28:16-20

Golden Text: Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

LESSON—APRIL 7

Amos Pleads for Justice

Amos 5:1, 10-15, 21-24

Golden Text: Hate the evil, and love the good, and establish justice in the gate.—Amos 5:15.

Our Church Calendar

Vacancies

Appin and Melbourne, Ont., Mod., Rev. J. C. Davies, Burns Manse, Walkers, Ont.

Bass River, etc., N.B., Rev. P. M. Sampson, Boom Rd., N.B.

Blue Mountain and Garden of Eden, N.S., Mod., Rev. F. G. MacDonald, Merigomish, N.S.

Calgary, Alta., North Hill, Mod., Rev. Alfred Bright, 1721 9A Street West, Calgary, Alta.

Calgary, Alta., St. Andrew's, Mod., Rev. Alfred Bright, 1721 9A Street West, Calgary, Alta.

Cannington, Ont., Mod., Rev. J. A. McMillan, Kirkland, Ont.

Centre Road and West Adelaide, Ont., Mod., Rev. T. W. Mills, Ailsa Craig, R.R. 1, Ont.

Colborne & Lakeport, Ont., Mod., Rev. S. D. Jamieson, Brighton, Ont.

Creemore, Dunedin, East Nottawasaga, Mod., Rev. W. Coutts, Stayner, Ont.

Drayton and Moorefield, Ont., Mod., Rev. K. H. Palmer, Palmerston, Ont.

Dresden and Rutherford, Ont., Mod., Rev. E. A. Wright, Wallaceburg, Ont.

Dutton, Ont., Mod., Rev. J. M. Laird, 50 Gladstone Ave., St. Thomas, Ont.

Grand Valley and South Luther, Ont., Mod., Rev. H. Lindsay Simpson, Orangeville, Ont.

Grimsby, etc., Ont., Mod., Rev. W. I. McLean, 98 Mountain Park Ave., Hamilton.

Hagersville, Ont., Mod., Rev. Austin L. Budge, 39 Cliffe Ave., Hamilton, Ont.

Halifax, N.S., Knox Church, Mod., Rev. D. G. Ross, Windsor, N.S.

Hawkesbury, Ont., Mod., Rev. R. Johnston, D.D., 197 Carling Ave., Ottawa, Ont.

Hopewell, Eureka, N.S., Mod., Rev. Wm. Ooms, New Glasgow, N.S.

Innerkip and Ratho, Ont., Mod., Rev. Dr. H. H. Turner, Box 293, Ingersoll, Ont.

Keene, Westwood and Warsaw, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.

Kingston, Ont., St. Andrew's, Mod., Rev. R. J. Earls, Amherst Island, Ont.

London, Ont., Hamilton Rd., Mod., Rev. J. M. Laird, 50 Gladstone Ave., St. Thomas, Ont.

Markham, Ont., Mod., Rev. J. D. Cunningham, Richmond Hill, Ont.

Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.

Murray Harbor N., P.E.I., Mod., Rev. R. H. Stavert, Wood Islands, P.E.I.

New Westminster, B.C., St. Andrew's Mod., Rev. S. M. Kerr, 2141 Grant St., Vancouver, B.C.

(Continued on page 94)

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ANY DAY A FISH DAY

A PRAYER FOR THE KING

O Lord, before Thine Unseen Throne
To-day we bend the suppliant knee!
Full well we know to Thee alone
Belong both power and majesty.

In measure these Thou hast bestowed
On him who is our earthly King;
His shoulders bear the destined load
That royal state alone can bring.

And so for him, O Lord, we pray,
That Thou who madest him our King
Thine outspread wings protect his life,
In faith to keep his spirit free!

Thine altar fire inflame his heart;
And, when he lays the sceptre down,
Hold Thou his hand in death's alarms:
To know no fear but fear of Thee;

Unswerved by good report or ill,
Oh, give to him in all the strife
That single aim to do Thy will,
With single aim to play his part:

Beneath—the Everlasting Arms!
Wilt be his never-failing stay
In every test that time can bring.
Before his eyes a fadeless crown:

—Helen Fairbairn.

OUR CHURCH CALENDAR

(Continued from page 92)

North Pellham, Louth and Fenwick, Ont., Mod., Rev. H. M. Coulter, St. Catharines, Ont.

Norwich and Bookton, etc., Ont., Mod., Rev. A. C. Cochrane, Ph.D., Tillsonburg, Ont.

Norwood, Man., Mod., Rev. R. McKay Esler, 96 Wallace Road, St. James, Man.

Picton, Ont., Mod., Rev. J. W. MacDonald, Roslin, Ont.

Portage La Prairie, Ont., Mod., Rev. Oliver E. Mann, Box 126, Carberry, Man.

Port Hope, Ont., Mod., Rev. W. O. Nugent, Box 414, Cobourg, Ont.

Preston and Doon, Ont., Mod., Rev. J. D. Smart, Ph.D., Galt, Ont.

Priceville, Markdale, etc., Mod., Rev. H. Lindsay Simpson, Orangeville, Ont.

Ridgetown and Blenheim, Ont., Mod., Rev. M. Scott Fulton, D.D., 402 King St. West, Chatham, Ont.

Rothsay, Ont., Mod., Rev. S. W. Hirtle, Durham, Ont.

Sault Ste. Marie, Ont., St. Paul's, Mod., Rev. A. D. Sutherland, 155 Church St., Sault Ste. Marie, Ont.

Scarboro, Ont., St. Andrews, Mod., Rev. Dr. H. Carmichael, 266 Cranbrook Ave., Toronto.

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Stamford and Knox, Niagara Falls, Ont., Mod., Rev. W. B. Mitchell, Dundas, Ont.

Tyne Valley, etc., P.E.I., Mod., Rev. W. Verwolf, Summerside, P.E.I.

Vernon and Russell, Ont., Mod., Rev. A. N. Reid, Richmond, Ont.

Waterdown, and Kilbride, Ont., Mod., Rev. R. G. Stewart, St. Davids, Ont.

Westboro, etc., Mod., Rev. H. G. Lowry, 20 Front St., Hull, Que.

Winnipeg, Man., St. John's, Mod., Rev. D. Johnstone, 1652 Alexander Ave., Winnipeg, Man.

Woodlands, Farrans Point & Aultsville, Ont., Mod., Rev. S. J. Sharkey, Lancaster, Ont.

Calls

Hillsburg, Ont., to Rev. W. D. Turner, Winchester, Ont.

London, Ont., Elmwood Ave., to Rev. John Fleck.

Toronto, Ont., Dovercourt Road, to Rev. Ross K. Cameron, Edmonton, Alta.

Inductions

Chesterville & Dunbar, Ont., Rev. John McKenzie, Jan. 3rd.

Cobourg, Ont., Rev. Oliver Nugent, Dec. 1st.

Morewood, Ont., Rev. A. S. McLean, Jan. 5th.

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There is a profound and indissoluble connection between what a man believes and what he is.

We live under the law of gradualness, we fly a little, we run a little, but mostly we walk.

Evil hath its consequences but so has good and the extent in either case lies beyond human ken.

We must nourish into greatness the will to peace which lives in the hearts of common men everywhere.

God's faith in man received its perfect demonstration in Jesus Christ's superb and unfaltering trust.

This faith which thoughtfully receives prosperity at the hands of God must also trustfully accept adversity.

To expect a distinctively Christian life apart from a distinctively Christian creed is contrary to all experience.

The patience of the saints is the effacement of their personal likings and interests in the interests of the Great Will.

We have not the truth of humanity only its perversion while we are living the life of self and enmity and are as gods to ourselves.

With the loss of worldly possessions the soul that has been careless and self- centred in prosperity has nothing with which to meet disaster.

Luxury is an enticing pleasure which hath honey in her mouth, gall in her heart, and a sting in her tail.

With God a divided service is no service.

Sin is linked to sin with nets and meshes innumerable.

A sincere desire to do good is always strength and peace.

God does not mean any life to end in failure or futility.

The spirit of life is ever at work making all things new.

God never forgets man but man can cut himself off from God.

To stand committed to the right enables us to stand at ease.

It is perfectly easy to most men to give up every sin but one.

One who sows spiritual seed must not expect a material harvest.

Our religion holds that every nobody has a right to be somebody.

By procrastination we lose not only time but opportunity and desire.

Sin is the great divider and destroyer of all human hope and progress.

There has always come from within the decaying church a spirit of renewal.

There is nothing lives but something dies for that is God's way of renewal.

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We all have immense influence for good and should exert ourselves to that end.

Repentance is the only gate that opens into the land of God's freedom and peace.

Truth may be recognized in the spirit when it is indistinctly seen by the intellect.

Neither money nor schools nor tracts nor churches can be substituted for living men.

Only One who believes in us utterly would summon us to become as good as God.

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THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXV TORONTO, APRIL, 1940 No. 4

Political Aspect of Missions

The missionary movement is something which has had the most profound political effects in men in different directions, which, taken all together, form an element of supreme importance in our outlook on the world to-day. One of the greatest and most important problems of to-day and of the future is that of how in a unified and interdependent world backward peoples can live and work harmoniously with civilized peoples. For the solution of that difficult problem it is to the missionary movement we must look. It is that movement, with its strength and inspiration, that may give us our best hopes for the future. From the point of view of the historian, this is one of the biggest things that has happened in the modern development of civilization.

—Prof. Ramsay Muir in The Christian Mission Of The World To-day.

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The Presbyterian Record

VOL. LXV TORONTO, APRIL, 1940 No. 4

By the Editor

DR. S. HIGGINBOTTOM

THE last week in February was noteworthy because of the visit to Canada of the Moderator of the General Assembly of the Presbyterian Church in U.S.A. This distinguished visitor had two appointments in Canada, one in Montreal on the 20th of February and the other in Toronto on the day following. In each place a public meeting was held which was addressed by Dr. Higginbottom. In Montreal the place of meeting was Erskine Church where the Moderator of the United Church of Canada presided, Dr. J. W. Woodside, and Dr. Stuart C. Parker, our Moderator, assisted. In Toronto the meeting was held in St. Andrew's Church on King Street of which the Moderator of the General Assembly, Dr. Parker, is minister. On this occasion Dr. Parker presided with Dr. Woodside assisting.

His Honor Lt. Gov. Albert Matthews, LL.D., was present and read the lesson.

While in Toronto Dr. Higginbottom spoke over the radio, addressed a large luncheon gathering, spoke in the School of Missions, and had the privilege in the evening of speaking to an audience that filled the spacious edifice. This message in St. Andrew's was in the main a review of his life and work in India bearing the title which appears on a book from his pen, The Gospel and the Plow, the personal history in the address making it most effective. It engaged the deep interest of the large audience not alone in the work in India but also in the Church's world missionary enterprise.

Two interesting facts about Dr. Higginbottom may be stated. Though serving the Presbyterian Church in U.S.A., he is a British subject. He was born in Manchester, England, came to the United States when twenty years old, studied at Mount Hermon, East Northfield, where he came under the influence of Dwight L. Moody and then completed his education at Amherst College and Princeton University. In 1902 the Board of Foreign Missions of this Church appointed him a missionary to India.

The other interesting fact is that Dr. Higginbottom is a layman. It would seem strange to many in our country that a layman should be called to occupy the Moderator's chair. Though this is unknown here, the elevation of a layman to that post, though not frequent, is not unknown in the U.S.A. We recall two who have served in that capacity, Judge Everett in the Presbyterian Church in U.S. recently, and some time previous Dr. John Willis Baer in the Presbyterian Church in U.S.A. Dr. Baer will be remembered for his connection with the Christian Endeavor Society. At that time however he was engaged in business as a banker. It is therefore quite evident that in both the Northern and Southern Presbyterian Churches the eligibility of a layman to the office of Moderator is recognized.

The title of his book, The Gospel and the Plow, indicates the distinctive service that Dr. Higginbottom has rendered in India. Early he was impressed with the necessity of developing agriculture in the fullest interest of the natives. This led him to return to the United States for a special course in that subject, and the ultimate result was the founding of the Allahabad Agricultural Institute which from a single pupil attained an enrolment of several hundred and developed a plant worth hundreds of thousands of dollars. This institute is now part of the Allahabad Christian College of which Dr. Higginbottom is President. It is significant however that in his missionary work the Plow does not supplant the Gospel, but merely supplements it. There is more however to the story of his life. What he calls his avocation is work among the lepers and both he and Mrs. Higginbottom have strongly commended Christianity by their labors in this realm. Her special work has been the reclamation of children born of lepers which has saved ninety-eight percent of these children from contracting the disease. Her work is regarded as the world's most effective service of the kind.

Both Dr. and Mrs. Higginbottom have been honored at home and in India. Princeton University created for him a new degree, Doctor of Philanthropy, and Mrs. Higginbottom at the hands of Western College for Women, Oxford, Ohio, received the degree of Doctor of Humane Letters. Both have been awarded in India by the British Government the Kaiser-I-Hind gold medal, King George V Jubilee and King George Sixth Coronation medals.

We contemplated giving at some length the story of Dr. Higginbottom's work but shall reserve this for a later issue.

"ENGLAND IS WRONG"

SUCH is the conclusion of one of our exchanges. It is not ours. By this magazine "England" is classed in wrongdoing with Italy in her robbery of Ethiopia, with Germany in her devastation of Czechoslovakia, and with Russia in her invasion of Finland, and her misdeed for which this writer upbraids her is "pressure on neutrals". It would be hardly possible to pass over this without some comment. Surely the writer sees things quite out of proportion when he puts 'England" in the same class as these other countries and "pressure upon neutrals" in the same category as robbery, devastation, and invasion. However, passing this by, the writer's attention should be directed to the fact that the word "England" is misused. England is not the party in this case. Great Britain is, and Great Britain includes England, Wales, Scotland, and Northern Ireland, and with Great Britain are the overseas Dominions. Further, Great Britain has a noble ally in this struggle, France, and the "pressure upon neutrals" is exerted by these Allies.

Correction is also necessary at another point. Great Britain and France are not exerting pressure upon neutrals but upon Germany. Germany has undertaken aggression against the nations round about her by armed conflict; the allies, Great Britain and France have placed themselves athwart her path in valiant resistance to her plan of conquest. The purpose of the Allies goes further. They aim to remove from Europe this alarmingly-recurring menace to the security of smaller nations by a strongly armed foe. One of the well-recognized instruments of warfare is the blockade and the Allies have set themselves, chiefly, but not solely, by the force of their combined fleets to cut off both the import and export business of Germany. The pressure is exerted upon Germany. If neutrals choose to come into the field of operations and carry goods to or from Germany they must accept the risk of being intercepted. When the Allies accept the colossal undertaking of defending world freedom at a cost that imperils their all and defies imagination's power to conceive, why should their beneficiaries complain if they are inconvenienced? Note "inconvenienced"—not robbed, not devastated, not invaded.

Since Great Britain and France are the only two nations in the world to lift up the standard against this aggression, which menaces the things that humanity holds dearest, and in the enterprise in closest union and in the spirit of supreme self-sacrifice have pooled their resources and placed their all upon the altar is it too much to ask of onlooking nations that they do not cavil or reproach but bid the Allies godspeed in their valiant endeavor?

The language used by an eminent citizen of the United States with respect to Great Britain in the last war may justly be repeated here with France included:

As sublime a faith,
As invincible a spirit,
As unwavering a faith,
And as knightly an example of heroic self-sacrifice
As the annals of human history disclose.

Such is the spirit in which they have embarked upon this high emprise.

FROM THE RANKS

WE recall reading the story of a gallant British soldier's daring venture at sea close to Gallipoli. Wishing to refer to this we recently endeavored to find the source of our information but in vain. We recalled however that Sir James Barrie in his rectorial address in St. Andrew's, Scotland, extolling courage, mentioned this incident, and this is the story as Barrie put it.

There is an officer who was the first of our army to land at Gallipoli. He was dropped overboard to light decoys on the shore, so as to deceive the Turks as to where the landing was to be. He pushed a raft containing these in front of him. It was a frosty night, and he was naked and painted black. Firing from the ships was going on all around. It was a two hours swim in pitch darkness. He did it, crawled through the scrub to listen to the talk of the enemy, who were so near that he could have shaken hands with them, lit his decoys and swam back. He seems to look on this as a gay affair. He is a V.C. now and you would not think to look at him that he could ever have presented such a disreputable appearance. Would you? (indicating Colonel Freyberg.)

There is more to the story than as told by Barrie. The swim of two hours to the land and after making his reconnaisance and lighting his flares the return to the ship in the darkness where he was picked up in a terrible condition of cramps, are some further suggestions of the hazard he took.

High promotion has been the reward of this officer's brave career. He is now the Officer Commanding the New Zealand Expeditionary Force which recently arrived in Suez to reinforce the Allied army in the Near East. He is now Major General Bernard Cyril Freyberg. In the Great War he was wounded nine times and he has been decorated on numerous occasions for gallantry and distinguished service. It was most interesting to find this officer re-appearing in such a responsible position, after a lapse of more than twenty years. It would seem from the records of his hazardous life

that he has observed that rule which someone enunciated years ago as governing promotion in the army, Do your best to be killed.

A HYMN REVIVED

THIS was sung at the memorial service in St. Andrew's Church, Ottawa, on the Sunday following the funeral of Lord Tweedsmuir and when it appeared in print in part at least it excited deep interest on the part of some. We have had inquiries for the full text of the hymn and what book it was to be found in. We could answer the former question but could not place it in any hymnal without our reach.

The British Weekly however answered the question as to its origin and our attention was directed to this by a friend. The story appears in the issue of February 8 of that paper under the heading What Hymns shall we Sing. And this is the story:

The author was Sir Cecil Spring-Rice then ambassador of Britain at Washington, U.S.A., whose sudden death at Ottawa on his way home will be recalled by many. This sad event took place in February, 1918, and the hymn was produced the day prior to his decease. It was widely used on the occasion of the Jubilee of King George V. This is the text.

I vow to thee, my country—all
earthly things above—
Entire and whole and perfect,
this service of my love,
The love that asks no question:
the love that stands the test,
That lays upon the altar the
dearest and the best:
The love that never falters, the
love that pays the price,
The love that makes undaunted
the final sacrifice.

And there's another country,
I've heard of long ago—
Most dear to them that love her,
most dear to them that know—
We may not count her armies!
we may not see her King—
Her fortress is a faithful heart,
her pride is suffering—
And soul by soul and silently
her shining bounds increase,
And her ways are ways of gentleness
and all her paths are peace.

THE ALLIANCE OF THE REFORMED CHURCHES

THE meeting of the Western Section was called for Tuesday the 20th of February, and concluded the day following. The place of assembly was near at hand for Canadians, being Rochester, N.Y., not 200 miles distant. Salem Evangelical and Reformed Church welcomed the Alliance and placed at its disposal the large auditorium and adjacent facilities. A very warm welcome was extended by the minister, Rev. Paul M. Schroeder. Many important issues came under consideration with respect to doctrine, worship, life and service, and papers of a very high order and addresses were presented.

The chairman of the Western Section, Rev. Geo. T. Lenington, presided, and a most suitable and uplifting order of worship was prepared and used at the morning session each day. This was the work of Rev. William Chalmers Covert, D.D., of the Presbyterian Church in the U.S.A. The papers and addresses must await a more favorable opportunity for their appearing in summarized form in these columns.

It was agreed that both from the standpoint of attendance and the merit of the program this was one of the best of the Western Section meetings.

Our delegates were Rev. Wm. Barclay of Hamilton, Rev. W. M. Rochester, Toronto, Rev. Dr. Frank Baird, Chipman, N.B., Rev. Dr. G. H. Donald of Montreal, Mr. E. W. McNeill and Mr. R. M. Sedgwick, Toronto.

The time having come around when the Presbyterian Church in Canada should be represented in the chair, Rev. Wm. Barclay, Central Church, Hamilton, was unanimously chosen for that post.

SCOTTISH UNIVERSITIES

REV. Dr. James Black of St. George's, Edinburgh, ex-Moderator of the General Assembly of the Church of Scotland in one of his most interesting contributions to the Christian World refers to the Scottish Universities as numbering four.

Sir James Barrie presents an interesting modification of this statement in his unsurpassed rectorial address on Courage at St. Andrew's in 1937.

Mighty are the universities of Scotland and they will prevail but even in your highest exultations never forget that they are not four but five, and the greatest of them is the poor, proud homes you come out of, which said, so long ago, "There shall be education in this land". She, not St. Andrew's, is the oldest university in Scotland and all the others are her whelps.

What ambition, courage and resource were exemplified in these homes and how far-reaching has been the influence they exerted upon the life of the world.

Missionary enterprise with the universal Christian message and its vast civilizing effort was, and remains, the greatest and most powerful influence for good in South Africa.—Smuts.

LORD TWEEDSMUIR
Some Tributes

REV. Hugh McMillan of Formosa, one of our missionaries, now studying in Edinburgh, reports the Memorial service in St. Giles Cathedral for the late Lord Tweedsmuir. He says the great edifice was filled and it was a solemn occasion, but bore more the aspect of a large family mourning than an affair of state. Besides the immediate relatives there was a great company of men eminent in Church, Education, Municipal Life and the State, including the representatives of the Army and Navy. The address was given by Rt. Rev. Professor Archibald Main, Moderator of the General Assembly of the Church of Scotland from which we take these excerpts:

> John Buchan's pilgrimage was one of the most wonderful of modern times, a pilgrimage from a Scottish manse to Government House in the great Dominion of Canada. . . . My friendship with John Buchan began more than forty years ago at Glasgow University. I remember him as a quiet student who went about his work of reading books and making friends without envy of the rollicking undergraduate or academic loungers. We knew that some day this son of the manse would make a name for himself, a great name, and he did. . . . John Buchan never forgot a friend and he never lost a friend. . . . No estimate of his virtues could neglect his love of leters, his love of adventure, and his love of the Scottish Church. . . . No high office ever diverted John Buchan from the Church. A Presbyterian he was born and a Presbyterian he died.

* * *

Rev. Alexander Ferguson

Much has been said of the late Lord Tweedsmuir's relation to the Church in worship and service but it was reserved for his minister, in St. Andrew's, Ottawa, Rev. Alexander Ferguson, to present to us more intimately the man and the elder within the Church. In his memorial address on the morning of the 18th of February Mr. Ferguson speaking to the children said:

> I am sure you all feel sorrowful this morning because our beloved Governor General will come no more among us. It has pleased God to call him away from earth to the larger life of Heaven. You who have seen him Sunday by Sunday in this church, who have come to know his voice and to look for his presence, have been greatly privileged. I want you to remember all your days that in him you saw a great man and a Christian.

To the congregation Mr. Ferguson said:

> His high faithfulness was made possible by his faith in God. That faith that was at once most simple and most real. It was a faith that was tended and cared for by daily prayer and daily reading of the Bible, and nourished by his unfailing attendance at divine worship wherever he might be. His devotion to duty was rooted in his devotion to God. As a nation we thank God for his example .
>
> As a congregation we in St. Andrew's thank God for what our Governor meant to us! His presence here was always an inspiration. When he who occupied the most honored position in our land moved among us, at Communion, serving the bread and wine, it was with a simple friendliness. He was one with us in the household of the Faith. The memory of that is dear and blessed.

* * *

Rev. Dr. Archibald Fleming
Minister St. Columba's Church, London, Eng.

From The British Weekly.

(John Buchan's minister in London)

John Buchan was my fellow townsman, for we were both born in Perth; and he never forgot—did he ever forget anything?—how his wonderful mother had told him that my own mother was the first to call on her and welcome her when she came—the shy young wife of a Free Church minister—to the ancient capital of Scotland.

But it was more than thirty years ago, when we both became Londoners, that I began to know him well. He chose St. Columba's as his place of worship, and there his children successively were christened. In April, 1912, it was my privilege to ordain him an elder of the Church of Scotland. Along with him were set apart the then Marquess of Tullibardine (now Duke of Atholl), a Perthshire man; the late Sir James Wilson, K.C.S.I., son of another Perthshire manse, and several besides.

Incidently Dr. Fleming refers to Mrs. Buchan:

"Shrewd and devoted mother so recently deceased (to whom I think he wrote daily) and who never shrank from giving him wise and outspoken opinion on his policies and writings; and the sister who has attained such literary fame—were wont to assemble, from whatever 'Airt' they might have to come, to make their Communion together at the Table he was so proud to 'serve'.

"I saw him on his last visit to London . . . and I was inwardly shocked at his appearance. He was shrunken to a shadow and to one intimate I that night confided my belief that he was a dying man. His indomitable spirit, however, bade the frail fabric of his mortal habitation live on. Yet I remain convinced that, even though the bathroom accident had not hastened it, the end of the journey could not have been far off.

"Nevertheless, the unconquerable soul

went forward still on its multifarious occasions. The last of his affectionate letters from Ottawa was after Their Majesties' visit. It was instinct as ever with the joy of living; unshadowed by the fear of dying. . . . The amazing versatility of the man must dumbfound critic and appreciator alike. He could move on a score of stages in a score of infinitely various parts with equal ease and equal dignity. Yet he had always time to spare; to listen as readily as to speak; to be bored without showing it; to sparkle or be serious; to be domestically interested or imperially minded, to represent his King at Holyroodhouse or to cast a fly on Tweed—it was all one in his stride. . . . He was everything by turns; yet always, thank God, the minister's son.

"And his capacity for work! I remember twelve years ago or more, going to see him in one of those long spells in bed to which he was compelled. Was he putting in his time with anything? I asked. 'Not much', he replied; 'just gathering a few notes about Montrose'. That 'not much' proved to be in my humble judgment his extra-fictional great work.

"His was a great heart and an effortlessly great career."

A Note: Through one of its ministers the Church in New Zealand corresponded with us with respect to the possibility of Lord Tweedsmuir being secured for their centenary celebration.

We went into this matter very fully in our reply pointing out through various considerations the improbability of securing His Excellency for that occasion. One contingency however we did not mention, namely, the intervention of death. Just two weeks before the opening of the centennial program His Excellency passed away.—Ed.

MEMORIAL SERVICES

THE death of Lord Tweedsmuir, our Governor General, a devoted member and elder of our Church throughout his official career, has been the occasion of universal lament and of generous tribute. In addition to those places of which report has been given in our columns, we have heard of others from Newfoundland to Victoria, B.C. All these services are reported as evincing on the part of all a sense of great loss in the death of one who had in such full measure drawn all classes to him in affection and admiration, and in their simplicity and sincerity were suitable recognition of a gifted and a good man. We should like to give the messages delivered by our ministers in their respective churches, and at other representative gatherings, but the space required, even for a condensation of these, is not available, and through the press throughout the land publicity in generous measure has been given to these tributes. However there is one to which, because of the distinctive circumstances, we should like to refer.

It was held in the Orange Hall of Murray Centre, Cloverdale, B.C., and was conducted by our minister, Rev. A. T. Macintosh, a former schoolmate of John Buchan, in Hutchison's Grammar School, Glasgow. Mr. Macintosh, took two passages of Scripture upon which to base his message, from the Book of Proverbs,

> Remove not the ancient landmark which thy fathers hath set.
>
> Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.—Prov. 22: 28-29.

Mr. Macintosh suggested that these words very fittingly epitomized the life of John Buchan whom he describes as one who walked with kings.

Besides Rev. Mr. Macintosh there were present on this occasion sixteen of the old boys of Hutchison's Grammar School, one of whom, Dr. Cameron, on furlough from Peking, read the lesson for the day. Dr. Cameron for the past twenty years has been stationed in China under the auspices of the Rockefeller Foundation.

The Whiterock congregation, which is connected with the Cloverdale mission, is looking forward to building a new church in the near future and it has decided to call the new building the John Buchan Memorial Church. This decision has been enthusiastically endorsed by the sixteen of the Hutchison's Grammar School boys who attended the memorial service at Cloverdale, and Dr. Cameron, who is now on his way to the Old Land, will visit the school and take with him an account of this memorial service to the boys of to-day in that institution.

COL. THE HON. MURRAY MacLAREN

ANOTHER man of prominence is lost to public life, though happily not by death as in the case of Lord Tweedsmuir, Col. The Hon. Murray MacLaren, C.M.G., P.C., L.L.D., who is retiring from the post of Lt.-Governor of New Brunswick. Like Lord Tweedsmuir he is a Presbyterian and has been closely identified with the fortunes of the congregation in which he worships in Saint John, N.B., the Church of Saint John and Saint Stephen, not only as a member of the congregation but as a member of the Kirk Session. His public service was reviewed in a recent issue of the Telegraph Journal, Saint John, and Rev. Dr. J. A. Morison of St. Matthew's Church, Saint John, has paid tribute to His Honor's character in verse. We cite both of these:

Retiring Lieutenant-Governor

The sadness of farewell inevitably accompanies the departure from office of any man

who has done his duty before the eyes of his fellows. As our newly appointed Lieutenant-Governor takes up the burden amid the acclaim of the province, Colonel the Hon. Murray MacLaren lays it down; and many there be who regret it as the breaking of an old tie.

Colonel's MacLaren's career of public service in the political and administrative field roughly coincides with the period between the wars. Prior to that, however, he had served the public professionally as a surgeon of note in both civil and military capacities. Then he entered politics. His record of service need not be recapitulated. It is within the memory of the majority. From the ranks of private members of Parliament he was promoted to cabinet rank and finally he was granted the honor of appointment as His Majesty's personal representative in New Brunswick. That, however, did not quite crown his career. He held office at the death of King George V, at the accession and abdication of King Edward VIII and was present in person at the coronation of King George VI and, naturally, during the subsequent visit of our Sovereign and his Consort to the Dominion. Colonel MacLaren's term of office has therefore been full of incident. The most unfortunate automobile accident that befell him a few months ago brought forth expression of the deep-rooted esteem in which he is held.

Colonel MacLaren is still personally interested in many things of a public and semi-public nature. In particular the New Brunswick Museum owes much to his concern and assistance, and will doubtless continue to engross some of his attention. For the rest, his many friends will hope to see him restored more fully to health, taking part in the activities open to a man who has reached eminence, graced his position and retires, his official duty well done.

A Tribute
To Col. The Hon. Murray MacLaren C.M.G., P.C., LL.D., Etc.

(By John A. Morison)

It is not given to every man we know
To stand with kings, high in the Empire's cause,
There to maintain and guard the Nation's laws.
Many there are of loyal heart and true
Who honor God and strive His work to do:
Good, honest men, of such the people's might
In Church and State, who know and do the right.
They reverence Him from whom all blessings flow.
But to bring unity and ordered life,
To different types and diverse kinds of men,
Derived from racial stocks of varying creed,
To promote progress, peace, avoiding strife,
A gracious man appeared of noble mien,
Profound in learning, wise in word and deed.

THE AMERICAN CHURCHES AND THE INTERNATIONAL SITUATION

This document explains itself. It has been indicated in these columns that from some pulpits in the U.S.A. and in some denominational and other religious papers opinions have been expressed about the war that in our view could not be supported by an appeal to Christian principles; and these views we said do not represent the opinion of the great body of influential citizens. Our judgment in this regard is confirmed by this deliverance which is a counterblast to the pronouncements referred to. We very readily respond to the request of the signatories for publication as presented in their covering letter:

To the Editors of the Religious Press:

"In view of the great importance of the matters discussed in the attached document, and of the wide publicity in the religious press to interpretations which differ from ours, we trust that you may think it appropriate to give some prominence to this statement. If it were possible to publish it in its entirety, we should be especially grateful. Each of the signatories signs entirely as an individual and not as a representative of any organization or movement."

Here follow the signatures as they are appended to the statement.—Ed.

WE, the undersigned members of the Christian Church in America, desire to state our common convictions on the bearings of the Christian faith upon the present international conflicts and the relation of the United States to them. We are moved to do this partly because of our dissent from a position advanced by many who are regarded as spokesmen for the churches, which seems to us to be due to intellectual confusion and to tend toward moral callousness and national self-righteousness and irresponsibility.

That position is that, since all war is unchristian, Christians in neutral nations should not discriminate between belligerents. It implies that Christian citizens of nations at war are disloyal to their Christian faith if they give support to their governments or armies. It ignores the reality of relative but important distinctions between the contending parties.

In contrast we offer the following interpretation:

1. For the ultimate causes of the conflicts in both Europe and Asia all nations, including our own, must share responsibility.

2. This admission of common guilt as regards the **origins** of the present wars must not blind us to the incalculable issues at stake in the **outcome** of these wars. A distinction must always be made between moral accountability for conditions leading to war and moral obligation to deal with those conditions and their threatening consequences. In the present conflicts all nations are moved largely by national self-interest. But the fact that all are involved in a sinful situation, and that human justice is never perfect or human motives wholly pure can not excuse Christians from seeking such justice as is attainable. Discriminate moral judgments are of the essence of the Christian's task in life.

More particularly, an interpretation of the present conflicts as "merely a clash of rival imperialisms" can spring only from ignorance or moral confusion. The basic distinction between civilizations in which justice and freedom are still realities and those in which they have been displaced by ruthless tyranny cannot be ignored. To equate what the Soviet Republics are doing in Finland and what the Finns are doing to defend their liberties is to deny all ethical discriminations for the sake of a purely abstract perfection. To suggest that nothing of consequence is at stake in the success of Japanese, German, and Russian designs in China, Czecho-Slovakia, Poland and the Baltic states, or in the successful resistance of these latter nations, is to be guilty of moral irresponsibility. A victory for the Allied Powers or for China would not of itself assure the establishment of justice and peace, but the victory of Germany, Russia, or Japan would inevitably preclude the justice, freedom of thought and worship, and international co-operation which are fundamental to a Christian world order. Therefore, Christians in neutral countries cannot evade the ethical issues involved and the consequent claim upon their sympathy and support.

3. Christians throughout the world are agreed that "War is a particular demonstration of the power of sin in the world . . . . No justification of war must be allowed to conceal or minimize this fact." (Oxford Conference Report.) Christians are divided as to the response which individuals and churches should make when their nation becomes involved in armed conflict. In every recent world conference of the churches two alternative positions have been recognized as equally conscientious, honorable, and worthy of respect. Some Christians, holding that the use of violence in international relations is always sinful, declare that they have no part in it. We respect the sincerity of those who hold this view and are ready to defend them against forcible constraint or persecution. Others, equally honest and peace-loving, believe that when Christians are convinced that their nation is engaged in resistance to aggression or in defense of international order they must obey its call. Throughout Christian history the latter has been the view of the majority in the churches. We believe it is to-day.

It is mistaken to suggest that Christians have no alternative between total abstention from war on the one hand and the proclamation of a "holy war" on the other. We record with gratitude that many Christians in warring nations are facing this issue with a high sense of responsibility, are keeping alive the reality of a Christian community transcending all divisions, are cultivating contrition for the common guilt in which all nations share, are even now preparing for just and lasting peace, and are exalting, in the very midst of terrific conflict, the Christ whom no nation can claim as peculiarly its own.

4. The churches in the United States are under obligation to lead their nation to assume a responsible relationship to the present conflicts.

This must begin with recognizing that the freedom from war which the United States now enjoys is not due to greater devotion to peace or superior moral excellence, but mainly to geographic security.

The United States cannot hope to have a part in determining a just and stable peace unless, during the conflicts, she proves herself alive to the deeper issues involved, sympathetic with the warring peoples in their bitter struggles, and prepared to make her contribution to a better future. That contribution cannot be merely in terms of moral preachments and lofty ideals for the conduct of other nations, but rather of responsible national participation in the long painful task of peaceful reconstruction.

The best elements in all beligerent nations are hoping and praying for a new international order. That order must promise to every people, aggressors no less than victims of aggression, justice, opportunity and the realization of legitimate aspirations. No lesson from recent history is clearer than that such an order is impossible unless every nation is ready to accept some limitation upon unqualified national action in the interests of the welfare of all peoples. We believe that it is the business of the Christian Church in neutral as well as warring nations to prepare their people for the necessary sacrifices and responsibilities. For this sacrifice of a measure of national self-interest to the higher ideal of the community of nations, the American people must be prepared. Here is the special task and obligation of Christian leadership at the present time.

These obligations spring from the very heart of Christian faith. That faith commits us to the ideal of a community of nations, designed to arrest the anarchy of nations and to raise the life of all peoples to a new level of security, and to recognition of the claims of humanity as superior to all particular national loyalties.

William Adams Brown, Charles C. Burlingham, Henry Sloane Coffin, John Foster Dulles, Sherwood Eddy, Charles W. Gilkey, Henry W. Hobson, Ivan Lee Holt, Douglas Horton, Lynn Harold Hough, W. P. Ladd, John W. Langdale, Mildred McAfee, John Mackay, Francis J. McConnell, Elizabeth C. Morrow, John R. Mott, William Allen Neilson, Reinhold Niebuhr, Justin Wroe Nixon, G. Bromley Oxnam, Edward L. Parsons, Howard Chandler Robbins, William Scarlett, Charles Seymour, Henry K. Sherrill, Robert E. Speer, Charles P. Taft, Norris W. Tibbetts, Henry St. George Tucker, Henry P. Van Dusen, Henry M. Wriston.

C.A.S. FORCE

Chaplain Service

Report of Senior Chaplain for period ending Jan. 31st, 1940.

Voyage

DURING the crossing from Canada to Britain chaplains on troop ships used every opportunity for conducting religious services and for rendering help to officers and men. In this they were able to co-operate with members of the Auxiliary Services who were also on board. One convoy of troops cast anchor on this side just at the hour of 11 o'clock service of thanksgiving. This service was recorded by the C.B.C. and has I think, been heard since then by the Canadian public over the radio.

Camp

There are at present twelve Protestant and five Roman Catholic chaplains in the camp area occupied by the 1st Division, C.A.S.F. Some parts of this area are miles away from other parts, but it has been found possible to hold a chaplains' meeting each Monday morning. This consists of a devotional service, a review of the previous Sunday's activities and plans for the new week. This is for Protestant chaplains. R. C. chaplains hold a similar gathering each Monday.

It has been necessary to change the attachment of several chaplains in order to make proper distribution of their activities. This has occasioned some difficulties as units are loth to part with a chaplain, but the changes have been made and the attachments of chaplains are now as follows. In this complete list are to be found our chaplains as follows:

1st. Field Reg. R.C.A., Capt. G. D. Johnston; 48th Highlanders, Capt. C. K. Nicoll; Capt. B. D. Armstrong in Hospital Service.

The Royal Montreal Reg. (MG) is thus left without a chaplain attached, but at the present time is quartered beside 1st Inf. Brig. so that it can be looked after. I am much concerned that there is no chaplain for the large number of R.A.S.C. troops who are ten miles away from the central area. They are looked after on Sundays but it is hard to do much for them during the week without a chaplain on the ground.

Sunday Work

In the north and south Aldershot areas there are garrison churches as follows: 2 Church of England, 1 Church of Scotland, 2 Methodist. These are being used every Sunday morning at 9.15 o'clock for our Canadian church parades. In Church of England churches Holy Communion follows at 9.45 a.m. In the other churches, Communion Services, though not so frequent as in Church of England, are being arranged and will be carried through. A Baptist church in the area has also offered itself for a Baptist Communion Service.

In the areas remote from the centre buildings are used for services as they can be made available. Since the first Sunday of our arrival in England no unit in the Division has been without the opportunity of divine service.

In addition to the Morning Parade services, chaplains have organized voluntary services for Sunday evening in places which they have found, or have made, available. It is hoped and expected, that it will be possible to organize small groups for religious instruction and study under the leadership of the chaplain.

Through the Week

The long evenings, when all outside is blacked-out, make a difficult time for troops. Some chaplains have already got under way reading and writing rooms in their lines and have obtained supplies and games through co-operation with the Auxiliary Services, notably the Y.M.C.A. We have found commanding officers and indeed all officers most sympathetic toward every effort for the assistance of the men. The efforts of the chaplains are being greatly appreciated and warmly assisted by C.O.'s and by Brigadiers. The managers of the Navy, Army, Air Force huts, while at first a little cool, are now cordial toward chaplains' efforts to use the huts for the men's benefit.

Bibles

A general gift of New Testaments for the troops, made by the British and Foreign Bible Society of Canada and Newfoundland, was lost for a considerable time. A few days ago it was discovered in the regimental baggage of the Seaforths. The New Testaments are now in the hands of two chaplains who will distribute them, not en masse, but individually to the soldiers, the chaplain recording the recipient's name in the book. I have acknowledged to Mr. Armour this very generous gift. I should have said before that the Service Books arrived safely in the divisional baggage and are in the hands of the chaplains in sufficient numbers for their units. Each chaplain also has a copy of the purple booklet, Instructions for the Canadian Chaplain Service.

Messrs. Hodder and Stoughton, at my request, are sending The British Weekly to all our chaplains as long as we desire. This is a very generous gift. Copies of the official papers of the Church of England in Canada and the United Church of Canada are also coming to us. These gifts are much appreciated.

Hospitals

There are two military hospitals in this area, Connaught and Cambridge. There has been much sickness among officers and men, due to the severity of the winter, said to be the coldest in fifty years. Chaplains have

been constant in their attendance on the sick, both in their own lines and in the hospitals. Hospital authorities have been specially considerate of our Canadian needs and the Senior Chaplain is notified at any hour of the day or night of seriously ill or dangerously ill cases. Fortunately the illness of our troops, though troublesome, has not been generally of a serious kind.

House of Detention

To visit men in detention is not the easiest, and yet by no means the least fruitful, of all a chaplain's duties. Men are sometimes in a frame of mind to appreciate a word of wise counsel, and all of them are so desperately lonely in their cells that a padre is a welcome visitor. At the present time there are about half-a dozen of our Canadian soldiers in the detention ward and they are not being forgotten or unvisited by the chaplains.

Hospitality

It is impossible to speak too highly of the kindly hospitality of the people of Britain toward our Canadian soldiers. Divisional H.Q. found it necessary to set up a special committee to deal with offers of hospitality. My own desk also has been covered with letters from English, and especially Scottish, people who are ready to open heart and home to the troops. We have sent to these people, in many cases, not in all, the names of Canadian soldiers and these are enjoying letters and generous parcels from these kind people. It means much correspondence for the chaplain especially for the Senior Chaplain, but it is quite worth the effort.

General

All chaplains on Sundays and through the week have endeavored to uplift and strengthen the spiritual life of those whom they meet and whom they work among. Especially we try to impress upon all the essentially moral and spiritual nature of the present conflict; that it is really a wrestling against spiritual wickedness in high places; that the things at stake are the things of man's soul. In this we are supported by the assistance of all officers from the G.O.C. downwards. Our work is done quietly and without fuss, but I am sure that it is none the less effective.

"Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been scratched. When this day comes, the world will see more advancement in one generation than it has seen in the past four."—Charles P. Steinmetz.

IN OTHER CHURCHES

Church of Scotland

Death has called from the ranks of this Church to the Church above two men of eminence, Rev. Robert Forgan, D.D., who had attained his eightieth year and had rendered long and splendid service in behalf of foreign missions. Sixteen years ago he was appointed Convener of this committee of the United Free Church. After union he served jointly with Rev. C. W. B. Taylor as Convener after having been of great assistance in the amalgamation of the boards of the two churches required by the union of 1929. The Church of Scotland was greatly enriched by his life and loving service for he was an untiring worker.

Professor A. C. Baird, D.D., LL.D., died at the age of fifty-seven years. For eight he was a parish minister. His distinction in scholarship led to his appointment as Regius Professor of Divinity and Biblical Criticism in King's College, Aberdeen. Though a great scholar and a capable teacher he was unspoiled by learning and untouched by pedantry.

This Church also suffered the loss of a noble, gifted, and influential woman, Miss A. K. George, who in the cause of Foreign Missions and also in the work at home rendered distinguished service. She served for some time also as assistant to the editor of Other Lands.

The Church of Scotland is feeling the pinch of the times for Life and Work reports a deficit for the year of £20,118 on the General Foreign Mission Fund, and £4,764 on the Women's Foreign Fund, making a total accumulated deficit of £41,616.

Presbyterian Church in U.S.A.

From the ministry of this Church two well-known figures have been called by death, one in the east and the other in the far west. Rev. Dr. Maitland Alexander was for many years minister of that influential church in Pittsburg, First Presbyterian, the pulpit of which is now occupied by Rev. Clarence McCartney. Dr. Alexander had been living in retirement for some years. He was an ex-Moderator of the General Assembly.

In the West a very striking figure has been lost to the Church, Rev. Dr. Mark A. Matthews, minister of First Church, Seattle, the largest congregation in the Presbyterian Church in U.S.A. For thirty-eight years he has ministered to this congregation, and in that time the membership increased from 400 to 8,800.

CLERK OF PRESBYTERY

Rev. R. J. Kirkland, New Mills, N.B., has been appointed Clerk of the Miramichi Presbytery. All communications for the Presbytery should therefore be addressed to him.

NEW ZEALAND

IN this Dominion remote from the centre of the Empire, two anniversaries have engaged attention. The first was the completion of 100 years of British sovereignty and the other in the realm of church life, the Presbyterians having also their history of a century. It was expected that the celebration by the State would be a great occasion in keeping with the dignity of the Dominion. However although this was planned a change of program was thought to be wise in view of the war. The national recognition has therefore been postponed.

On February 26 however the Presbyterian Church honored the occasion for on that date, 1840, the first services under Presbyterian auspices were held at a place where now stands the city of Wellington, and the special program in connection with the centenary will be observed by a gathering of the whole Church in that city. This has been in contemplation for some time and our Church was asked to send a representative. It was at first thought that this would be impossible owing to the great distance and expense, but Rev. Dr. J. G. Inkster, formerly of Knox Church, Toronto, now occupying the pulpit of St. John's Church, Wellington, was commissioned as our representative to the General Assembly of New Zealand and later was asked to represent us at the centennial services.

It will be some time before we get a report from Dr. Inkster, and this when received will be given to our readers. In the meantime it will be of great interest to learn something of the history of our Church in that distant part of the empire, and for what we are now presenting, we are indebted to Rev. Dr. J. Macdonald Webster, the able representative and agent of the Church of Scotland in its colonial enterprises in the interest of her widely dispersed members and adherents.

Before giving this we draw attention to a Toronto press reference to this Dominion:

"It has often been said that the New Zealander is more British than the Londoner, and it is beyond question that the stout little Dominion at the Antipodes has been, and is, second to none in its wholehearted devotion to the British Crown. It is precisely one hundred years to-day since the Treaty of Waitangi was signed between the Maoris and the British settlers. The total Maori population of New Zealand at that time was 50,000; it is now 86,000, and there is a Maori unit under arms for the defence of the Empire in the present war. This exemplifies, as Sir Frederick Sykes, Chairman of the Royal Empire Society Council, said at a reception to celebrate the centenary, of how utterly different races can live side by side in perfect friendship to mutual advantage."

This reference to the state mentions also that in the great war New Zealand sent 100,000 of its gallant sons overseas. To-day it has 20,000 under training and is ready to send 100,000 overseas again, if needed. It is noted also that it was New Zealand sailors who manned the cruiser Achilles in the great fight with the Graf Spee. To-day as in the days gone by, in the words of the Secretary of the Dominions, Anthony Eden, "New Zealand continues to draw inspiration and strength from the adventurous spirit of her fathers and the valour of her sons."

So much for the state. Now to turn to Church history, quoting Rev. Dr. J. Macdonald Webster in Other Lands, we learn:

In the discovery of New Zealand and its final incorporation in the British Empire there was something of the romantic. Captain Cook sailed round the islands in 1769, formally "annexing" them, but he failed to persuade the British Crown to colonize them. In 1825, however, a company was formed for the purpose, but it failed, although a few British wanderers did go to the North Island. But a hundred years ago Captain Hobson negotiated a treaty with the Maori chiefs of the North, and, hearing that a French man-of-war was on the way with immigrants to the South Island, he dispatched a warship to Otago, and established the authority of Queen Victoria just a few hours ahead of the Frenchman.

There was romance also in the holding of the first Presbyterian service. That was on Sunday, February 26, 1840, on the beach at Petone, where Wellington now stands, the only call to worship being the note of the bell bird and the urge of the spirit in the colonists who arrived on the Bengal Merchant three days earlier. The minister was the Rev. John Macfarlane of Martyrs' Church, Paisley, who accompanied the emigrants after being appointed and set apart by the Colonial Committee of the Church of Scotland. And again there was romance when a commercial company approached the then Free Church of Scotland to take steps to secure a good type of colonist to form a model religious community, a request that resulted in the founding in 1848 of New Edinburgh, or Dunedin as it is now called. There comes a thrill, too, from the fact that the minister sent by the Free Church Colonial Committee in company with the emigrants was the Rev. T. Burns, a nephew of our National Poet.

Fascinating also are the tales of the pioneering work of the colonists and their ministers by sea-coast and plain, by river and mountain, over an area three times as large as Scotland. Worthy of note, too, is the type of Scots Presbyterians among the colonists, when it is recalled that, for example at Auckland, the posts of Colonial Secretary, Colonial Treasurer, the Harbour Master, the Surveyor General, the Police Magistrate, and the Colonial Surgeon were

all held by men of our race and faith. It may surprise the present generation to learn that the Rev. John Inglis, a Reformed Presbyterian minister, who became better known as "Inglis of Aneityum", served at Auckland for some years, and was succeeded there by the Rev. David Bruce, a brother of Professor A. B. Bruce, of Glasgow.

Soon after the earlier settlements numbers of new colonists, many of them Presbyterian, arrived and scattered over the Dominion in larger or smaller groups. Originally the majority of the ministers in the North Island were from the Church of Scotland, while the Free Church supplied the majority for the South Island, but before very long there were interchanges, and the other Scottish Churches and also the Irish Presbyterian sent out ministers in response to ever-increasing requests from the immigrants. For many years, besides supplying men, the Colonial Committees of the several Home Churches provided large grants annually for extension and home mission work until, in the early years of the present century, the New Zealand brethren sent word home that they were now able to meet their own financial needs.

In 1854 the Presbytery of Otago was formed in the South, and two years later the first Presbytery in the North was constituted at Auckland. In the course of time, with the increase of ministers and congregations, other Presbyteries came into being, but, although from 1854 onwards there was a measure of co-operation, down to the beginning of the present century the Churches of the North and the South remained apart, that of the North calling itself the Presbyterian Church of New Zealand, that of the South being designated the Presbyterian Church of Otago and Southland. Attempts at union were made in 1861, 1870, and 1881, but for one reason or another the efforts were unsuccessful. However, in 1893, at the instance of the Otago Synod, a new endeavour was made, difficulties were gradually overcome, and in 1901 the first General Assembly of the united Presbyterian Church of New Zealand was held in Dunedin, with the Rev. Dr. James Gibb, of Wellington, as Moderator, the communicant membership then being 32,750, besides scores of thousands of adherents.

Since the Union the Church has grown rapidly and shown remarkable vigour. There are now 250 fully sanctioned charges and 109 stations, or a total of 359 parishes, but the congregations number 1,368, for to many of the parishes considerable numbers of preaching centres are attached. The communicant membership is over 55,000, while 157,000 more are under the Church's pastoral care. In 1938 the givings of the people amounted to £287,500 approximately. Marked though the advance has been, the Church is by no means satisfied, for she sees a great task ahead—the winning of over 150,000 people returned in the last census as Presbyterian, but not attached to any Church organization. But Home Mission work develops rapidly, and diverse organizations are in being, adapted to meet the situation. One notable factor may be mentioned — the Bible Class Movement, which has had great success in recent years. Besides 710 Sunday Schools, there are already no fewer than 1,097 Bible Classes, many of them of large size. There are diverse other youth organizations besides. These are all the more necessary, as the ordinary school education is entirely secular.

The Christian educational work of the New Zealand Church is, indeed, one of the special features of its life. At different centres there are a number of collegiate institutions for men and for women, and their names manifest the staunchness of the Church to old Scottish ideals—Iona College, Columba College, St. Cuthbert's College, St. Andrew's College, Melrose College, Solway College, Scots College, and so on. As far back as 1874 the nucleus of a Theological Hall was formed in Dunedin, and there is now Knox College for residence and tuition in connection with the University of Otago and for theological training. Usually over 70 students at various stages of their course are in residence, between 30 and 40 of them being students in theology.

In spite of the heavy burdens for work among the white population of the Dominion the Church has not forgotten her wider obligation towards those in heathen fields. Missions to the native Maoris play no mean part in the Church's activities, and foreign missions are maintained in the New Hebrides, China, and India.

Now in February of this year the Centenary of the Church is to be celebrated. The date appointed is the 20th of that month and the place will be Wellington where the first Presbyterian service was held. Preparations for the event were undertaken two years ago, and the celebrations will be marked throughout the Dominion. Among other efforts connected with the event is the raising of a Centenary Thanksgiving Fund of £300,000 for extension of Home and Foreign Missions, stipend augmentation, liquidation of debt, and other laudable purposes, and there seems to be no doubt about the success of the effort. To mark the Centenary the Church of Scotland was to send out a special Commissioner, and the Rev. Professor John Baillie was appointed by the Assembly in May. Unfortunately, owing to the outbreak of war, Dr. Baillie is unable to go. We sympathise with the New Zealand brethren in what must be a disappointment to them, but we are also sorry for our own sakes.

Among the Churches

Trail, B.C.

First Presbyterian Church rejoices in the discharge of the mortgage upon the building. Following this event the usual celebration in such a case was conducted when Mrs. M. E. Adie, Mrs. B. Strachan, and Mrs. Sarah Young, the first two being the oldest members of the Church, and Mrs. Young the oldest in membership in Trail, burned the mortgage. As flames consumed the paper the congregation rose and sang "Praise God from whom all blessings flow".

The service was conducted by the minister Rev. F. G. St. Denis, who enjoys the distinction of being the Moderator of the Synod of British Columbia. A musical service of a high order was presented and Mr. Angus Murray gave a historical sketch. Theirs was the usual experience of minorities following Church Union when they were dispossessed of building and equipment. Their numbers too were small. After fourteen years they could rejoice in the possession of a building valued at $14,000, and made specially dear by the helpful services conducted therein. Dr. Douglas the late Superintendent of Missions was the means of establishing the congregation after Union. He was successful in enlisting the support of a company of Highlanders who had been holding meetings for Gaelic services in the Orange Hall. Further consolidation of the work following an intermittent ministry was made by the coming of the present minister, Rev. F. G. St. Denis. The erection of the church was made possible by the donation of land by the late Mr. Binns and a loan from the Church Extension Fund in Toronto. The service was concluded by the singing, in Gaelic, of the 23rd Psalm by a quintet comprising Mrs. R. McLeod, Mr. and Mrs. Angus Murray, Mr. Malcolm Morrison, and Mrs. J. Murray.

Toronto, Ont.

Rev. John V. Mills and Mrs. Mills were the guests of honor at a dinner given in High Park Presbyterian Church by members of the Session and their wives, on the occasion of the second anniversary of Mr. Mills' induction. Mr. W. D. Forrester, was chairman and Mrs. G. W. Keith and Mr. W. D. Ruton, presented to Mr. and Mrs. Mills a silver rose bowl and fruit basket.

Avonmore, Ont.

Special features marked a recent service in St. Andrew's Church, the unveiling of a tablet to the memory of Rev. J. D. McKenzie and the ordination of two elders, Mr. Earl M. Miller and Mr. Alexander Bethune.

Rev. Dr. A. S. Reid conducted the memorial service speaking from Proverbs 10:7, "The memory of the just is blessed", and unveiled the tablet. He reviewed the life of Mr. McKenzie from his youthful days in Megantic to the close of his ministry, setting forth his virtues and the value of his energetic labors in the work of the Church. Mr. McKenzie had served in the following charges, Lancaster, Ont.; Barr, Vermont, U.S.A.; High River, Alta.; Charlottetown, and Montague in Prince Edward Island, Morrisburg, Ont., and Fairmount-Taylor Church, Montreal, and Avonmore.

The tablet of white marble is inscribed:

In Loving Memory of the late Rev.
J. D. McKenzie, born March 3, 1874,
died March 19, 1937, pastor of
this church for nearly six years.
Well done good and faithful servant.

The ordination and induction of elders was conducted by the minister, Rev. M. N. McDonald. Both these men were welcomed warmly by the congregation. The service of praise was enriched by anthems by the choir and the contribution of a quartet. At the close the National Anthem was sung.

Riverview, N.S.

Evidence of progress in our Church along the north shore of this province is seen in the dedication of St. Andrew's Church.



Riverview is one of the stations in the congregation of Oxford and Pugwash of which the minister is Rev. Ernest G. D. Foote. This new building in which the congregation greatly rejoices constitutes a very delightful change from the school house in which the congregation formerly met. The service of dedication was conducted by the Presbytery of Pictou, Rev. W. L. MacLellan, Moderator. In the service of worship the minister was assisted by Rev. Charles H. Foote of Wallace. The sermon was preached by Rev. William Ooms, a former minister of the congregation but now of St. Andrew's Church, New Glasgow.

Calgary, Alta.

Several years ago, Mrs. Rebecca Knight, widow of A. H. Knight, formerly a prominent Southern Alberta rancher, expressed her desire to donate a bell to Grace Church, as soon as the tower was ready to receive it. On completion of the Gunn Memorial Tower last summer, the bell was purchased from the firm of Gillet and Johnston,

Limited, of Croydon, England, and was rung for the first time on Christmas Sunday. At the morning diet of worship, January 14th, the presentation of the Knight Memorial Bell was made by Mrs. Rebecca Knight in memory of her husband and son. The bell was accepted by the minister, Rev. Alfred Bright, who said,

"We accept this gift as a sacred trust, and shall guard it reverently in honor of the faithful and devoted lives to whose memory it is installed."

The dedication service followed.

The bell is 45½ inches in diameter, 39 inches high, weighs 2,080 pounds and is tuned to the note "F". It is operated electrically.

Note: This report was held over from the March number.—Ed.

Toronto, Ont.

St. Andrew's Church, of which Rev. Dr. Stuart Parker, now Moderator of the General Assembly is minister, celebrated on the 3rd of March its 110th anniversary. The pulpit was occupied morning and evening by Rev. Dr. Donald of the Church of St. Andrew and St. Paul in Montreal. Although the day was most unfavorable from the standpoint of weather, deep interest was shown in the special services. On the Monday evening the ladies of the congregation served dinner and, following this, moving pictures of our Ojibway Indians were shown by Mr. Harry Strange.

Guelph, Ont.

Very extensive improvements have been made to the building of Knox Church in redecorating, re-wiring, installing new electric fixtures, laying new carpet, linoleum, and terrazo flooring in the vestibule. All this has made a pronounced change in the appearance of the interior. The work was done at a cost of $3,531 and this obligation has been fully met. There stands in the auditorium in front of the pulpit a memorial to the late minister, Rev. Dr. A. J. MacGillivray, in the form of a communion table and two chairs. These were procured at a cost of $256, subscribed by members and friends of the congregation. The minister is Rev. J. C. Grier.

New Glasgow, N.S.

The Session of First Presbyterian Church at a recent meeting placed on record its profound regret at the death of an esteemed member, Mr. John A. Cameron. He was born at Linacy in 1866 and spent his early years in Virginia City, Colorado, U.S.A., whither the family had moved to share in the pioneer development of the middle west. Returning to Nova Scotia he entered the teaching profession, serving in this capacity at Middle River, Westville, Thorburn, and Trenton. Subsequently he entered upon a business career which he followed until the time of his death. In this realm he was well known and highly esteemed. He was active in public life in various capacities. He was however chiefly engaged in church work. In 1914 he was ordained to the eldership of First Presbyterian Church, and gave loyal service in this connection. He was specially interested in the district of Linacy, the place of his birth. His systematic habits and general knowledge made him valuable in keeping the rolls of the congregation. Later he assisted the Treasurer. He was a man of independent judgment in politics and religion and never considered his personal interests in his loyalty to his opinion. He was widely read and a great conversationalist, a lover of nature, and lived soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ.

Toronto, Ont.

At a social gathering of the congregation of Chalmers' Church on the evening of February 29th the minister, Rev. G. D. Little, and Mrs. Little, were honored with presentations. Following brief addresses by Mr. Wilfred Cooke, Chairman of the Board of Managers, and Mr. W. Dawson, Clerk of Session, there was presented to Mr. Little, as the gift of the congregation, a Geneva gown with a leather case as its receptacle, and Mrs. Little was presented with a travelling bag by Mrs. E. Phillips and Mrs. Sibley.

Harvey Sta., N.B.

This group at the entrance of Knox Church, is part of a company of twenty-five young people who upon profession of faith united with the Church at the fall communion. The minister in charge, who is under appointment for one year, is Rev. Allison MacLean, a graduate of the Presbyterian College, Montreal. For a small congregation this is a large addition for one occasion.



Huntsville, Ont.

The income of St. Andrew's Church of which Rev. G. Lloyd Evans is the minister has proved to be more than adequate to meet congregational expenses. An annual feature of this congregation is the celebration of the anniversary of Robert

Burns. This is always under the auspices of the Ladies' Aid and this year maintained its usual interest and success. The Young People's Society has a membership of forty. Recently the Society provided an entertainment which attracted an audience that packed the large school room and delighted all in attendance. Every item on the program was provided by a member of the society. These events indicate the spirit of unity and co-operation which exist within the church.

Morden, Man.

A great loss has been sustained by the Session of Knox Church and by the Presbytery of Winnipeg, of which he was an esteemed member, by the recent death of Mr. John Coltart of Winkler, Man.

Born at Galashiels in the borderland of Scotland seventy-nine years ago, he came to Canada as a young man and for many years was a valued citizen of Winnipeg, highly respected for his honest and upright character, his genial disposition and his practical interest in every worthy cause. Deeply and strongly attached since early years to the Church and faith of his fathers, he never wavered in his loyalty through the years of his busy life. Removing in 1923 to Winkler in southern Manitoba, a district largely settled by Mennonites, he established a dairy business which made him widely known, not only throughout the province but in the Dominion. He was an elder in the Presbyterian Church, Morden, and gave loyal and liberal support both to the congregation and the Church at large. For the funeral service the large Mennonite church at Winkler was opened to a great company of one thousand people, indicating how generally he was respected. The service was conducted by Rev. Mr. Cowan of Roland. A second service was held in Winnipeg, conducted by Rev. Gordon Maclean of First Church, Rev. D. Johnstone, Clerk of Presbytery, and Rev. P. F. MacSween of Kildonan. This service was also marked by a very large attendance of surviving associates and friends. Interment was made in the family plot in Elmwood Cemetery.

Fredericton, N.B.

What is characterized as a beautiful creation in stained glass, a memorial window, was unveiled in St. Andrew's Church, on February 17th. This window is the gift of His Honor Col. Murray MacLaren, M.P, Lt.-Governor of the Province in memory of his wife Olivia Mary MacLaren who died on the 12th of July, 1936. This beautiful window will richly adorn a Gothic edifice already lovely in its simple lines. Following the procession of choir and clergy to the chancel, the call to worship and the invocation were given by Rev. Dr. Frank Baird, a former Moderator of the General Assembly, and Clerk of the Maritime Synod. The lesson, Psalm 84, was read by Rev. Dr. S. T. Gray, Dean of Christ Church Cathedral, and prayers were offered by Rev. Dr. George D. Ross, formerly minister of St. Andrew's, now a resident of Montreal. The choir was under the direction of Mr. Robert C. Bayley, organist of St. Andrew's. The unveiling ceremony was performed by Mr. Ian MacLaren, son of the Lt.-Governor who still is a patient in the General Hospital in Saint John, suffering from the effect of an automobile accident some weeks ago. The act of dedication was performed by Rev. Gordon R. Taylor, minister of St. Andrew's, assisted by Mr. Wm. A. Clark, representing the Kirk Session. The window is not only rich in its material and workmanship but also in its scriptural representation. The accompanying picture and the artist's description below necessarily much condensed, will aid in obtaining a just conception of this work of art.

Occupying the Vice-Regal pew at the dedication service were the Misses MacLaren, sisters of His Honor, Miss Margaret MacLaren, daughter and Mr. Ian MacLaren, son. Among His Honor's guests were Mr. W. G. Clark, M.P., and Mrs. Clark, His Worship Mayor C. Hedley Forbes and Mrs. Forbes; Hon. Dr. R. B. Hanson and Mrs. Hanson. Pews were reserved also for the visiting clergy.

The message for the occasion was brought by Rev. C. St. Clair Jeans, minister of the Church of St. John and St. Stephen, Saint John, N.B., the church which His Honor attends. The subject of the sermon was The Beauty of Spirituality in Women. Referring to the window Mr. St. C. Jeans said it was "a memorial of surpassing beauty . . . Illumined by the light of passing suns it will throw its solemn glory upon chancel, aisle, minister and people, subduing heart and mind to a deeper devotion. . . . Long after we have passed to our reward, long after givers and receivers have fallen on sleep, its mellow lights will glow upon these walls stirring another generation with its voiceless appeal." Dwelling upon the influence of women, the speaker said,

"We see the women of the last century, that great century, radiant with light and Christian enterprise, using their new found freedom in a thousand ways of joyful devotion, and breaking the alabaster box and pouring out their richest treasure at the feet of their Lord, and so back and back, farther and farther still from one period to another we gaze, and it is the same story of faith, devotion, and service; and this is our great heritage. In this solemn day of testing, therefore, when this thing we love is in danger, threatened as never before, we are resolved that it shall not pass from our keeping, and pray God for

(Continued on page 114)



MEMORIAL WINDOW, ST. ANDREW'S CHURCH, FREDERICTON, N.B.

The window is some eighteen feet in height by twelve feet in width, and is divided into five main panels, with numerous Gothic spandrels above. The main panels contain five figures. In the third or centre panel, slightly elevated above the others, appears the figure of the Celtic Christ. The face is strong and beardless. One hand is raised in blessing, the other holds the Orb, the symbol of sovereignty. The outer robe of richly varied ruby glass accentuates this figure, while the color speaks of Royalty and Divine Love. Beneath, is the text, Thine is the Kingdom.

The four outer panels contain figures of the four evangelists in order from the left, Matthew, Mark, Luke, and John, with traditional symbolism marking each figure. A rich decorative nimbus, the symbol of sanctity, surrounds the heads of all five figures, the centre one being enriched by the Cruciform, which, of course, is peculiar to Christ. In the spandrels above are many angelic figures in various attitudes of adoration and praise, with numerous symbols, including the Cross of St. Andrew and the Scotch Thistle. At the central base is the Burning Bush, with the motto, Nec Tamen Consumebatur. At the base of the other panels are presented The Nativity, Baptism, Resurrection, the Appearance on the Road to Emmaus. The memorial inscription at the bottom extends across all five panels:

To the Glory of God and in Loving Memory of Olivia Mary MacLaren, Ob. July 12, 1936.

The material is the choicest antique glass, and the craftsmanship the finest. It was designed and constructed in the Toronto studios of the Robert McCausland Co.

AMONG THE CHURCHES

(Continued from page 112)

strength to defend it and grace to prove worthy of it until the end."

Vancouver, B.C.

Word has just been received in this country of the death in the north of Ireland, on February 2nd, of Mrs. Agnes McMaster Kerr, mother of Rev. D. McMaster Kerr, Knox Church, Waterloo, Ont., and Rev. S. McMaster Kerr, Robertson Memorial Church, Vancouver, B.C. For some years she had been ailing on account of advancing age and her death was not unexpected by her family. Of rugged covenanting stock and the mother of eleven children, nine of whom are still living, she was unwaveringly loyal to the Presbyterian Church and gave two of her sons to its ministry in this country. In the old land both she and her family were active supporters of the Presbyterian cause and constant in attendance upon public worship at both Sunday and week-day services except when illness prevented.

St. Mary's, Ont.

The Journal Argus pays its respects to the minister of Knox Church, Rev. A. W. Hare, B.A., in the following terms:

Rev. Mr. Hare, who has been minister of Knox Church the past seven years, has proven earnest and indefatigable in his pastoral duties here. He is a man of genial qualities as well as wide sympathies and has made warm friends among citizens of all demoninations. He has been a favorite with his brother ministers who made him president of the local ministerial association. He also served as Moderator of Presbytery. Mr. Hare has been greatly interested in young people both in their church activities and in their recreation hours. His worthy helpmate, Mrs. Hare, and their talented daughters, are also held in high esteem here.

East River, N.S.

Mrs. Mary Gray, recently deceased, in her will bequeathed the following: $100 to St. Paul's Church, $200 to Foreign Missions and $200 to Home Missions.

Toronto, Ont.

In prospect of his early departure from Toronto to pursue post-graduate studies in Scotland the Session of Rogers Church passed the following resolution with respect to their minister:

We desire to place on record our deep and sincere appreciation of the spiritual leadership of our minister, Rev. T. J. Watson, B.D. During his stay with us he has set before us, by word and deed, the urgent necessity of keeping "first things first". The motto of his ministry has been, "Seek ye first the Kingdom of God". For this ministry we, the Session and congregation of Rogers Memorial Church, are grateful to God. The inspiration of it will long be remembered among us. While we deeply regret the impending departure of our minister we would assure him that we shall strive to carry on the spiritual work he began. From his faithful sowing of the precious seed of the Gospel we expect an abundant harvest to the glory of God. Our good wishes go with Mr. Watson in the post-graduate work which he hopes to begin soon. May God's richest blessing rest upon him in all his labors for the Kingdom of God.

George L. Minty,
Session Clerk.

New Glasgow, N.S.

Following the death of Mr. Peter Fraser the Presbytery of Pictou placed on its records a resolution appreciative of his character and work as follows:

The Presbytery of Pictou, The Presbyterian Church in Canada, in regular session assembled, in St. Andrew's Church, New Glasgow, N.S., hereby expresses its deep sense of loss in the passing of Mr. Peter Fraser, Elder and Session Clerk of St. Andrew's Church, Pictou, N.S., and, moreover, desires to record its high appreciation of his outstanding ability, sterling character, great faithfulness to our Church, and to the courts thereof for many years. Further we honor him as a man intensely interested in anything that made for civic and public welfare. This worthy and outstanding citizen will be long missed and well remembered. We tender our heartfelt sympathy to all who are intimately bereaved, and who sorrow not as those who have no hope.

Extracted from the Records of the Presbytery of Pictou by me,

Norman D. Kennedy,
Clerk of Presbytery of Pictou.

REV. T. S. GLASSFORD

Mr. Glassford passed away on Feb. 14th in his 92nd year, at his home in Port Alberni, B.C. He was of Scottish Irish parentage, but was born in Beaverton, Ont., the fifth in a family of nine. After completing his literary training and his theological course in Queen's, he entered upon his first charge in 1880, at Richmond, Ont., where he remained for ten years. In this congregation he was instrumental in erecting three churches, and better than all, exerted a strong moral and spiritual influence upon the community. Three ministers of our Church, Rev. D. L. Gordon, now in the United Church, Rev. T. Crawford Brown, formerly of St. Andrew's Church, Toronto, predecessor of Dr. Stuart Parker,

and Rev. J. R. Frizzell, now in St. Paul's Church, Vancouver, all came from this congregation, and all have expressed their sense of obligation to the teaching of Mr. Glassford. In 1881 he was married to Miss Catherine Shannon. Mr. and Mrs. Glassford, nine years later, came to British Columbia, where they engaged in the Church's work in the Fraser Valley. Seven churches and three manses were erected entirely under his leadership. Coming to Port Alberni, he was responsible for the building of Knox Church, after the congregation had worshiped for three years in a hall. His activity was maintained to the time of his death. His life was marked by simplicity, integrity, and industry in the service of the Church he loved.

BOOKS

The British Case

By The Right Hon. Lord Lloyd, G.C.S.I., G.C.I.E., D.S.O. Published by Eyre and Spottiswoode Limited. Price ninepence.

If we are ignorant of the events which constrained the British Empire to pledge her all in the titanic struggle in which she and France are engaged the fault lies with us. No pains have been spared by those responsible for our enlightenment. In their effort this book appears. It is not large, a pamphlet really, of only 60 pages. It supplements the British Blue Book which "gave the diplomatic history of the months preceding Britain's declaration of war', for the author has "penetrated deeper" and "given the background against which diplomacy had to work". As Lord Fairfax says in the introduction, "Those who wish to understand the real causes of the war will do well to read this pamphlet".

* * *

Following Christ

By W. R. Matthews, K.C.V.O., D.Litt., D.D., Dean of St. Paul's. Published by Longmans Green and Co., Toronto.

This is one of a series for Reading in Lent, issued by these publishers. The author by his character and devotion commends all that comes from his pen. In this instance he aims to help his readers in following Christ not so much generally as now "in a world which is in the throes of one of the greatest crises in history".

* * *

Have You Lost God?

By Winifred Rhoades, Longmans Green and Co., Toronto. Price $1.25.

This also is placed in the Lenten category but certainly as with the other here mentioned, not to be confined to that period for it is written with respect to the times. It is in a class with the author's former books bringing an encouraging message to those who are groping toward a true and satisfying way of life.

FROM NEW ZEALAND

A letter from a valued friend and regular if not frequent correspondent in that distant British Dominion, received just a few days before going to press, has a comment to make on the Record and an appreciation of Lord Tweedsmuir. The writer is a minister whose friendship we cherish and who stands in high esteem in the Presbyterian Church in that land.

Herewith find my subscription for one copy of the Presbyterian Record. I apologize for being late. Although I had to get a permit to remit I most certainly think it worth doing. I like the straight-forward, full-blooded attitude of the paper and I wish it and the Church in Canada every blessing.

P.S. Since writing the foregoing I have learned of the passing of Lord Tweedsmuir. I am one with all men of good-will in their praises of one of Canada's greatest regal representatives. But I did appreciate his loyalty to the Presbyterian Church and it has given me much satisfaction from time to time to point out the fact to people who deliberately ignore the difference between our Church and the United, or in other cases who do not know the difference. A right loyal son of the manse, and it is to be hoped that his example will help many to be true to the church of their fathers.

A PRAYER FOR THE KING

In some way unknown disarrangement of the stanzas of this poem marked its presentation in March. Adjustment is therefore here made.

O Lord, before Thine Unseen Throne
To-day we bend the suppliant knee!
Full well we know to Thee alone
Belong both power and majesty.

In measure these Thou has bestowed
On him who is our earthly King;
His shoulders bear the destined load
That royal state alone can bring.

And so for him, O Lord, we pray
That Thou who madest him our King
Wilt be his never-failing stay
In every test that time can bring.

Thine outspread wings protect his life,
Thine altar fire inflame his heart!
Oh, give to him in all the strife
With single aim to play his part:

That single aim to do Thy will,
To know no fear but fear of Thee,
Unswerved by good report or ill,
In faith to keep his spirit free!

And, when he lays the sceptre down,
Hold Thou his hand in death's alarms:
Before his eyes a fadeless crown;
Beneath—the Everlasting Arms!

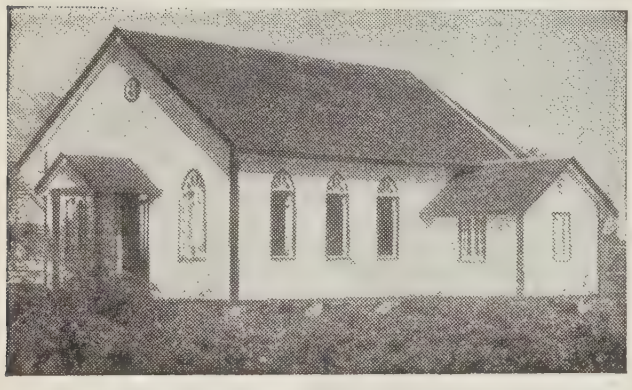
—Helen Fairbairn.

THE CITY AND ITS PROBLEMS

This message in the March number was deprived of a necessary introduction which having been printed separately was inadvertently omitted:

A feature of municipal life in Victoria, the capital of B.C., is an annual church service. For the first time in seven years St. Andrew's Church, Rev. J. Lewis W. McLean, minister, was chosen for this civic service, and the message here given was Mr. McLean's sermon upon that occasion. The theme was a happy selection and the message a very clear setting forth of civic responsibility and opportunity and a powerful appeal for attention to the things that really matter. In this service Mr. McLean was assisted by Rev. A. E. Whitehouse, B.A., B.D., minister of Metropolitan United Church, and President of the Victoria Ministerial Association, and by the Very Reverend Spencer H. Elliott, M.A., D.D., Dean of Columbia. The Mayor and the Reeves with other civic officials were in attendance.—Ed.

MISSIONARY NOTES



Ramdeholl Memorial Church
British Guiana

This church was erected to the memory of Miss Clara Ramdeholl. The building was dedicated on Sunday, the 18th of February, and free of debt. The service of dedication was held at 2 o'clock in the afternoon and in the evening, at 7 p.m., a Memorial Service and Thanksgiving was held. At this there were several baptisms and some eight new members were received on profession of faith. There was also the ordination of one elder and the induction of another.

Rev. James Dunn and Mrs. Dunn announce the birth of a daughter, Sharon Anne.

* * *

Miss Clara Ramdeholl

Miss Ramdeholl who in the last issue of the Record was reported to have been a victim of the sea when the Simon Bolivar was torpedoed, was a pupil of the Berbice High School and showed such talent that subsequently she served on the teaching staff. Seven years ago she went to England to take a law course with a view to practising in British Guiana. This was successfully completed at Cambridge and she was on her return to engage in practice when the vessel was sunk. She was accompanied by her brother who, though saved, was very seriously injured. Miss Ramdeholl had a brilliant mind and her success in law was assured.

In addition to this general reference to her talents we are fortunate in having from the pen of one who knew her intimately a tribute to her and her family. The writer of this is the wife of Rev. J. T. Watson, Rogers Church, Toronto, who at one time served for our Church in the Berbice Girls' High School.

"Miss Clara Ramdeholl, whose tragic death occurred recently, belonged to an outstanding New Amsterdam family. Her father was a prominent business man, a good citizen, and a loyal supporter of the Canadian Presbyterian Church. The Ramdeholls, a large and happy family of three sons and seven daughters, were devoted to each other, finding great happiness and contentment within their own family circle. They represented the best in Christian East Indian life. Modern in their outlook they yet avoided the follies which mar much of our western civilization. They were valued members of our New Amsterdam Church and there always existed between them and the missionaries a close bond of fellowship, and many Canadian missionaries enjoyed the hospitality of their pleasant home.

"It was my privilege to know Clara Ramdeholl most intimately, for she served with me on the staff of the Berbice Girls' High School. She was the fourth of seven sisters and a most charming and cultured girl. Her ready smile and sparkling personality endeared her to everyone. She was a great asset both to the High School and the general work of the Mission. Her many activities were not confined to her regular duties as a teacher. The Girl Guides, the Happy Workers, the Church and Sunday School, all knew her helpful interest. She did much to promote an interest in sports and games, especially tennis, in the Girls' High School. In the Old Girls' Association of the school she was an active member, and was their star debater. A clever and popular student she won, in her senior year, the most coveted of all the school prizes, the 'Best All-Round Girl of the School', an honor which had been previously awarded to an elder sister and, subsequently, to two younger ones. Her untimely death brings keen sorrow not only to her family but to a large circle of friends, and she will long be remembered by all who knew her."

W econcur very heartily in the conclusion expressed by Mr. Watson that the story of this girl and her family is one of the best testimonials in behalf of the Church's missionary work.

* * *

Precedence to Christians

Miss Joy Homer, young American writer and lecturer who recently returned from

(Continued on page 118)



CHAPEL SITE

GOVERNMENT LEPROSY COLONY
Formosa

The Secretary of the Board of Missions, Dr. Cameron, has furnished us with some pictures from Formosa indicating the progress at the Government Leprosy Colony on which a chapel is about to be erected. Three views are here given, one showing the site, another of Dr. Gushue-Taylor turning the first sod for the chapel, and the other a company of workers. Dr. Gushue-Taylor states that regular church services are held on Sundays and one or more week days. In 1939 at this colony there were thirteen baptized. There are over 600 patients in this institution presenting a splendid opportunity for evangelistic work.



GROUP OF WORKERS, DR. GUSHUE-TAYLOR, CENTRE FRONT LINE
Third from right, standing, Miss Weir, and Fourth, Mrs. Koa.



Gov't Leprosy Colony, Formosa
Dr. Gushue-Taylor Turning the First Sod for the Chapel.

MISSIONARY NOTES

(Continued from page 116)

more than a year in China as representative of the Church Committee for China Relief, has seen perhaps more actual warfare than any other American who has returned from China. She has been under fire innumerable times, and through many air raids, and has taken part in flood and famine relief in almost every form in which this work is being carried on.

"Americans have no conception of the terrible suffering in China and of the need for civilian relief", Miss Homer states. "At least 150,000,000 people have been uprooted from their homes. It is believed by the most dependable authorities that ten million will die this winter of starvation and cold in the flooded areas of Hopei and Shantung.

"Christianity is in the ascendancy in China; the heads of the government and other leaders are devout Christians. In making appointments to positions of responsibility and authority, the Chinese seem to give precedence to Christians. Americans in China are heroes to the Chinese to-day. The American Christian missionaries of many faiths have endeared themselves to all classes of Chinese by their faithful and courageous devotion to duty."—Federal Foreign Affairs Bulletin.

* * *

The Ukraine

The situation of the fifty congregations belonging to the Ukrainian Evangelical Movement remains entirely in the darkness behind the iron curtain of the Russian occupation. This movement was the nucleus of a new Slav Protestantism which was very helpful for the extension of the gospel among more than thirty million Ukrainian people in Poland and Russia. The Ukrainian people in that part of Poland, who learned to read the Bible, met first in private rooms and walked for hours through mud and dust to hear the gospel. When the Polish government forbade such meetings in private houses they had to build chapels. We do not know at the present moment what will become of the whole movement and whether Bolshevist Russia is already applying the principles of its anti-Christian policy to this new part of the Bolshevist State. This would involve the closing and transformation of chapels, the banishing and killing of pastors, the persecution of the people, the prohibition of religious education before the eighteenth year, the confining of evangelical influence to the house and the family. Whether the faith of these Ukrainians in Bolshevist Poland can resist this persecution and temptation is still quite uncertain.

Dr. Adolf Keller.

* * *

Dr. John Cameron

On his way to Scotland from China Dr. Cameron, whose attendance upon the memorial service to the late Lord Tweedsmuir at Cloverdale, B.C., we have elsewhere reported in this number, visited Toronto. In Scotland he looks forward to seeing Mrs. Cameron from whom he has been separated for five years and to see his home from which his work has exiled him for twenty years. He labored in China in the medical service of the Rockefeller foundation. He applauds the courage of Canadian missionaries in the province of Hopei who constantly face great hazards, and who, expelled from their missions, are doing their utmost to return.

Upon his arrival in Scotland Dr. Cameron will report for war service. In the Great War he served with the rank of Captain as an expert on poisonous gas. For this information we are indebted to the Toronto Telegram.

* * *

Canadian McAll Association

A letter from one of the D'Aubigné family, celebrated for their work for the Church in France, written in April, 1916, is of interest to-day in view of the fact that Great Britain and France are once more allied in a great cause. It is from the pen of Rev. Henri Merle D'Aubigné, since deceased, and is as follows:

Canada and France have certainly come much nearer on account of this terrible war. I have three Canadian nephews, the Bieler boys, fighting in the Canadian contingent, and my son and seventeen nephews and cousins in the French armies, about twenty-one in the British and six in the Belgian. I count eight who have fallen, four French and four British.

* * *

The Christian World Mission Foreign Mission Conferences

The National Broadcasting Company announces a fourth series of programs en-

titled "At Home in the World" conducted by Leslie Bates Moss.

These programs on International Christianity will be presented on Fridays at 12.30 -12.45 p.m. Eastern Standard Time beginning April 5 over WEAF and stations of the RED Network.

The subjects of broadcasts in April will be as follows:

April 5—Who Stands Alone?
April 12—Low Ceiling for Ideals.
April 19—The India of Tomorrow.
April 26—Conflict for Freedom.

Ministers and congregations are urged to keep in mind the Spring Offering for the Church's work in Canada and Overseas to be received during April.
—Budget and Stewardship Committee.

A SUSTENTATION FUND

In the Globe and Mail there appeared recently a communication signed by Mr. J. M. Fraser, Trout Creek, Ont., in which he refers to a presentation of the Sustentation Fund by Rev. P. McF. MacLeod which appeared sixty years ago in the Record. Upon this subject, a paper, supplementing that of Dr. Barr in the last number, was promised, but this has not reached us and we therefore reproduce in full that which Mr. Fraser gave in condensed form in the Globe and Mail. Mr. McLeod at the time he wrote this article was minister of Central Church, Toronto. and later of St. Andrew's, Victoria, B.C.—Ed.

AS the time is drawing near when the subject of a Sustentation Fund will be again before the Church to receive, I trust, the consideration its importance demands, I would ask space in your columns to answer some questions which have been put to me by many of the brethren who are likely to take part in the discussion which lies before us. The first of these questions is, "What is the difference between a supplemental fund and a sustentation fund, and why do you prefer the latter to the former?" I answer that the difference is fundamental. A supplementing scheme is the strong assisting the weak, simply as a matter of bounty, bestowing a gift which may be given or withheld as the givers think best. A sustentation fund is the strong helping the weak as a matter of debt, not considering their duty fulfilled towards the Church until their abundance has supplied the wants of the weak; and the weak not considering themselves degraded by receiving now, as they know that soon the position may be reversed, and their duty become the pleasanter one of giving rather than receiving. The supplementing scheme means giving to the poor as an act of benevolence, the sustentation scheme means upholding the equality of all the members of the household of faith, and the rights of the poor to the same spiritual food and the same pastoral care as the rich. The supplementing plan tends to the pauperizing of the weak who are receiving assistance, and the domineering of the strong who are giving assistance. Whereas the sustentation fund tends to the strengthening of the weak, and to the prevention of tyranny on the part of the strong. The supplementing scheme now promotes selfishness. There are always congregations who will do little or nothing for any such object as helping their poorer neighbors; the sustentation plan prevents selfishness by placing all the congregations under obligations to reach a certain standard of self support, and to take upon themselves responsibility for their neighbours in proportion to their means. Now, such being the difference between these two methods, it surely will be admitted that the sustentation scheme is most thoroughly in accord with the principles of our Church, and that it appeals to the Christian conscience as the other does not, and that, therefore, it is the scheme which we ought to adopt in our Church.

But here is the second question. Has not the supplemental scheme of the U. P. Church in Scotland been a great success? Unhesitatingly I reply it has not! It has done good service since it came into operation, but it has depended first and last rather upon the large donations of the few than the steady systematic giving of the many, and it has required, in order to reach its present position, to be aided by an extra effort which it may prove very difficult to maintain. In 1878, there was about $60,000 contributed to the augmentation fund of the U. P. Church, and that sum was divided over 120 congregations, whereas in the same year, over $300,000 was contributed to the sustentation fund of the Free Church of Scotland, and divided over 600 congregations. The U. P. Church has been confined very much to towns and cities up till recent years, and therefore has not anything like the same number of congregations requiring aid as are to be found in the Free Church, and when we are told that her supplementing plan is successful, we must ask would it succeed were her field as wide as that of the Free Church, and would it work as smoothly and regularly from year to year, were it required to produce so large a sum as we have mentioned above? The testimony of some of the best financiers in the U. P. Church could be quoted as to the defects of the augmentation scheme and the advantages of the Free Church method.

But now we come to the third question. Supposing this sustentation fund was established, what effect would it have upon the schemes of the Church? Would it not take away money from our Colleges and our Home and Foreign Missions? I answer, on the contrary it would tend to help all the schemes. Set your miinsters free from

debt and difficulty, and encourage your new and struggling congregations by putting it within their power to call an efficient pastor, and at once you will see such loyalty in seeking to further the work of the Church as we have never known before. Many were afraid of the extra effort made this year on behalf of Home Missions, lest it should cramp the giving of other schemes, but all these fears have been put to flight by the discovery that all the schemes have gained rather than lost through the appeal made on behalf of Home Missions. So it will be where there is a properly worked sustentation fund, it will not retard the Church's progress, but assist it mightily. Such has been the result in Scotland, England and Ireland, and I am sure such would be the result here also.

The fourth question is a more general one. "What are the main difficulties in the way of establishing such a fund as you propose, in this country?" There are many minor difficulties which we hear about very often, such as the extent of the territory to be covered, the poverty and newness of the country, the want of homogeneity in our Church, the cumbrous nature of the machinery required, etc., but none of those difficulties are formidable enough to daunt us, and will easily be met one by one as they are raised. The main difficulties are of a much more serious kind. The first one in my apprehension arises from the spiritual condition of our Church. A sustentation fund can only be hopefully launched in a living church, for it is based entirely upon Christian principles. If we had the spirit of the Apostolic Church when its members brought their possessions and laid them at the Apostles' feet, and no man said that ought he possessed was his own, we would be certain of success, but it is a serious question, how will such a fund succeed where there is so much wordliness and selfishness as is to be found among us? A shrewd elder said to me a year ago, I do not approve of your scheme because there are ministers who will take advantage of the fund and say, "I need not care for my stipend is secured," and again there are congregations who will lean on the fund instead of exerting themselves to pay their own way. I answered that he had certainly mentioned the very strongest argument against the fund, namely, that the total depravity of the human heart stood in its way, but what will you think of our Church if in public Assembly it should declare that this fund cannot be established because neither our ministers or people are to be trusted? My friend found that his argument was a dangerous one, and I think he will not use it at the next Assembly. But another aspect of this same difficulty is continually suggested to me. The richer congregations will not do their duty, and the ministers who occupy our city charges will object to the fund. Again I admit that this is a great difficulty, for many of our city charges are burdened with great debts which hamper them in giving liberal aid to the schemes as it is, and any additional strain would be felt as oppressive; and I have heard the statement from a city minister, "we are doing very well, why can you not let us alone." Here again, it is total depravity that stands in the way, taking the form of selfishness, and the only hope is that friends who have such a low opinion of our large congregations and of our city ministers will be put to the blush by seeing their enthusiasm and liberality when the time comes for its display. It is to me one of the most attractive features of this fund that it is so thoroughly and peculiarly Apostolic, and that we may look through its advocacy for a great revival of spiritual life in the Church, and a great increase to the Christian liberality of the people. But there is another difficulty which stands in our way, and that is the congregationalism that has grown up in our Presbyterian Church. We cannot trust to the loyalty of our people to Presbyterianism if we endeavor to interfere with finance. This is a very serious state of matters, and there is no doubt danger here. The Assembly may resolve and the Presbyteries endeavor to carry out these resolutions, but what will the people do? Every intelligent observer of the Presbyterian Church of the United States understands why a sustentation fund is impossible there. It is simply because that Church has become practically congregational, and no Assembly or Presbytery could attempt to carry out a uniform system of finance. We are gradually becoming tinged with the same dangerous elements of congregationalism, and may find ourselves, if we leave things alone, as awkwardly situated as our neighbors. Now, I venture to say that no surer barrier could be raised against the inroads of congregationalism than by the establishment of a sustentation fund which is founded so clearly on the principles of our Church and, were there no other advantage than this to be derived from such a fund, it would be worth while making an effort to establish it with the least possible delay. It is to be hoped that the Assembly will take a cautious step in advance when it meets in Montreal, and that we shall have the subject fully discussed.

P. McF. Macleod.

Time, in large measure, takes on the complexion of ourselves. We can lengthen it or shorten it, fill it or empty it, make it a thing of terror or into a rhythm of delight. If this were not so, we should simply have to resign ourselves as to an implacable fate. Since it is so, we can take time in hand, and, within limits, make it do for us much of what we wish.

BASE NEUTRALITY

Rev. C. J. St. Clair Jeans

Mephibosheth shall eat bread alway at my table. . . . 2 Samuel 9:10.

Wherefore wentest thou not with me, Mephibosheth? . . . 2 Samuel 19:25.

ONE day when King David was firmly established upon the throne in his new capital at Jerusalem they brought to him a young man. And when David looked his heart leapt within him and the years rolled back to the gallant morning of youth when he faced adventure with the best friend a man ever had. "What do they call you?" he asked, but he already knew the answer. "Mephibosheth, the son of Jonathan". And there was nothing David would not do for the son of Jonathan. He set him in honor; he made him free of the royal board; he restored to him the ancestral possessions of Saul; he made old Ziba his steward. "Mephibosheth" said he, as the wells of yesterday were troubled and old memories flooded back, "Mephibosheth shall eat bread alway at my table". There were some who did not share David's sentiments and would have questioned the safety and policy of such a proceeding. But David never stopped to consider safety or policy where his heart was concerned. Sufficient for him that the blood of Jonathan pulsed in the young man's veins. Sufficient for him that a tone, a look, a gesture brought back the friend who had been dearest in all the world.

So Mephibosheth went in and out, free, privileged, protected, sharing in all the life of the palace, lacking nothing that his peers possessed. And the years went on and Mephibosheth continued to eat bread at David's table. What his thoughts were we have no means of knowing. What his attitude was to his benefactor, what baser blood struggled with the blood of Jonathan, whether his lameness in a city of warriors may have galled him to bitterness, we cannot tell. But this we do know that when Absalom's rebellion broke out and the kingdom was shaken to its foundations and David had need of every loyal man, Mephibosheth was not in his train. Coward or traitor, or both, the record does not say but Mephibosheth did not follow the fortunes of David in that desperate strait. He stayed in his house near Jerusalem. He preserved a discreet neutrality. He remained on the fence ready to jump when all was settled. After all, he may have argued, was it his quarrel? And so David for a space went out to the wilderness fighting for his life, and for his kingdom, and the man whose moral support he needed, the man on whom he was justified in relying at this juncture, refused to honor his obligations. At last the rebellion was quelled and David returned. Mephibosheth came out to meet him full of excuses as lame as himself. There was but one simple word of reproach from the king. Wherefore wentest thou not with me, Mephibosheth? That was all. David's heart was too full of the recent tragedy to dwell on the matter. And Mephibosheth slunk back to his house to face his own conscience.

There is not much profit in trying to enter into the psychology of the man, as some no doubt would have us do: the peculiarities of his position in David's household: the possible irksomeness of the feeling of being patronized. What stands out in full relief is that here was a man who accepted all the privileges, received all the benefits, was refused no consideration, enjoyed complete liberty and entire protection and who then acted as he did.

We are guests forever at many tables, domestic, social and national. We are born and nurtured in a network of relationships, home, city, state, and church. We derive benefits immeasurable. We cannot escape obligations. We cannot eat bread there without becoming subject to their just expectations of us. . . .

But that simple view of loyalty has not been in favor of late years. The issues have been mightily confused by over-ingenious souls. There is this loyalty and that loyalty, they say, and how they do conflict! How difficult it is for a man to make up his mind in this day of complexity. But what am I to be loyal to?—they ask when you point out the plain way of obligation to the State that has nourished them and protected them and withheld nothing in the way of privilege and liberty. One gets frankly tired of that sort of thing from would-be intellectuals. To any decent man in our commonwealth there can be only one way of thinking in these days. If the State that has protected us, cherished us, made possible our free growth physically, mentally, spiritually, is in danger, there is nothing else for it but for every man who has received these things without hesitation, to do his patriotic duty. It is not necessary to adduce other reasons. It is not necessary to try and reinforce that plain demand by speaking of the fight for civilization and humanity and Christian sanctions. These are cogent, tremendously so. But if one's country is at war and in dire danger the matter is perfectly simple for the loyal man. He too is at war with his country's enemies. He has eaten its bread in a multiplicity of ways beyond all knowing, and its consequent call upon him cannot be ignored. It is as simple as that.

Think of the Church. There is not a man in this country who is not eating at her table continually, not a man who is not partaking of all that she has brought into

being, whether he realizes it or not. I need not labor that point. We know full well what has gone into the foundations of this State, what lies behind the security and the liberty and the order and the decent amenities of this society in which we move and live and have our being. Men and women come seeking her ministrations in their hour of need. They eat at her board as they have always done without hesitation. But when the battle is on where are they? When the rebellion is abroad against all she maintains, when the foundations she reared for them are in danger, what is their response and their attitude? David in his need cries but Mephibosheth does not heed. David has done all in his power for Mephibosheth but he repudiates the obligation, the plain and just expectation.

Then let me speak of one other thing. We are apt to speak of the struggle in which we are now engaged as a war. It is not so much that as the facing of a rebellion, a rebellion against all that the Christian centuries, yes, and more than the Christian centuries, have brought forth. There is a rebellion against the very best that man has fashioned in his long struggle upwards to the light. There is a rebellion by evil men, by the forces of wickedness and night, against the kingdom of humane progress and achievement, that fabric upbuilt throughout the years upon hard-won covenants and sanctions, upon struggle and sacrifice incalculable, that glorious thing which is the mother of us all, to which Rome gave her strength and Greece her beauty, and which the Christian Church has crowned with grace and hope and aspiration for 1900 years.

And I say that every civilized land in this world has grown under the shadow of that and been made partakers of its privileges. Every civilized land has drawn its strength, its life, its all from that source. Every civilized land has eaten bread without hesitation at that board. In a manner beyond all calculation it is indebted to that. And in such a time as this no such land has the right to remain neutral. No such land has the right to refuse its obligations. No nation has the right to remain aloof when that out of which it has drawn its sustenance and the whole form of its life is beset and in danger. It is its battle as it is the battle of all right thinking men. There can be no question of exercising the supposed privilege of neutrality. In an hour like this there can be no such privilege for nations that understand their responsibility and their duty, and who are willing, honorably willing, to meet the consequent demands. The whole fabric of civilized society is in danger, the patient creation of the multitudinous years, the hope and expectation of men. It is calling to all its children in its hour of need. What will they answer?

CHURCH DEBTS AND MISSIONS

Rev. Ross W. Sanderson, Executive Secretary of the Council of Churches of Buffalo and Erie County, New York, has directed the attention of his constituency to the heavy burden of debt carried by the churches. Whilst not specifying the measure of these obligations, he is content to say that it would take much money to discharge these mortgages. He is emphatic in the declaration that all churches are "using entirely too large a portion of their income in service to debt" and at the same time he indicates a method by which these debts might quickly be cancelled. "It is so simple that many will regard it as merely a wild idea, yet it is the sort of idea that God blesses."

"If I were the minister of a parish church faced with a troublesome church debt, the first thing I would try to do would be to lift the level of the Church's giving to foreign missions. . . . I am just old-fashioned enough to believe that the church which increases its missionary giving will be able to solve the problem of its own finances more quickly. In worldly finance what you spend for one thing you cannot use for another. Spiritual arithmetic is different. Jesus' word to the individual is true for churches also: 'Give and it shall be given unto you; good measure pressed down, and shaken together and running over'. This is not merely a matter of my private opinion. There are plenty of statistics and experience to prove it, especially among churches whose members are in the lowest income brackets."

He quotes a bishop of the Episcopal Church, Bishop Henry W. Hobson:

"I am telling the clergy of the diocese of Southern Ohio that I do not expect them to present any more persons for confirmation who are not ready to accept their responsibility for furthering the world mission of the Church."

This writer is not alone in this lament over the heavy obligations upon Church property. Our Church carries, according to the report for 1938, $2,608,770. When one considers that in the reconstruction period following 1925 over $5,000,000 was spent in the purchase and erection of churches, this sum does not seem so heavy, and it is encouraging to note that it is about $7,000 less than the previous year. Nevertheless we also are still in too great bondage to interest.

Since this method is so warmly commended by one of experience and since there are so many others who speak in similar terms of commendation, why not try this method? It will be new to some congregations who are continually justifying their neglect of the Budget by the fact of heavy local obligations.

Children and Youth

A GIRL VISITS TORAN MAL

In the May Record about three years ago, we presented to our young readers a picture of the daughter of one of our missionaries in her new surroundings in India. We have pleasure in giving them again the opportunity of looking upon this picture which, without words, tells so much. Miss Ruth Quinn is the daughter of Dr. and Mrs. Quinn, of Jobat, India. Dr. Quinn is our medical missionary at that station, and was set apart for this work in the church of which Dr. and Mrs. Quinn were members, St. James, London, on the 8th of September, 1937—.Ed.



Jobat, via Dohad,
Central India.
Jan. 8, 1940.

Dear Friends:

Perhaps you have heard of Dr. Buchanan's accident. One day, about noon, Daddy received a telegram telling of it and asking him to go. He set out at once without waiting for his lunch, for it is a long way to Toran Mal, the place where Dr. Buchanan lives with his daughter, Miss Ruth Buchanan. He found that Dr. Buchanan had broken his knee-cap and sprained his leg.

This was in November while I was still in school up in the Himalaya Mountains. Daddy made his next visit to Toran Mal in December, and I went with him.

We started off in our car about eight o'clock in the morning and travelled over a fairly good road until about ten, when we reached the Narbudda River, one of the sacred rivers of India. In it are many crocodiles, which the Hindu people consider sacred and to which they throw their dead. Many small rivers can be forded by a car, but not this one, for it is about a quarter of a mile wide. There is no bridge, although in some seasons a temporary one is constructed of poles and cornstalks, so everyone must cross by ferry. We drove our car on the ferry, and set off.

The ferry is run by man-power, a man standing at either end of the boat and pushing it along with a long bamboo pole. The water was very calm, and we watched it eagerly in hopes of spying a crocodile. None appeared, however, but we saw a huge tortoise basking in the sun on a rock in mid-stream. People were washing their clothes on the shore, slapping them on the rocks, and spreading them to dry anywhere and everywhere.

After half an hour we reached the other side, backed off the ferry, a difficult task, and drove to a little house. On the corner of the verandah a man squatted, looking very important with all sorts of papers strewn about him. We paid our ferry fare and drove into Barwani, a town on that side of the river. Some missionaries, Mr. and Mrs. Toombs, live there, so we stopped for lunch. Then we drove on again, still on a good road till, at about two o'clock, we reached the town of Khetia. From there on the road is very jungly, and it was not till an hour later that we covered about seventeen miles and reached the end of the road at a place called Jaipani. This is only a hut to leave one's car in and a river, the Victory Water, that never dries up, even in the hot weather. The 137 miles to Toran Mal must be completed by seven miles of horseback riding up a narrow, almost steadily climbing path, for Toran Mal is situated on a hill. Dr. Buchanan had sent men to carry our luggage, and one horse, the other was ill so Daddy and I took turn riding it.

The path would have been pretty had the foliage not been so dried up. There was long grass on either side at places whence tigers have been known to spring. A few wild flowers were growing, but there was no time to stop long and, as it was, it was after dark when we finally reached the top of the hill.

All we could see by night was a smooth expanse of water with a church tower looming up beside it. Towards this we turned our steps, for that is where Dr. Buchanan and Miss Ruth Buchanan live, in the classrooms, and you would be surprised how home-like Miss Buchanan has made them!

That night we slept soundly, and the next morning Daddy attended to Dr. Buchanan, and also to some sick Indians. Then we walked around the lake, about one and a half miles. There are only three buildings besides the Church, and no one was living in any of them then. At one end of the lake is a marsh, and at the bathing-beach we went in paddling.

Many, many years ago, a great Indian king built his fortress on the hill of Toran Mal. For this fortress he had stones, carved in strange designs, carried up the hill, and they are there to-day. They have been used to erect the church and other buildings, while many stones are still left. Dr. Buchanan has labored many long years in building this church, and it has been

worth it! He is still as energetic as ever, despite his injuries, and preaches gallantly from his bed to the Bhils living around Toran Mal.

We left around noon, but on the way down the hill were caught in a good downpour, an unusual thing in this season, and fairly soaked, despite the fact that we took refuge under a big bamboo tree. But once we were in the car, all was well.

We made good time and reached the other side of the Narbudda by sunset. Soon it was dark. A few miles farther on, as we were crossing a small river, we got stuck. The engine tried so hard to get us out that the lights blew out, and there we were, in the middle of a river, in the dark! Mangtia, a Christian who was with us, collected about ten men. They pushed us out, but we still had no lights, and Daddy simply couldn't find the fuse. So Mangtia stood on the running-board and shone a flash-light on the road ahead of us. We drove for fifteen miles thus. Once a band of mounted policemen stopped us, but Daddy told them to hand over some lights if they had any. They hadn't, so had to let us go. Finally we reached Kuksi and got our lights fixed. At long last we arrived at Jobat. It had been some trip!

Yours, in His service,

Ruth Quinn.

THE STORY OF HARRY DUTT

From the Gospel and the Plow

By Doctor S. Higginbottom

Harry Dutt was the son of an Indian pastor, a nice boy but lazy. He felt that the Mission owed him an education. He had become parasitic in spirit. Owing to ill health he had not appeared to take his college entrance examinations, so could not go to college. I was urged to admit him to the Agricultural Institute, and finally, after much misgiving, consented. During the first year I watched him carefully, and at the end of it I called him to my office and said, "Well, Harry, I have observed you carefully for this year and I have come to the conclusion that for your own good and the welfare of the institution, you had better make arrangements to go somewhere else for next year. I consider you thoroughly lazy. Your influence and example on the other students is bad, and we have no room for you here."

Harry seemed pained and surprised that I should so address him. He pleaded hard for another chance. I said, "What do you mean by another chance?" He replied, "Let me have a plot of land about as big as a farm around here, and I will be responsible for it, doing the work with my own hands, and if I am doing it alone you can then test my work in comparison with other students, and if I do not satisfy you, then turn me out."

So I allowed him to return. He was given five acres of land for which he was charged rent. He was charged for the use of oxen and tools. Three days a week he attended lectures and laboratory. Three days he worked on his plot. He employed as general handy-man, cook and watchman, a little Christian hunchback. Harry drew up a plan for his plot, growing general field crops, and a vegetable plot so as to grow most of the food he needed. He was so successful and hardworking that he soon had more vegetables than he could eat and his servant was taking the surplus to sell in the nearby village. Harry soon had money that he had earned by his own efforts in his pocket, and he held his head higher. He whistled as he worked; he had learned that by his own efforts he was sure of a good living. At the end of the year the books showed that he had made a net profit of twenty dollars an acre on land that previously had not yielded three dollars an acre net profit. This plot was one of the show places of the farm.

February of the next year, after the corner-stone laying of the great Hindu University at Benares six of India's Maharajahs, several of them in their own special trains, stopped off at Allahabad to visit the Mission farm.

As I was showing one of these kings around he stopped when he came to Harry Dutt's plot, so well laid out, clean, thrifty, with wonderful crops. His Highness said, "Whose plot is this?" I replied, "Harry Dutt's. Come here Harry. The Maharajah wants to speak to you." Harry stepped forward and answered a lot of questions. Then the Maharajah said, "Well, Harry, come and take charge of my palace gardens and I will pay you one hundred and fifty rupees a month with allowances." Harry looked at me and said, "What shall I say to His Highness?" I answered, "You must answer for yourself. You have your own life to live." He hesitated a moment, then said, "Your Highness, I thank you for your kind offer, but I think I had better finish my course before I accept a position." A few weeks later I received a letter from Mr. Ray Carter, of Moga, who had started the school for training low-caste converts to go out as village teachers to their own people. Mr. Carter felt that it was necessary for these teachers to have a knowledge of better farming and so wanted to add an Agricultural Department to the school. In his letter Mr. Carter asked if we had any Indian Christian student well enough trained to take charge. I called Harry Dutt to my office and read Mr. Carter's letter to him, and said, "Now, Harry, what do you think of this for next year?" He replied that he had the Maharajah's offer to con-

sider. I advised him to think of both. He took ten days' leave to go to both the King's palace and the Mission School to look the jobs over. When he returned he walked into my office and told me that he had accepted the position in the Mission School at Moga at seventy-five rupees a month. I asked him why he had accepted the Mission job on half the pay the Maharajah would have given.

He said, "Sir, you remember that day you threatened to expel me because I was lazy? I was very angry with you for speaking to me the way you did, but after thinking it over, I felt that you, a foreigner, were trying to do something to help my people, and I was hindering you, so I decided I would not be outdone by a foreigner. I too would give my life to help my own Christian people. I have accepted the lower salary in the Mission School because I feel I can help my own people better there than by accepting the larger salary and easier work with Maharajah."

When I was about to return to America, the Institute was short-handed, and we were looking round for some one to assist us. My colleagues unanimously agreed that we ought to invite Harry Dutt back to teach. One of the last pictures I saw of Harry Dutt was one in which he was teaching several young princes how to use the Planet junior wheel hoe.

* * *

The Editor Now Remarks:

You will observe that this story illustrates very clearly a verse in the Book of Proverbs:

Faithful are the wounds of a friend;
or, as translated by another,

Wounds from a friend are honest.—Prov. 27:6.

THE DOLLAR AND THE CENT

A big silver dollar and a little brown cent,
Rolling along together they went.
Rolling along on the smooth sidewalk,
When the dollar remarked—for the dollar can talk;
"You poor little cent! You cheap little mite!
I'm bigger than you, more than twice as bright;
I'm worth more than you a hundred-fold;
And written on me in letters bold
Is the motto, drawn from the pious creed—
'In God we Trust'—which all can read".
"Yes, I know", said the cent, "I'm a cheap little mite;
I know I'm not big, nor good nor bright,
But", said the cent, with a meek little sigh,
"You don't go to church as often as I".

Read.

Selected by Mrs. E. B.D.

BOYS' PARLIAMENT

The Older Boys' Parliament of Ontario held its 19th session during the Christmas Vacation at McMaster University, Hamilton. There were 69 members from 7 denominations, and places as widely scattered as Windsor, Ottawa, Sault Ste. Marie, Cochrane, Timmins and Kirkland Lake were among the places represented.

Mr. John A. Marsh, M.P., of Hamilton, was the Lieutenant-Governor and gave valuable assistance and encouragement to the boys.

Under the leadership of Premier Arthur Morgan of Hamilton, the boys had an opportunity to discuss not merely those matters of routine legislation such as camps, conferences and the parliamentary paper, The New Citizen, but also issues of special interest to youth at the present time, such as the services boys' groups can render in war-time, the attitude to minorities, immigration of refugees, child labor, and conscription of men and money. Needless to say, such subjects gave the Oppesition under the leadership of Alvin Corless of Clinton ample opportunity.

The leadership groups inaugurated two years ago were continued with a view to giving the boys training for effective work in their own churches and constituencies. These groups were under the leadership of Rev. D. T. I. Forsyth, United Church Boys' Work Secretary, Mr. Howard Conquergood of Hamilton Y.M.C.A., Mr. Wilbur Howard of Emmanuel College, and Mr. A. G. Morris of Hamilton.

An encouraging announcement was made by E. R. McLean, the Provincial Secretary, to the effect that since 1937 there had been an increase of more than 25% in the number of groups registered in the office of the Ontario Boys' Work Board.

A celebrated business man passionately devoted to the public interest when reaching his 80th year said proudly of his seven sons now in the fulness of manhood, not one of them has incurred a debt he could not pay or caused him a sorrow he could not have avoided.

INTERNATIONAL S.S. LESSONS

LESSON—APRIL 14

Hosea Tells of God's Forgiving Love

Hosea 6:1-7; 14:4-8

Golden Text: If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. —1 John 1:9.

LESSON—APRIL 21

Micah's Vision of Peace

Micah 4:1-5; 5:2-5a

Golden Text: And they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.—Micah 4:3.

LESSON—APRIL 28

Isaiah Comforts an Afflicted People

Isaiah 40:1-11

Golden Text: God is our refuge and strength, a very present help in trouble.—Psalm 46:1.

LESSON—MAY 5

Isaiah Gives God's Invitation

Isaiah 55:1-11

Golden Text: Seek ye the Lord while he may be found, call ye upon him while he is near.—Isaiah 55:6.

Our Church Calendar

Vacancies

Appin and Melbourne, Ont., Mod., Rev. J. C. Davies, Burns Manse, Walkers, Ont.
Bass River, etc., N.B., Rev. P. M. Sampson, Boom Rd., N.B.
Blue Mountain and Garden of Eden, N.S., Mod., Rev. F. G. MacDonald, Merigomish, N.S.
Calgary, Alta., North Hill, Mod., Rev. Alfred Bright, 1721 9A Street West, Calgary, Alta.
Cannington, Ont., Mod., Rev. J. A. McMillan, Kirkfield, Ont.
Centre Road and West Adelaide, Ont., Mod., Rev. A. G. Scott, Arkona, Ont.
Colborne & Lakeport, Ont., Mod., Rev. S. D. Jamieson, Brighton, Ont.
Creemore, Dunedin, East Nottawasaga, Mod., Rev. W. Coutts, Stayner, Ont.
Drayton and Moorefield, Ont., Mod., Rev. K. H. Palmer, Palmerston, Ont.
Dresden and Rutherford, Ont., Mod., Rev. E. A. Wright, Wallaceburg, Ont.
Dutton, Ont., Mod., Rev. J. M. Laird, 50 Gladstone Ave., St. Thomas, Ont.
Fenelon Falls, Glenarm, Ont., Mod., Rev. Wm. McRoberts, Bobcaygeon, Ont.
Grand Valley and South Luther, Ont., Mod., Rev. H. Lindsay Simpson, Orangeville, Ont.
Hagersville, Ont., Mod., Rev. Austin L. Budge, 39 Cliffe Ave., Hamilton, Ont.
Halifax, N.S., Knox Church, Mod., Rev. D. G. Ross, Windsor, N.S.
Hillsdale, Moonstone, Craighurst, Mod., Rev. C. Graham Jones, Elmvale, Ont.
Hopewell, Eureka, N.S., Mod., Rev. Wm. Ooms, New Glasgow, N.S.
Innerkip and Ratho, Ont., Mod., Rev. Dr. H. H. Turner, Box 293, Ingersoll, Ont.
Keene, Westwood and Warsaw, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.
Kingston, Ont., St. Andrew's, Mod., Rev. R. J. Earls, Amherst Island, Ont.
Lochwinnoch, etc., Ont., Mod., Rev. G. Killen, Cobden, Ont.
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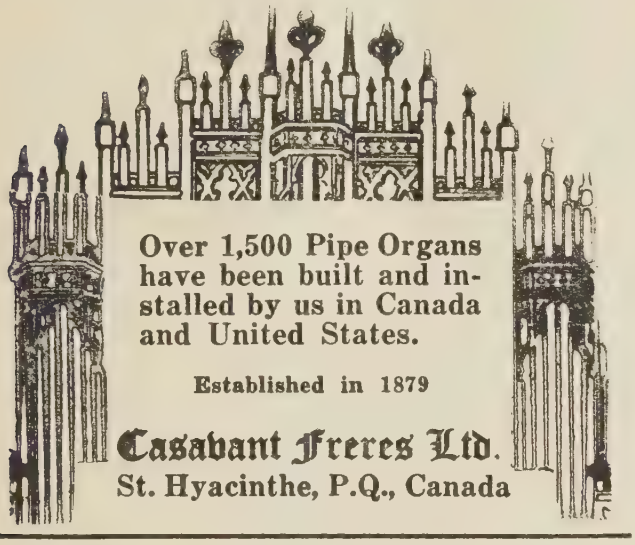
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Bluevale and Eadies, Ont., Rev. F. G. Fowler, March 22nd.

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Vernon and Russell, Ont., Rev. T. S. Hutton, March 1st.

Faith without action dies.

In the best life there is sin.

Our inner life can be renewed.

Without prophets there is no progress.

God is never at the end of His resources.

We do not think, and therefore we do not thank.

Words without thoughts never to heaven go.

The night is more suited to prayer than the day.

Judge not thy friend till thou standest in his place.

The hearthstone is still the nation's cornerstone.

To know the value of money, try to borrow some.

Strong of limb and swift of foot misfortune is.

The impulse not embodied in a deed evaporates.

Sluggish inaction is worse than toilsome occupation.

Now is the accepted time means now is the best time.

That time is on our side, as we say, may or may not be so for time is neutral and must be annexed.

In proportion to a man's ignorance is his wrath and uncharitableness, if his feelings are but once engaged.

A week filled with selfishness and the Sabbath stuffed full of religious exercises will make a good Pharisee but a poor Christian.

Our Lord called us to perfection in an imperfect world when He said, Be ye therefore perfect even as your Father in heaven is perfect.

From the lives and achievements of missionary crusaders we may obtain strength and courage to walk more nobly in the less spectacular paths of daily living.

Of one it was said he never did a wrong deed but he never did a pleasant one. He was like a chestnut, the kernel was good, but you pricked your fingers getting at it.

Energy of will is the central power of character.

It is possible to be at once serious and hopeful.

Misfortune causes poverty but is not the only cause.

The example of the brave is an inspiration to the timid.

Sin does not begin in a wrong act but in a wrong thought.

If we are to be guided by God we must keep our hands in His.

It is good when one who bears an honorable name bears it honorably.

A nation's final loss is always a loss of grit and character, a spiritual loss.

Earnest resolution has often seemed to have about it the savor of omnipotence.

The very essence of life is to yield oneself to something or to someone that one loves.

To love the little platoon we belong to in society is the germ of all public affections.

Absolute abandonment of self to the reliability of God emancipates the mind, the heart, the soul.

He who achieves mastery in the handling of resistant material is on the way to conquest of life.

Much as we are ignorant of the life beyond, the survival of memory must be held as certain.

There is doubtless no more character-forming occupation than to work affectionately with materials.

As faith and love, memory and hope, follow loved ones within the veil, they give a new reality to the unseen world.

Not eminent talent ensures success so much as purpose and the will to labor energetically and perseveringly.

One of the greatest pleasures one can experience is to feel himself a significant helper in the rebuilding of his world.

We do not carry into the life hereafter merely a character, a moral record and a destiny, existing in the consciousness of God; we carry thither our personal identity and our own consciousness of it.

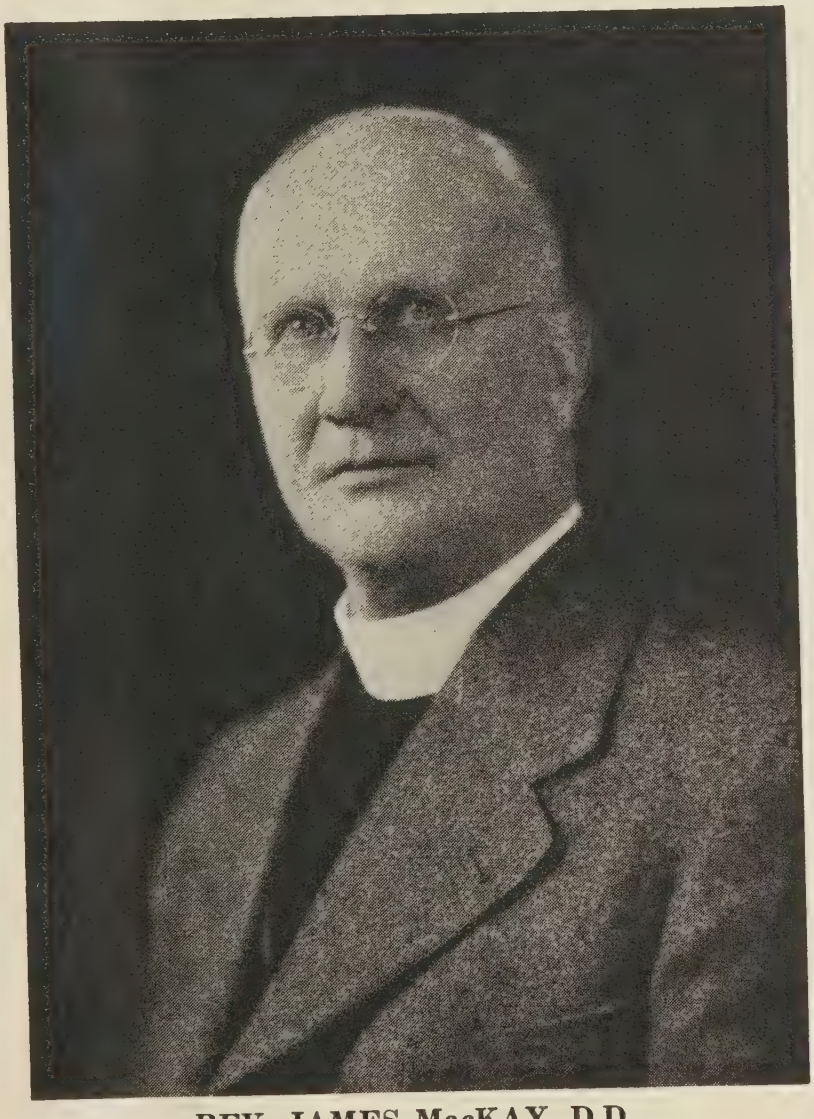
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The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXV TORONTO, MAY, 1940 No. 5



REV. JAMES MacKAY, D.D.

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The Lord hath the leisure of conscious power and unerring wisdom, and it will be well for us to learn to wait.

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The Presbyterian Record

VOL. LXV TORONTO, MAY, 1940 No. 5

By the Editor

REV. W. G. BROWN, B.D.

A DEVOTED and strenuous life came to its earthly end on the first day of April when Rev. W. G. Brown, minister of St. Andrew's Church, Saskatoon, Sask., and Member of Parliament, died. His death took place at Ottawa at the home of his daughter, Mrs. N. H. Grace. His presence in the Capital is explained by the fact that in the autumn of 1939 he was elected to Parliament for the constituency of Saskatoon and had come east for his first session. Dissolution of Parliament, however, after a session of a few hours, denied him the opportunity of serving his constituency and the country at the Capital. The strain of even that short interval left him in a state of exhaustion and although he was re-elected, death intervened to prevent his again taking his seat in the House.

His entrance upon political life was not with the desire to leave the ministry to which he was passionately devoted, but with the sincere purpose to help his needy fellow-citizens and with the conviction that he could thus come to their aid, and at their earnest solicitation. The strength of their appeal to him was demonstrated by their vote. At his election he had a majority of 4,900 and was re-elected on March 26th with a majority of 5,241 although unable to participate in the campaign.

He was born at Athelstan, Que., on the 6th of September, 1875, and had reached the age of sixty-four. His parents, of Scottish-Irish extraction, were pioneer settlers in the district and farm life gave their son a vigorous body. He was distinguished as a student first at Huntingdon Academy and then at McGill University and the Presbyterian College, Montreal. Later he was awarded by McGill the degree of M.A. for his studies in the history and principles of Socialism and finally completed his collegiate work by a post-graduate course in Glasgow and Edinburgh.

His career as a minister covered mission-work in Northern Ontario among the lumberjacks, and next in the mining camps of West Kootenay, B.C. The keynote to his life is found in his request of the Church following his service in Northern Ontario to assign him its "toughest job", and that he had in this preliminary missionary service east and west, particularly the latter. His devotion, fearlessness, physical fitness, and resourcefulness made him the ideal servant of the Church in her hardest years.

He had but two pastorates, Red Deer, in Alberta, which gave him his best known distinction, Brown of Red Deer, and where he ministered for eighteen years; and St. Andrew's, Saskatoon, where he labored from 1925 until his death. He was never merely the parish minister but when in Red Deer his zeal carried him to every part of the province and in Saskatchewan the mission problems were his as well as the care of the unemployed and the neglected. He was a valued member of the Board of Missions for many years, and during the union campaign was an eloquent pleader for the maintenance of The Presbyterian Church in Canada and indefatigable in his labors to that end.

His personality and his work could not go unrecognized and he was offered the degree of D.D. by Montreal College. This however he modestly declined. In 1931 he was chosen Moderator of the General Assembly and his year of service was marked by an arduous and extended visitation of the whole Church. In 1932 he was the Church's representative at the Diamond Jubilee of our Mission in Formosa.

Mr. Brown was truly both a preacher and a pastor. Neither aspect of his work suffered from neglect. As a speaker he was vigorous and impassioned, clear and convincing. In character his sincerity could never be questioned, his convictions were definite and strongly held, and ever he had the courage both to express them and to abide by them at whatever hazard; and with complete surrender and abandon he gave himself to the service of Christ. It may readily be declared that "we shall not soon look upon his like again".

This tribute is by the Editor who throughout many years of close relationship maintained an intimate friendship with Mr. Brown. We desire that our readers shall hear also about him from others and we here cite some tributes which appeared in the Saskatoon Phoenix.

* * *

Certain organizations concerned with public service such as the City Council,

Saskatoon, the United Reform Movement and the Trades Council passed resolutions of sorrow at his death and sympathy with Mrs. Brown and the family, and the following are some of the individual tributes:

* * *

Rev. Gerald Murray, Roman Catholic Bishop of Saskatoon

Twice within the last two months the electors of this city have chosen him as their representative in the Federal Parliament. They counted on his sincerity and his love of justice to speak for them to the nation. We sincerely mourn the passing of an able, forceful, democratic Christian gentleman.

* * *

Bishop Hallam of the Church of England

For the past fifteen years I have known Mr. Brown as a fellow minister of Jesus Christ and have always been thankful for the sturdiness of his advocacy of Christian principles and the forthright expression of his Christian convictions. He was ready to face any threat and never took shelter in an ambiguous statement. He readily gave all his support to good causes and especially to those which were misunderstood or maligned. Any person in trouble could be sure of a sympathetic ear and a helping hand from him.

* * *

Dr. D. S. Dix, Principal of St. Andrew's College

For well over a quarter of a century he has been a courageous, Christian crusader. His leadership has been of a high quality and his sincerity, devotion and fearlessness have won general respect and admiration.

* * *

Mr. John L. McKinnon, Clerk of Session, St. Andrew's

He was our first minister, coming to our congregation early in July, 1925. He built the present St. Andrew's Church and was engaged in establishing a building fund for its enlargement. . . . He was a great student of life and of public affairs and was a forceful speaker. For many years he broadcasted monthly to a large and appreciative audience in the Western Provinces. He interested himself in the problems of labor, the poor, and the unemployed. He was absolutely fearless and dedicated his life to the cause of suffering humanity.

* * *

Walter Renwick, President United Reform Movement

The United Reform Movement which Mr. Brown helped to form will continue to live up to the high ideals which inspired him to become the movement's representative in Parliament. . . . His memory will always be an inspiration to us in our endeavor to bring about progressive government in Canada.



REV. W. G. BROWN, M.A., B.D.

Trades Council

Never too busy to serve on a Committee or take up some grievance when asked to do so, he came to be looked upon as a champion of the underdog who could always be counted upon to fight to the last ditch. Many men and women in Saskatoon will mourn the loss of a very practical friend who came to their aid when no one else would even listen. . . . His radio sermons were eagerly awaited in farm homes over a wide range.

* * *

Rev. J. B. R. Armour, Bible Society

On behalf of the British and Foreign Bible Society in Canada and Newfoundland I should like to extend its sincere sympathy to The Presbyterian Church in Canada in the loss it has sustained in the passing of one of its outstanding leaders, Rev. W. G. Brown, an ex-Moderator of the Church.

Mr. Brown, during his whole ministry, has been a true and tried friend of the Bible Society. In recent years he has been closely connected with the work of the North Saskatchewan Auxiliary, and a member of the General Board. He never failed to advocate the claims of the Bible Society. His pulpit was always open to our secretaries, and he rejoiced in his official connection with the work.

In these days of stress and strain his loss will be particularly felt in the Church of which he was an outstanding minister. A fearless advocate of the claims of his own Church he gained the esteem of all who knew him by the sincerity of his life and the intensity of his conviction.

Interment was made in his native place, Athelstan, Que., following a service in Ottawa conducted by Rev. Dr. R. Johnston of Knox Church and one in Montreal under the auspices of the Montreal Presbytery.

He is survived by Mrs. Brown, daughter of the late Rev. Andrew Rowat of Athelstan, Que., three daughters and one son, Miss Helen Margaret Brown, Miss Jean Rowat Brown, Mrs. N. H. Grace, and Dr. John A. Charles Brown.

Memorial Services in the West

Reports from the West indicate that memorial services for the late Rev. W. G. Brown were held in most of the churches throughout the Province of Saskatchewan on the Sunday following his decease. The great interest shown in these indicated the place held by Mr. Brown in the regard of the West. In St. Andrew's, Saskatoon, Mr. Brown's Church, such were the numbers in attendance that overflow congregations filled the Baptist Church and the Legion Hall. The address was given by Rev. John Brent, Moderator of Presbytery, and was broadcast.

Special Synod's Memorial Service was conducted by Rev. Thomas Murphy in St. Andrew's Church, North Battleford, whose address was greatly appreciated. We should have liked to respond to the request of the Session of St. Andrew's and others that this address should appear in the Record. However it came too late to find a place in the May number. This address gives prominence to Mr. Brown's great work in defence of our Church when its existence was menaced by union. One paragraph may be quoted in which Mr. Murphy expressed for himself and others the deep sense of loss in the passing of Mr. Brown:

You feel that you shall never look on his like again this side of the Great Divide, and I am grateful to God that it has been my privilege to enjoy a friendship so precious, so helpful, and so blessed. There is also in me a tinge of honest pride that the section of the Christian Church to which I belong produced such a man, and that a man so gifted as he was should be content to live his life proclaiming the message of God's love in this western portion of God's vineyard which God gave him to cultivate.

Life may lead into pain, sorrow, disappointment and yet be bearable through trust in God.

Imagine this world without Christianity, its great truths, its comforting message, its churches and institutions, its Bible; or picture it without the products and effects which have come to us through 2000 years of saintly Christian lives, and you visualize a world without light, a world of slavery, insoluble mystery, hopelessness, tyranny and darkness.

REV. JAMES MacKAY, D.D.

SWIFTLY following the announcement of Mr. Brown's death came the news that another leader had fallen, Rev. Dr. James MacKay, minister of New St. James Church, London, Ont., whose death occurred on the night of April 3rd at his home. About ten years ago he had experience of a heart attack but seemed to have completely recovered. Two weeks previous to death he was again stricken, but revived. The third attack however proved fatal, to the great grief of his widow and daughter and his loyal congregation.

He was an example of the self-made man. Though apprenticed at the age of fifteen years to a stone mason and though he followed that trade after coming to Canada, his heart was elsewhere. In 1901, then twenty-one years of age, with Scottish courage and determination, he entered the Collegiate Institute at Niagara Falls, Ont., and steadfastly pursuing his studies graduated from Knox College in 1908. One year was spent at Chippawa, Ont., and then a call from Calvin Church, Montreal, led him to that city. A fruitful ministry of seven years, marked by an increase of membership from 200 to 700 ended by his acceptance of a call to New St. James, London, in 1916. Here also he labored with success for the membership during his incumbency increased from 610 to 950.

He was pronounced and active in behalf of the Presbyterian Church during the controversy over Union. His congregation remained with him steadfast in the Presbyterian cause. Later he stoutly defended his claim, as Moderator of the Kirk Session of New St. James Church, to administer a legacy of the Kent Estate in behalf of missions, against the action of the Treasurer of the United Church and was successful before the Court of Appeal for Ontario. His ministry was marked not only by devotion to congregational concerns but by a deep interest in missions both in the homeland and overseas. He served therefore the General Board of Missions as Convener and while in this influential position visited our missions in the Orient acquiring information at first hand which was of great value to the Church and which led to better equipment particularly in the Manchurian field. Similar service was rendered in the Peace River and Northern Ontario. He inspired not a few to enter the service of the Church being credited with eighteen recruits, eleven young men and seven young women who serve in their distinctive spheres. He was a strong personality, an able preacher, and a faithful minister.

He was born in Ross-shire, Scotland, on August 7, 1880, and was therefore sixty years of age.

He was prominent in the courts of the

Church, was Moderator of the Synod of Hamilton and London, and last year was nominated as Moderator of the General Assembly but generously withdrew his name in behalf of Rev. Dr. Stuart C. Parker. The Presbyterian College, Montreal, bestowed upon him the honorary degree of Doctor of Divinity.

He is survived by Mrs. MacKay (Miss Jean Tulloch of St. David's Ont.) and a daughter, Mrs. William Strow of Niagara Falls.

LORD TWEEDSMUIR IN PALESTINE
Memorial Services

THE report of the death of Lord Tweedsmuir, our beloved Governor-General, has compassed the world. Everywhere it was received with sorrow and followed by grateful tribute to his worth and public service. In Palestine services were held, as advised in a recent letter, on the 18th of February in St. Andrew's Church, Jerusalem, and in the Scots Church, Haifa. Our communication is from the latter place and our correspondent, Mrs. B. D. Rohold, widow of the late Rev. F. G. Rohold, who was our first ordained worker among the Jews in Toronto and by whose efforts the Scott Institute was erected. In 1920 he went to Palestine to serve under the British Society for the Propagation of the Gospel. There he founded the Mount Carmel Bible School at Haifa and there he died in 1931. Mrs. Rohold writes:

"Last evening when reading the February number of The Presbyterian Record, it occurred to me that you might like to have the enclosed, as coming from the Land of the Redeemer.

"The service in Haifa which I attended in the church to which I belong, was a most impressive one. Dr. MacLean was the preacher, as he was visiting Haifa, and has been taking the pulpit here for the past three Sundays. His address was read at the morning service in St. Andrew's Church in Jerusalem. Dr. MacLean was a personal friend of Lord Tweedsmuir, so that his tribute came from the heart of one who knew and loved him.

Being a Canadian, although a resident of Haifa for the past nineteen years, I was all the more pleased that such a tribute should be paid to the Governor-General of the country which gave me birth, and the country which I love."

From this address we quote one paragraph as indicating Lord Tweedsmuir's interest in the land where the service was held:

"He held his gifts as a responsibility to God. That was why he became Chairman of the Parliamentary Committee dealing with Palestine and Zionism. For he saw in Zionism the fulfilment of the conditions that would herald the coming in fuller measure of the Kingdom of God. He not only saw visions but he knit the vision to the task."

Note:—Rev. Dr. Norman MacLean is a prominent minister in the Church of Scotland.

LADY TWEEDSMUIR

ON the evening of March 17th by radio message, Lady Tweedsmuir, sadly for herself and with deep sympathy from Canada, bade farewell to the Canadian people.

In the closing paragraph of Dr. MacLean's address at the memorial service to Lord Tweedsmuir in Haifa, Palestine, is a gracious and affecting reference to the widow of the late Governor-General:

"When Gladstone was buried in Westminster Abbey, a frail and tragic figure, all robed in black, gazed with dimmed eyes into the grave. When the last rite was fulfilled, the Prince of Wales, afterwards Edward VII, turned to the lonely widow, and bowing low, kissed her hand. And as we think of the stricken widow keeping her sorrowful vigil to-day across the sea, we in our hearts would just do that: we would kiss her hand."

Likewise the people of Canada with deep sympathy and strong affection listened to Lady Tweedsmuir's last message and would fain in some way express to her the feeling they cherish. In this her message is revealed her complete identification with the Canadian people and the splendid service she rendered to those dwelling in the isolated parts of our Dominion through the medium of literature.

"I leave Canada with a warmth at my heart, and gratitude for the love you have shown to my husband and myself. . . I feel that I cannot leave Canada without saying thank you to the people of this Dominion who have shown me so much kindness, and given me so much help. First of all I should like to thank all those friends who have sent me books for my prairie libraries. I should like to say that I could never have put through this scheme without your help. You would, I am sure, like to know that since the scheme was started in September, 1936, almost 40,000 books have been sent out. I have interpreted the term 'prairies' very widely and have tried to supply literature to groups of people in all isolated places of Canada, whose winter evenings are long and lonely. A grant from the Carnegie trustees has helped me to supply books to students who wished to study some special subject. Thousands of books have been sent to school children. Canadian children are hungry for books, and show excellent taste in reading, often preferring the great classics of childhood to newer books.

"I thank the women's organizations for

the warmth of the welcome they always gave me when I went to their meetings and extend best wishes to children's organizations. I hope that the Canadian and British Women's Institutes will always be linked together in the warmest friendship and closest association and that we shall continue to work as ardently in the future for the welfare of the countryside as we have done in the past."

Speaking in French, Her Excellency said: "To my friends of French Canada I send my most profound thanks. Their welcome and their consideration for me touched me to the depths of my heart."

CHURCH OFFICES

THE Church Offices have been the subject of discussion in several quarters and on more than one occasion with the result that finally the question came under review by a special committee appointed by the General Assembly to enquire into the management of every department of the Church. It is not our purpose to revive discussion in this particular, but as we had noted the office accommodation provided by some Churches somewhat smaller than or about the size of our own, we thought our readers would be interested in a report of the facts in this particular. We cannot give these fully but we gladly furnish such information as we have found available. So defiintely had we purposed to do this that we had the plates ready for over two years. As this month marks the end of two years' occupancy of the present premises the time is opportune to carry into effect our intention.

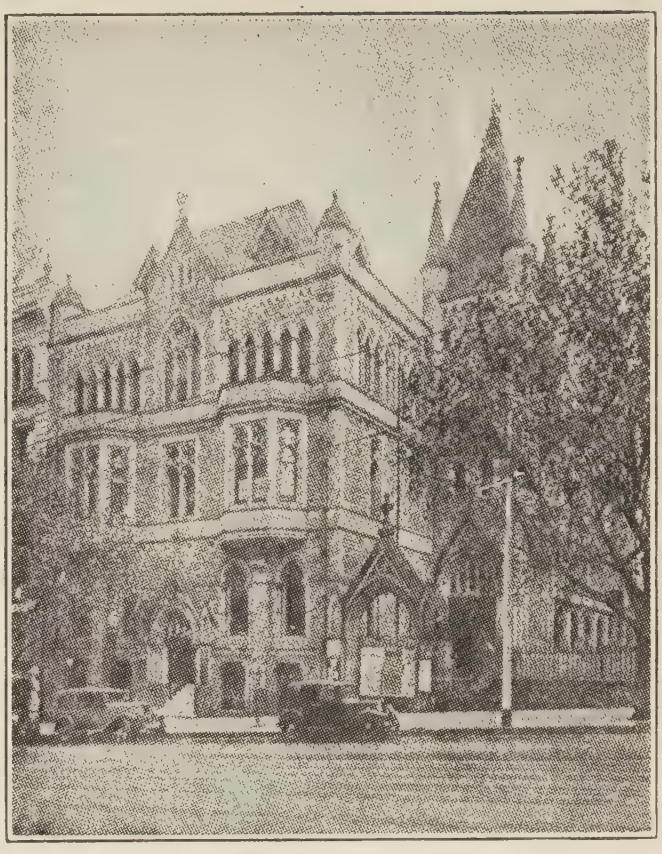
The change from The Sterling Tower on the corner of Richmond and Bay to the Concourse Building where now our offices are, at 100 Adelaide St. West, was imperative, as our space in the former building was required for a firm already occupying very large floor area there. Here then is the Church Office accommodation in order of three sister churches.

* * *

The Presbyterian Church of Victoria, Australia

The name directs attention to the fact that this is the building in which the General Assembly annually convenes. It is more than that, for here are found the offices of the various departments in the organization of the Church. The picture is taken from the Centenary Souvenir of the Church, 1837-1937. We have no facts about the building, but looking at it we readily conclude that it is both spacious and beautiful.

A bit of history may here be given. For some time the several branches of the Presbyterian Church in Australia coincided in area with the bounds of the original colonies and were independent of one another,



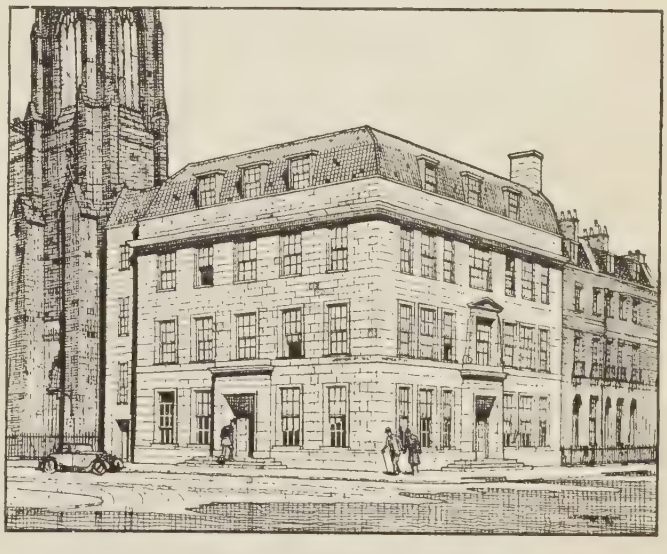
THE ASSEMBLY HALL.

each having its own General Assembly. In 1901, however, federation was effected and there is now The Australian Presbyterian Church, whose General Assembly meets only once in four years.

* * *

The Presbyterian Church of England

For many years this Church occupied rented premises at 15 Russell Square, London, for its offices. The lease however expired in March, 1939, and could not be renewed. New quarters therefore had to be obtained. Either necessity or probable advantage led to the decision to erect a suit-



THE NEW CHURCH HOUSE.

able building. A site was secured on a corner next to Regent Square Church in London and a plain four-storey building erected. The actual cost of site and building we have not learned, but the estimate was $125,000. Interest, maintenance, employees, and other charges would therefore appear to represent a very high rental.

* * *

The Presbyterian Church in Ireland



THE ASSEMBLY HALL.

The following description is taken from Belfast Telegraph Guide to Belfast.

"The Assembly Hall is a building of which Belfast people are very proud, viz., the Church House of the Presbyterian Church in Ireland, a magnificent structure of white sandstone in the Scotch baronial style. The tall, massive tower is crowned with an arch spire, similar to the steeple tower of St. Giles, Edinburgh, and St. Nicholas' Cathedral, Newcastle-on-Tyne. In the tower is a peal of bells, the gift of the late Sir Hugh Smiley, Bart, which not only chime the hours and quarters, but have an electric carillon enabling different tunes to be played at will. Within the building are housed the various departments of the Presbyterian Church, numerically the strongest in Belfast. There is also a fine Assembly Hall, oval in plan, with two galleries, the whole seating 2,500 people, and behind the platform is a splendid organ, the gift of the late Mr. W. M. Cuthbert, of Capetown, who was born near Belfast. A Minor Hall, with committee rooms, gymnasium, the Church museum, reading, writing and recreation rooms, is also found within this admirably equipped building."

From the Assembly Minutes of The Presbyterian Church in Ireland we learn that the cost of this building approximately, in Canadian currency, with the value of the pound at $4.50, to be $339,880. The maintenance account for the previous year is given at $18,387, with revenue of $12,793. This gives a fair estimate of the cost of this church-owned institution both with respect to the initial and the annual outlay, and the figures given, both for this building and that of The Presbyterian Church of England, though incomplete, will afford the opportunity to speculate upon the comparative cost of erecting and maintaining a church office-building on the one hand and leasing office space on the other.

At any rate it will be of interest to all our readers to view these buildings and to learn what some other Churches have done to provide accommodation for those conducting the business of the Church at headquarters.

THE ALLIANCE OF THE REFORMED CHURCHES

(Western Section)

IT has been the policy of the Assembly recently to have representatives from other Churches address the supreme judicatories. Last year Rev. Dr. Paul Leinbach, the well-known Editor of The Messenger of the Evangelical and Reformed Church addressed our Assembly at Midland. The one appointed for our Assembly this year is Rev. Dr. Geo. Summey, whose sympathies with our Church have been very pronounced with respect to Union and who as a fraternal delegate from the Presbyterian Church in U.S. addressed the Assembly in 1925. He will be warmly welcomed at the Assembly this year.

In our last issue we stated our expectations to give part at least of some of the messages at the last meeting in Rochester, N.Y.

We are disappointed at being unable to give at least a part of the message of one who is an exile from his country, and who made a profound impression on all who heard him, when speaking of the situation in Europe. He is Professor Josef L. Bromadka who has been forced to leave his native land, Czechoslovakia, and is now a member of the faculty of Princeton Theological Seminary, U.S.A. His theme was, The Church of Christ Facing the Present-day World Crisis. On account of his foreign accent his address was difficult to report.

We have pleasure however in presenting a most pronounced evangelical message delivered with great fervor by Rev. Dr. Henry Sloane Coffin, President of Union Theological Seminary, New York. His theme was, The Reformed Faith and Evangelism:

"Democracy, both as a form of government and way of life, is in death grip with hostile ideologies. Historically democracies of the modern variety have arisen and flourished only in western Christendom, and only in that part of it where the Reformed faith was a potent factor in the spiritual heritage. Other political systems and modes of life may conceivably do without God, but not democracy. When issues are submitted to every man's judgment you may have a chaotic welter of self-interest and consequent anarchy, unless all are submitting their consciences to a higher righteousness—the living God. The Reformed faith has always insisted that God alone is Lord of the conscience, and the conscience of every man must own and obey that lordship. The sovereignty of God over conscience is the basis of a working democracy.

"The God of our Reformed Faith, is the God required by the faith on which democracy is based. We believe in the capacities of the common man, because God made every man in His own image and supremely because He became incarnate in a plain man, a village carpenter, the member of a subject race, and because this Son of God offers all who follow Him like participation in the Divine nature. We believe in the self-evidencing force of truth, because truth is an aspect of God. We believe in the cosmos as favoring a society which seeks human brotherhood; the Creator and Lord of the universe is the Father of Jesus Christ and our Father whose will is loving justice for the children of men.

"Our Gospel of God is a message of doom and of salvation. It would not be Gospel did it not announce the destruction, the self-destruction, of all unrighteousness.

"There is mystery in life, above all there is mystery in evil; but the light of the Gospel is the revelation of judgment and redemption. Both must be preached to nations and to men. This is no spineless, sentimental evangelism. This is the message of the righteous grace of God.

"Ours is a day which is disposed to welcome the central conviction of the Reformed faith, that salvation is throughout of God and not of man. The scene upon which we look in the earth with its tangled disorders in economic affairs and the hopelessly clashing interests in international and racial relations fills us with despair. We are eager for a deliverance which is from without. That deliverance, according to the Reformed Faith, begins in God's eternal counsels. . . . From its outset on to the end, our faith stands in the power of God."

Those who nobly fail will find
The peace of the heroic mind,
Will taste life's sacred joy, the joy
Earth cannot give nor earth destroy.

A BULWARK OF PROTESTANTISM

FINLAND is an almost wholly Protestant country. The question is sometimes asked, "how did this come to pass, when Finland before the Great War was part of Russia?" The answer is that Finland prior to the beginning of the 19th century was for 500 years part of Sweden. It was part of Sweden when the Reformation swept over the whole of that country. Gustavus Vasa, one of the Swedish nobles who later became King, led the rebellion against the medieval Church; the vast holdings of the Church were confiscated to the State, and after a short period of struggle the nobles agreed to support the new King. In 1531 the first Protestant Archbishop (Lorenz Peterson) was elected at Upsala. The Bible was completed in 1541, and at the end of King Gustavus' reign the whole country — including Finland — was thoroughly won to the Protestant cause.

Finland has never faltered in its devotion to the Reformation, even during the 100 years when it was a fief of Russia. Its population is small—only half that of London. Ninety-six per cent. of its people are Lutheran and it has retained an Archbishop and five Bishops. The country is divided into 598 parishes. Roman Catholicism is practically non-existent, but there are over 70,000 people belonging to the Orthodox Church resulting from infiltration during the Russian occupation. The Baptists number about ten thousand, and latterly there has been developing a strong Free Church evangelical movement.

Finland is almost wholly literate, and the people are great readers. They are also great linguists and nearly all educated people are bi-lingual—Finnish and Swedish. The plethora of newspapers and periodicals in many languages is amazing, being somewhere about one thousand.

During the last century Finland passed through a time of religious awakening under the leadership of a peasant named Ruotsalâinan. His influence is still felt today in the intense pietism which marks many religious groups. But Finland is activist when it comes to social and political reform. Its women had the vote in 1906. It tried prohibition. It dealt with the social problems of the large wood industry. The Church plays a larger part in public life than in our own country. The Speaker of the Parliament is a pastor, and the parish pastors do much local government work. Luther is widely read, and the influence of Karl Barth is felt here also. The Finnish Missionary Society conducts a mission in Sikkim, India, and a much larger mission in South West Africa. A new missionary society has just been organized.

A few years ago an evangelical paper "For allt Skapat" (For All the World) was started by Mr. and Mrs. Sanfrid Mattsson.

Mr. Mattsson gave up his business to become an evangelist and distributor of the Bible and to devote himself to this Christian journalistic enterprise. In the last year or two he has done a great deal of Bible distribution in the Baltic States and in Finland. The Bible Society reports that in Estonia the circulation has gone up from 30,700 in two years to 122,201; in Latvia from 45,695 to 70,345 and in Finland from 30,431 to 104,168.

Mr. Sanfrid Mattsson is a good example of the non-professional missionary. While in business he was brought in contact with the outside world through the export trade, and his vision of the world and its need grew. He began by seeking to interest his fellow-countrymen in world evangelization, and published good summaries and maps of the World Dominion Surveys. This led to his devoting himself to the cause of evangelization in his own, and in the neighboring Baltic lands. He gave over the care of the business to his brother and set forth on a campaign of personal witness from door-to-door, followed up by the gift or sale of a Bible or Scripture portion. In the work he enlisted a great many voluntary workers.

He and his workers visit systematically from house to house seeking, while offering the Bible, to give a clear word of witness. They have been especially active in distributing the Bible among the soldiers during recent months. These workers have emphasized the thought that "the time is short" and the evangelization of the world is overdue. Events have proved that their outlook on the urgency of the evangelistic task was not mistaken, and their experience is a lesson which we might all lay to heart. The Finnish people are facing their present trials as a Christian nation. The Bishops have recently addressed their people: "Let not the Finnish people lose its trust in God. Let the Gospel be proclaimed aloud in our Churches, the Gospel which has ever been the answer for the miseries of men, the Gospel which will bring us to contrition and faith, strength and hope."—The Churchman's Magazine.

Who touches a boy by the Master's plan
Is shaping the course of the future man;
Father, or mother, or teacher, or priest,
Friend, or stranger, or saint, or beast,
Is dealing with one who is living seed,
And may be the man whom the world shall need.

An admiral declared that of all midshipmen who had passed under his rule he had never known one to fail to turn out well who wrote weekly his loving letters to his home.

THE GENERAL ASSEMBLY RAILWAY ARRANGEMENTS

The General Assembly meets in Knox Church, St. Catharines, Ontario, on Wednesday evening, June 5th, 1940, at 8 o'clock, local time.

Commissioners and others having business with the Assembly, or wishing to attend the meetings, are requested to avail themselves of the following arrangements:

Holders of Canadian Passenger Association Clergy Certificates are requested to purchase round trip tickets at single fare; such tickets will be counted to make up the required minimum for the reduced fare plan. All others are requested to purchase a single ticket to Toronto and secure from the Station Agent at the place of departure a Standard Convention Certificate.

Tickets and Certificates will be issued on all Railway Lines as follows:

From British Columbia, May 30th to June 5th, inclusive.

From Alberta, May 31st to June 6th, inclusive.

From Saskatchewan, Manitoba, Ontario, and all points East, June 1st to 7th, inclusive.

Properly Validated Certificates will be honoured for tickets for the return journey up to and including June 17th, 1940.

Summer Tourist Fares, where on a lower basis than the regular Certificate Plan Fares, will also apply.

Return tickets will be limited to reach original starting point thirty days in addition to date of sale of going trip as shown by selling agent's stamp on Certificate.

Validated Certificates, however, must be presented to Ticket Agent for purchase of return ticket on or before the final honouring date shown.

In order that the reduced rates may be secured on behalf of those not holding Clergy Certificates, the co-operation of all attending the Assembly is requested.

J. W. MacNamara,
Clerk of Assembly.

MINISTERIAL COMMISSIONERS

Travelling expenses of Ministerial Commissioners to the General Assembly will be paid on the basis of the rate available to holders of the Reduced Fare Clergy Certificates, issued by the Canadian Passenger Association.

Any Ministers who do not hold these Certificates for 1940, and who may be appointed as Commissioners to the Assembly, are advised to make application without delay.

Application forms may be obtained from the undersigned at the Church Offices, 100 Adelaide Street West, Toronto.

On behalf of the Committee on expenses of Assembly.

J. W. MacNamara.
E. W. McNeil.

THE PRESBYTERIAN CHURCH OF NEW ZEALAND

The General Assembly and Centennial Celebration

Report of our delegate, Rev Dr. J. G. Inkster.

DR. Inkster in a letter to Rev. Dr. J. W. MacNamara, reports his diligence in carrying out the commission of our Church:

"As instructed by the Assembly of The Presbyterian Church in Canada, I presented my commission at the Centennial Assembly of the Presbyterian Church of New Zealand and conveyed the greetings of our Church—formally. As I had spoken at length before the Assembly in November, I am enclosing a copy of what I said. Perhaps Dr. Rochester would like to use it in the Record. I spoke a few words congratulating the New Zealand Church on the success of their $1,500,000 fund to put their finances on a sound basis. The bulk of that is raised already. I also spoke a word of praise of the institutional work, boys' and girls' schools, orphanages, Aged People's Home, and a mission farm of 300 acres to train Maori boys in methods of agriculture whilst teaching them the Bible. I visited thirteen of these institutions and would say that I never saw any better and few as good."

Enclosed was a summary of his address at the Centennial Celebration:

Moderator—Fathers and Brethren,

I come from far across the seas, from fair Provinces and a vast Dominion. I come from The Presbyterian Church in Canada. On this historic occasion I come to bring you greetings in the words of the Apostle: "Grace be to you and Peace from God our Father and the Lord Jesus Christ".

At a former sederunt of this Centennial Assembly you gave me a generous grant of time to convey the greetings of my own Church. At this sederunt therefore I shall only crave six minutes to emphasize what I then said.

In 1925 our Church came through the greatest crisis in her history. An Act of Parliament incorporating the United Church of Canada purported to carry into the new body without loss of identity The Presbyterian Church in Canada, the Methodist Church of Canada, and the Congregational Churches. So far as the Presbyterian Church was concerned such a transfer could not be made by legislation for it was not a corporate body. That legislation purported also to deny to the Presbyterians who did not go into the union the name, The Presbyterian Church in Canada, as it was previously designated. Whilst this was ineffective, so far as our right as a church body independent of the State to call ourselves by whatever name we pleased, it was nevertheless embarrasing in managing the temporal affairs of the Church. Upon the joint appeal of the United Church and the Presbyterian Church, Parliament amended the United Church of Canada Act and passed an act incorporating The Trustee Board of The Presbyterian Church in Canada. Thus the legislative disabilities hampering our Church have disappeared and better relations have been established between the two bodies.

Unfortunately in New Zealand and Australia there are some Presbyterians who still think The Presbyterian Church in Canada does not now exist. If there are any here who thus think, perhaps they will realize what an entire delusion that is, when I now present some facts.

We have in our Church 746 ministers, we have over 174,000 members, and we have over 104,000 Sunday School Scholars.

At home we carry on work among the native Indians, the Jews, the French Roman Catholics, the Italians, the Hungarians and the Ukrainians. Abroad we have missions in Manchuria, Formosa, Japan, in two districts in India and in British Guiana.

We still believe the union of 1925 was a profound mistake. It almost wrecked our Church. Prior to that, the Presbyterian Church, in numbers, in work and influence stood first in Canada. Now she stands third.

(Continued on next page)

The Dr. Ephraim Scott Fund

This fund was established by the late Dr. Ephraim Scott, to be used to relieve worthy cases of distress and misfortune, happening to Ministers or their families, through ill-health or other causes, especially in cases where the amounts available from other funds of the Church are insufficient to afford relief, or are not available.

During the past year, the Committee in charge of this fund was able to grant temporary assistance to some twenty-four applicants, the largest number since the fund was started. But this was made possible by the kind and generous gifts from friends during the year, thus supplementing the income from the invested capital of the fund.

The cases that come before the Committee are most deserving, yet the amount that can be granted is pitifully small and in many cases quite inadequate. It will be a real hardship if this has to be reduced, or in any case discontinued. Yet if the same amount of help is to be given during the current year, an appeal must again be made to those who can assist by voluntary contributions.

The Committee hopes that ere long the capital of the fund can be increased by gifts or bequests, so that the income will be sufficient to afford a substantial measure of relief to those deserving servants of the Church. In the meantime the Committee desires to make grateful acknowledgment of the gifts received and hopes that the same generous measure of support will be given during the present year.

J. W. MacNamara,
Secretary.

The Presbyterian Church of New Zealand

(Continued from page 139)

But we believe her continued existence is in God's Providence, because she has a contribution to make to the life of Canada, not yet made, in emphasizing the doctrines of Calvinism which will put iron into the blood of any people, a creed which proclaims that God is sovereign and man is free, a creed which teaches that the Church has one and only one leader, God the Holy Ghost, a creed which teaches that the Church has one and only one head, God the Son, a creed which teaches that the world has one and only one Saviour, Jesus the Son of Man and Son of God, and a creed which teaches (as the Apostolic and Nicean creeds teach) that "same Jesus shall come again", set up His Kingdom and reign as King. And so we pray: "Even so come Lord Jesus".

Now unto Him who is able to keep us from falling and to present us faultless before the Presence of His glory with exceeding joy, to the only wise God, be glory and honor, dominion and power both now and forevermore, Amen.

AWAKE THOU THAT SLEEPEST

Helen Fairbairn

SOME years ago I read a lucid and interesting essay by Henry Drummond based upon the simple truth that there is no cause without an effect and no effect without a cause. This truism returns to my mind to-day as I am told of a condition observable throughout our Church, a widespread effect that argues the existence of a powerful cause. I refer to the decline in giving which is reported from all directions. Missionary societies are coming short in their allocations, and congregations are overdrawing their accounts at the bank in order to cover their expenses. One of the commissioners to the last General Assembly said that there was a marked decline* in receipts from the previous year. Now a widespread condition of this sort must have definite cause and it is only by dealing with the cause that the condition can be bettered. It is not as though the subscriptions in 1938 had been abnormally large. They did not go over the top of the

(Continued on page 142)

Budget Convener to Ministers

The Budget Letter of March 27th

My Dear Colleague:

AS I write we are wrestling to get the last possible contribution for 1939, since, as you can imagine, the emergence of war and the many appeals incident to it has adversely affected our income so that we are likely to be about $6,000.00 short. If you can still send any money for 1939 by all means do so, but it must be at once as the books cannot remain open much longer.

This letter, however, is concerned with 1940, a fateful year it would seem. Will you keep the Church's Dominion and World-wide needs before your people all through its course, so as to avoid all undue pressure at the year end? The immediate task is to promote the Spring Offering as appointed by the General Assembly. Sunday, April 14th, is the date, or as soon thereafter as possible, and please stress the attempt after Equality of Sacrifice throughout our whole membership.

Now, if ever, we must cultivate our whole field and seek "something from everybody". This means (1) The widest use of weekly envelopes possible, (2) The most loyal effort to get the best results from Spring and Fall Special Offerings, and (3) The attempt through personal approach to encourage those not regularly subscribing to make the principle of Equality of Sacrifice a reality by giving on occasions special contributions, if not before, certainly at the year end, which bear a fair relation to the total that might have been given if in weekly portions over the period since last contribution was made.

Of course, this is just the mechanics of the plan. Along with this method special sermons and the inculcation of true aspiration after the help of God's Spirit to enable each "to work to-day in His vineyard", are the prime necessity.

Let us be comrades together in this service and though, for some of our ministers the times are specially hard, let it still be said of each "He hath done what he could".

Cordially yours,

WILLIAM BARCLAY,
Convener.

P.S.—Envelopes for the Spring Offering can be had if application is made to Dr. MacNamara at the Church Offices, 100 Adelaide Street West, Toronto.

Awake Thou That Sleepest

(Continued from page 140)

Church's need and any less means a humiliating retreat. Nor is it that we are poorer. On the whole business is improving. Fine new motor cars are everywhere, places of entertainment are crowded, and fur coats are too common to excite observation. More attention is paid to personal adornment and more spent upon it than at any time within the memory of the oldest inhabitant. Of course that does not imply that all or most of our members enjoy these luxuries, or even that many who do enjoy them are not contributing liberally to their respective churches. It is simply the fact that so much very comfortable living argues that the community as a whole is not poverty stricken.

I think the Moderator was right when he laid the blame for the decline on an indifference that has settled on the Church like a blight on an orchard—and indifference is a hard thing to cope with. The meeting at which Dr. Parker made the above statement was supposed to be a rally of all Presbyterian congregations in Toronto west of Yonge Street. Such a sparse gathering greeted the Moderator that one felt ashamed to think of it as a rally of Presbyterians. It isn't the war and it isn't hard times. It's a paralyzing apathy that has crept into our Church like an insidious vapor in the past decade.

When Peter was sleeping in Herod's prison an angel came to deliver him and smote him upon the thigh. Now Peter was weary and had a right to be asleep, but when he felt the angel's hand he arose and awaited orders. All that the heavenly messenger told him to do he did promptly, with the result that he speedily found himself outside Herod's bolts and bars and free to take up his testimony for the Lord who had converted his wavering into steadfastness.

We are half-asleep, not from legitimate weariness but from indifference. Pray Heaven that when the angel's hand is laid upon us we may not wrap ourselves in apathy and go to sleep again! May we spring to attention at once, and, taking our orders from the Master whose Commission we hold, go forward over obstacles that He will lay low for us, conquering and to conquer in whatever work He gives our Church to do.

*The year 1938 as compared with 1937 showed a decrease in Total for All Purposes of $3,019, but an increase in Budget Revenue of $17,777.63.—Ed.

Loves rules the court, the camp, the grove,
And men below and saints above.

Friendship! Mysterious cement of the soul!
Sweet'ner of life, and solder of society.

EVANGELIZATION OF CANADIAN LIFE

A LETTER has been sent to all our ministers by the Canadian Committee of The World Council of Churches (in process of formation) and the Inter-Church Committee on Evangelism. We commend it to the thoughtful consideration of all ministers, and suggest that in some way it be brought before their congregations. The Church's message must be related to the catastrophe of war which has fallen upon us and the ministers' function as interpreters and ambassadors of Christ is, on that account, more urgent than ever.

From all parts of the land come the welcome news of revived evangelistic activity. The Committees on Evangelism in our different Church Courts are planning for special evangelistic effort all over the land. A Mission in the universities is going forward in both the United States and Canada. A Preaching Mission on a grand scale is being planned in the United States for 1940-1941. The war is making a difference for us in Canada but our need of some corresponding effort is all the greater on that account.

Another promising movement is the forming of Prayer Groups in many sections. Many have lost the secret of united prayer and its rediscovery will be a strength to all who take part in these groups and a source of spiritual energy for the entire Church.

The Inter-Church Committee on Evangelism suggests that the ministers in each locality meet to consider the conditions and needs, moral and spiritual, in their constituency. Only those who are part of the life of the community are able to name the disease and prescribe the remedy. If together they wait on God for His answer to their problem, the Holy Spirit will give the community of believers a fulness of grace which they cannot receive as long as they keep apart.

Should there not be in each pulpit every Sunday a plea for decision for Christ? Our preaching lacks definiteness. The result is that in the average congregation the number of new members by Confession of Faith is disappointingly small. It is often charged against us that we are not "preaching the Gospel" because we are not calling for some action which means definite self-commitment to Christ. It is well to examine ourselves and our ministry by enquiring into the grounds of that charge. Sir Robertson Nicol once said that the modern pulpit has lost its power to plead with men for Christ to its own infinite weakening. Can we not recover the lost art—if it be a lost art?

This will require a new consecration on each minister's part. Christ said, "For their sakes I sanctify myself". Men can be led into the truth in no other way. This will require merciless self-judgment. The con-

dition of each man's inner life, his relations with his brethren, his conduct of his own affairs, and his fidelity in his ministry, will need to come under review.

It is our earnest prayer that the blessing of God may come upon our congregations, in full measure. Many of our people are leaving our churches and uniting with the sects because they think we are failing at this point. If this movement should continue, all our ecumenical work would be undone and our churches would lose their most precious opportunity.

Geo. C. Pidgeon, Chairman.
Joseph Wasson, Secretary.

Among the Churches

Cranbrook, B.C.

Knox Church sustained a very great loss in the death of the late Mrs. H. L. Large, beloved wife of Dr. H. L. Large of this city.

She was a prominent member of this church and a very ardent worker until impaired health interrupted these activities. It was while seeking restoration of health in Ontario that she passed away in Toronto and was interred in Shelburne, Ont., her native place. She was the daughter of Robert and Elizabeth MacKay of Shelburne. Five years after her marriage she settled in Carstairs, Alta., and removed to Medicine Hat in 1912 and to Cranbrook in 1924. She was a lady of refined personality, deeply respected and beloved in this city, kindly, generous and devoutly spiritual, a sincere friend in need and a true daughter of Israel. She was a life member of the Women's Missionary Society, a past President of Knox Auxiliary and Corresponding Secretary of the Kootenay Presbyterial. She leaves to mourn her loss her husband and two sons, Robert Richard and Frederick William, all of Cranbrook.

Peterborough, Ont.

The Kirk Session of St. Paul's Church again sustained a great loss in the passing of elder W. A. Logan in his ninetieth year. He was one of the oldest elders in point of service in the congregation, and was held in high esteem. A graduate engineer, he had made in earlier days his contribution to the Trent Waterways system, and had held the office of President of the Engineering Institute of Canada. He was a man of simple tastes, and deep piety, and could recite the Book of Psalms from beginning to end. Indeed his whole religious faith was grounded in this treasure house of the Word. He was interred in the family plot at Cardinal, where he spent his boyhood. His passing marks the loss of thirteen elders since 1925, and a service of remembrance was held March 17th, conducted by the minister, Rev. Dr. A. T. Barr.

Vancouver, B.C.

Mount Pleasant Church held a social evening on March 15th to present to Rev. F. G. Fowler a purse of money as a token of the esteem and good wishes of the congregation. Mr. Fowler received and accepted a call from Bluevale and Eadies congregations, Ontario, where he was inducted on March 22nd (Good Friday). He has ministered to our congregation since December, 1930, and left a goodly number of real friends here. We wish him and Mrs. Fowler every success in their new undertakings.—Com.

St. John's, Nfld.

During 1939 a Young People's Society and a Women's Missionary Group were formed in Queen's Road congregation, and both are keen and active. The exterior of the church building was repaired and painted, and the debt was reduced by about $2,500. The men, recognizing how much the women were doing for the church, were not to be outdone, so they organized and held a Variety Auction Sale early in December, at which a considerable sum was raised for the Building Repair Fund. Their latest venture has been the cleaning, painting, and repairing of the Lecture Hall, beneath the Church, with the complete reconstruction of its platform, entirely by voluntary labor. It is now the intention to redecorate the interior of the Church in the early summer.

Little Narrows, N.S.

The Presbyterian Church here mourns the passing of Mr. Alexander W. Ross, a member of the Session, a precentor of the Gaelic Psalms and for many years Superintendent of the Sabbath School. He was in his 75th year. In his early manhood he was a general merchant in business here. For years he represented the district in the County Council and was ever an active and public-spirited citizen, but it was in the Church where his interests and fidelity were most in evidence. His loss is keenly felt. The funeral service was conducted by the minister, Rev. A. D. MacKinnon.

Toronto, Ont.

The person and work of one of Toronto's best loved and devoted ministers of some years ago, Rev. Dr. Henry M. Parsons, minister of Knox Church, was recalled by the death quite recently of one of his daughters, Miss Jessie Parsons. Miss Parsons was well known in missionary circles and in the office of the Church at Toronto in connection with the Women's Missionary Society was a very familiar figure. She had been a faithful and capable servant of the Church not only through the local congregation, with which she was identified, Knox, but through the Women's Missionary Society

which she had served with signal devotion for twenty-nine years. She had attained the ripe age of eighty-three years. She was of a singularly bright disposition and was generally esteemed and beloved. A memorial service was held in Knox Church, Toronto, on the evening of April 9th.

Harriston, Ont.

Re-opening services were conducted recently in Knox Church by the minister, Rev. Dr. Geo. Aitken, with congregations that filled the church. The occasion was the resumption of services in the church building after extensive renovations. A feature of the work done was the installation of a metal ceiling made possible by a legacy left the congregation and by the faithful voluntary labor of the men of the congregation under the supervision of Mr. Walter Hutchinson. A dedication service was held and tribute paid to those who had built the church. The minister gave the story of Presbyterianism in the Harriston area, and a letter from Rev. W. M. MacKay, Synodical Missionary, a former minister of Knox Church, was read expressing regret at his inability to be present and wishing the people much success. Splendid progress in increased membership and givings has been noted in the past few months.

Halifax, N.S.

One of the leaders in the Church's work in the Maritime Provinces who will long hold a place in the memory of all who knew her for her personal qualities and her long, generous service in the ranks of the W.M.S. (E.D.), Mrs. William MacNab should have had earlier mention in our columns, for she passed away some time ago. She was a gifted woman both as a speaker and a writer, and her dedication of her talents to the work of the W.M.S. was in particular expressed by her voluntary service of over thirty years as Editor of The Presbyterian Message.

Fredericton, N.B.

Hon. A. A. Dysart having resigned the Premiership of New Brunswick, Hon. J. B. McNair is his successor in that important post. Mr. McNair is a trustee and elder of St. Andrew's Presbyterian Church, Fredericton, N.B. He has had a distinguished scholastic career, having been a Rhodes scholar. He also served in the Great War as a Lieutenant in the Canadian Artillery.

Creston, B.C.

On Sunday, April 7, a Memorial Window was unveiled in St. Stephen's Church in honor of the late Dr. George Blair Henderson. A large and representative audience filled the church to overflow. The beautiful stained glass window, which is the first of its kind in this community, has as its central theme a life-size figure of St. Luke holding an open Bible in his hands. The dedication service was in charge of the minister, Rev. E. Larsen. For the occasion the choir had been augmented by music-loving friends in the community and it rendered three suitable anthems.

The late Dr. Henderson had lived in Creston since 1908 and his passing about a year ago was mourned by all. For a long period he was the only physician in the valley and became the trusted medical adviser and friend of Indians and white people alike. He was one of the pioneers whose memory long will be cherished. St. Stephen's congregation lost a valued member in Dr. Henderson. He was the first treasurer and served for a number of years on the Board of Managers. The late Doctor was born in London, Ontario, 63 years ago and was a son of Rev. Alexander Henderson, a Presbyterian minister.

Crysler, Ont.

The congregation of Crysler, Ont., sustained a great loss recently in the passing of William Morrison Paul. Born at Huntingdon, Que., in 1866, he came to Crysler forty-one years ago. Strongly attached to the faith of his fathers, during all those years he had been one of the stalwarts of Knox Presbyterian Church, and gave loyal and liberal support both to the congregation and to the Church at large. Ordained to the eldership thirty years ago, he was widely known and highly respected for his honest and upright character, his genial disposition, and practical interest in every worthy cause. His influence will abide, and not least in the congregation where he so faithfully served and is now so sorely missed.

THE PRESBYTERIAN MISSIONARY AND DEACONESS TRAINING HOME

The Closing Exercises

The place of meeting was Convocation Hall, Knox College. The Convener of the Board, Rev. Joseph Wasson of Calvin Church, presided and the address to the graduates was given by Rev. Dr. W. A. Cameron, Secretary of the General Board of Missions. The graduates were Miss Isobel Scott, Galt, Miss Helen Patterson, Aurora, and Mrs. George Lamont, Exeter. Two students in special courses who were appointed to India under the W.M.S. (W.D.) are Beatrice Scott, Port Elgin, Ont., and Margaret MacRae, Sydney Mines, N.S. Those who completed the first year course are Miss Anne MacPherson, Winnipeg, and Miss Crissie Diffin, Vancouver. A social gathering of friends of the institution followed the ceremonies in Knox College.

Not merely in the words you say,
Not merely in the deeds expressed,
But in the most unconscious way
Is Christ confessed.

CONVOCATIONS

Knox College

AT this time of the year attention is centered upon our two colleges whose work is of the most fundamental and far-reaching character for the maintenance and extension of the Church. The graduates of Knox this year are:

James Ferguson, B.A.; Percy A. Ferguson, B.A.; John Honeyman, B.A.; George M. Lamont, B.A.; Joseph K. Lattimore, B.A.; R. Douglas MacDonald, B.A.; Joseph Muchan, B.A.; George Sparks.

There is a generous list of scholarships and prize awards:

Special Scholarships and Prizes:

The McClure Scholarship (1938-39), $45, W. E. Black.

The Archibald McArthur Scholarship (1938-39), $35, John A. Ross (1st); $25, W. E. Black (2nd).

The Prince of Wales Prize, $50, G. K. Agar, R. F. Thomson, B.A., share equal.

The Torrance-Dryden Scholarship, $60, D. C. McLellan, B.A.

The R. M. Boswell Scholarship, $50, Richard Stewart.

The McLellan Scott Scholarship, $100, R. W. Manning, B.A.

The Gordon Mortimer Clark Scholarship, $125, G. M. Lamont, B.A.

The John Watson Scholarship, $20, R. F. Thomson, B.A.

Scholarships and Prizes in Competitive Examinations:

Third Year

The Bonar Burns Scholarship, $60, P. A. Ferguson, B.A.

The Elizabeth Scott Scholarship,$60, James Ferguson, B.A., J. K. Lattimore, B.A., shared equally.

The George Sheriff Morrice,$50, James Ferguson, B.A., J. K. Lattimore, B.A., shared equally.

Second Year

The R. H. Thornton Memorial Scholarship, $100, R. W. Manning, B.A.

The Loghrin Scholarship, $50, R. F. Thomson, B.A.

The Jane Mortimer Scholarship, $50, Richard Stewart.

The J. A. Cameron Scholarship, $50, M. A. Williams, B.A.

First Year

The Eastman Scholarship, $50, E. S. Mackay, B.A.

The Boyd Scholarship, $25, E. S. Mackay, B.A.

The Gillies Scholarship, $50, C. D. Farris, B.A.

The Fisher No. 1 Scholarship, $50, Alex. McLean.

The Mrs. Morrice Scholarship, $50, S. B. Coles, B.A.

The Principal, Dr. Thomas A. Eakin, presided, and gave the report for the year. The devotional exercises were conducted by Rev. T. J. Watson, B.A., B.D., of Rogers Memorial Church, Toronto. The members of the graduating class were presented for their diplomas by Rev. W. A. Cameron, B.A., D.D., Secretary of the General Board of Missions. The address to the graduating class was given by Prof. Theodore M. Greene, Ph. D., Professor of Philosophy, Princeton University, Princeton, N.J., U.S.A.

The honorary degree of D.D. was bestowed upon one whom the Church will delight to see thus honored, Rev. Austin L. Budge, M.A., who was presented by Rev. H. Beverley Ketchen, D.D., of McNab St. Church, Hamilton, Ont.

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The Presbyterian College Montreal

Not having received the report of Montreal College it will appear in the next number.

BOOKS

He Is Risen

By Florence Guild Bruce. Published by Harlow Publishing Corporation, Oklahoma City, Okla., U.S.A. Price $2.00.

The history of a famous religious pageant is here given, the scene of which is in the Wichita Mountains, Southern Oklahoma, and of such dimension as to engage in 1939 a cast of 3,000 persons in 52 tableaux and so attractive as to draw an assembly of 225,000.

* * *

Temple of Religion and Tower of Peace

By Stanley Armstrong Hunter. Published by Temple of Religion and Tower of Peace, Inc., San Francisco. Price $1.00.

Whilst we cannot place upon the venture, indicated by the above title, the high estimate of its promoters or sympathize with its peace principles and efforts, nevertheless as a feature of the Exposition with its buildings and art treasures, to which, by forty illustrations we are introduced, the exhibit must have been an object of profound interest in 1939 and will prove equally attractive following the re-opening on the twenty-fifth of May of this year. The compiler of the book is the minister of St. John's Presbyterian Church, Berkeley, California.

* * *

What Is Man?

By W. R. Matthews, K.C.V.O., D.D., D.Litt., Published by James Clarke & Co. Ltd., 5 Wardrobe Place, Carter Lane, London E.C. 4, England. Price 2/6.

Five addresses constitute this volume whose titles invite the thoughtful reader, Man the Mystery, Man as Science Shows Him, Man in the Teaching of Christ, Man in the Making, Answers to Listeners' Questions. These represent the author's sincere

desire to know and proclaim the truth. Decrying the perverted use of "rationalist" he says, "I claim to be a rationalist, because it is my conviction that when I am most rational I am most sure of God and Christ".

* * *

The Voice of the Churches

Representative Leaders and the War. Published by Hodder & Stoughton Ltd., London, England.

As an expression, within the confines of 32 pages, of the general opinion of the Church upon the present world crisis, The Voice should be in many hands. Frequent reference to it will exalt purpose and stimulate effort. We wish however that some of these deliverances had been more immediately pertinent to our paramount duty. In the main however the universal view is expressed by Professor Archibald Main, D.D., Moderator of the General Assembly of the Church of Scotland. "We are at war because our country had pledged its word to defend a brave people whose liberties were menaced; and yet it was not for this alone that we took up arms. We are fighting for the very foundations of civilization —for Truth and Freedom, Justice and Humanity, for the maintenance of Law and for the keeping of Covenants among the nations".

* * *

Thinking Aloud in War Time

By Leslie D. Weatherhead. Published by Musson Book Company, Limited, Toronto. Price $1.00.

We wish the author had spared himself the discredit of repeating the unfounded statement that the war of 1914-18 was a War to End War. On the part of Britain it was a chivalrous and valiant effort to save a small nation from the maw of an all-devouring foe, and its purpose was accomplished. Nevertheless it is a seasonable and helpful book for the times; and we like his discriminating reference to the parties in the struggle as thus presented: "Britain has her faults. She has in the past done many things which stain her record, but in all fairness where is there any comparison in her record, however ancient, with the crimes of modern Germany?"

* * *

The Seven R's of the Full Gospel and Other Sermons

By M. A. Matthews, D.D., LL.D. Published by Zondervan Publishing House, Grand Rapids, Mich. Price $1.00.

A selection of sermons by one who quite recently "finished his course", a successful minister, widely known, who filled a large place in a great city, Seattle, and stood high in the Presbyterian Church in U.S.A., having been Moderator of the General Assembly. The book is enriched by a biographical sketch.

The Abiding Creed

By Frederick W. Backemeyer, D.D. Published by Zondervan Publishing House, Grand Rapids, Mich., U.S.A. Price $1.00.

It is inevitable perhaps that by frequent repetition so good a statement of truth as what we call The Apostles' Creed should in time become as "sounding brass or a tinkling cymbal". In other words it becomes "vain repetition". By this book we are called upon to reflect upon the meaning of what we repeat so lightly, a necessary and wholesome exercise.

* * *

Mary Murray

By Margaret Ness. Published by the W.M.S. (W.D.) Publications.

Miss Murray has for many years been a well-known and beloved worker in our Church, in Toronto. Her career in Christian service however extends far beyond the limits of our City and our Dominion, and this is graphically presented in three phases:

In Africa with Mary Slessor.
In Scotland in City Mission Work.
In Canada as Hospital Visitor.

* * *

The Seemingly Impossible

By Rev. James MacKay, D.D. Published by The Thorne Press, 265 King St. West, Toronto. Price $1.25.

This, a posthumous work, the death of the author having intervened before the Kirk Session of St. James had accomplished its purpose in this connection; for it was upon the insistence of that body that publication was undertaken as a tribute to their minister and at their expense. The sermons are engaged with strictly Biblical themes and in the form suggested by a great teacher, "Let your sermons always be such as the children will understand, then the grown-ups will not fail to comprehend them", and prepared with the sick and shut-ins uppermost in mind.

* * *

England Before and After Wesley

By Rev. J. Wesley Bready, Ph.D., published by Hodder & Stoughton, London, England.

The author has returned to his Toronto home at 178 Marion Street. He reports that his book has just appeared in a fifth large British edition. His research in England in preparation for publishing led to the preparation of a series of lectures, The Evangelical Revival and Social Reform, The Soul of Anglo-Saxon Democracy, Why Still Stands Britain? and History's Challenge to Our Day. These were his themes in a seven-week's lecturing and preaching tour in the Maritime Provinces in schools, colleges and leading churches. His reception was evidence of the interest in Wesley's evangelical movement upon the character and destiny of England.



Front Row, Men, Prince Otto, Mr. Steinmetz, Prince Felix.

THEIR ROYAL HIGHNESSES PRINCES OTTO AND FELIX.

THE picture is taken at the front of the Hungarian Church, Toronto, upon the occasion of their meeting the Hungarians of Toronto so far as they could be represented in a gathering in this church. Mr. Steinmetz's introduction to these dignitaries was brought about at a gathering of students of the University of Toronto last autumn when Prince Felix addressed them. This year, in March, Prince Otto was invited by the University of Toronto to come to the city where he and his brother Felix were the University's guests at Hart House. Mr. and Mrs. Steinmetz were invited to meet Prince Otto at a small gathering in a Toronto home. Subsequently a number of Hungarians expressed to Mr. Steinmetz their desire to meet the Princes. Upon being advised of this the Princes readily responded and it was arranged with only a few hours notice to assemble in the Hungarian Presbyterian Church. A company of over 300 awaited the arrival of Their Royal Highnesses at noon Thursday, April 4th. The ready response of the visitors to appear at this gathering was shown in their immediate choice of Mr. Steinmetz's car both in coming to the church and returning to Hart House.

Archduke Otto Von Habsburg is a member of the oldest existing royal family in Europe and is claimant to the throne of Austria Hungary and Czeckoslovakia. He is the son of Charles Fourth, the last King of Hungary (and Emperor of Austria) grandson of Franz Josef First Emperor of Austria and also King of Hungary. Franz Josef died in 1916 and Charles came to the throne and reigned two years. Prince Otto was then about four years of age. The House of Habsburg fell in 1918 and Charles became a refugee. In 1921 he returned by airplane to Hungary, was taken prisoner, and banished. He died in 1922 after a long illness.

On this occasion the arrival of the Princes at the church was the opportunity for taking the photograph here shown. When they entered the church they were hailed with cheers and the cry Long Live the Princes. Then the audience sang the Hungarian National Anthem which was followed immediately by God Save the King. The two Princes seemed embarrassed for a moment but after a brief pause heartily joined in the singing. Prince Otto addressed the assembled Hungarians and friends for about half an hour, the burden of his address being that they should be loyal citizens of Canada. He spoke in perfect Hungarian to the amazement of his hearers. He is a linguist of no mean accomplishment being familiar with at least seven languages. His meeting with the Hungarians was entirely without political significance. At the close of his address the audience filed past and both Princes shook hands with all, in some cases making personal inquiries.

Prince Otto's comment on the event made to Mr. Steinmetz was that this was the happiest occasion of his visit to Canada.

GENERAL BOARD OF MISSIONS

THE meetings were held as usual in St. Andrew's Institute, Toronto, the first session being in the evening of Tuesday, March 19th. In the absence of Rev. Dr. A. M. Hill, Convener, who was ill, Dr. Johnston was asked to preside in his stead. At this session the Moderator of the General Assembly, Rev. Stuart C. Parker, D.D., was present and addressed the Board in brief report of his observations in his visitation of the Church. The conclusions which he presented and emphasized were:

The necessity of co-operation with other Churches in view of the magnitude of the work.

Greater loyalty on the part of the ministry to the whole program of the Church.

In the Autumn of last year the Sub-Executive of the Board determined upon sending a delegation to British Guiana to report upon the work there. The delegates were the Secretary of the Board, Dr. W. A. Cameron and Dr. A. S. Reid. In presenting the report which was very comprehensive the Board had the privilege of viewing the work through still and moving pictures. The Board placed on record its gratitude to these representatives of the Church for the good work accomplished by their visit.

At the forenoon session on the 20th reports from the various branches of the work were heard as follows: Chinese; Hungarian, Toronto, Calgary and Hamilton; Italian, Montreal and Hamilton; Scott Institute, Toronto; Ukrainian, Toronto and Oshawa; French; Tyndale House, and Yorkville Home. These reports were mimeographed and copies were available for the members to their great advantage.

At the afternoon session the report of the Treasurer, Mr. E. W. McNeill, was heard with respect to missionary revenue in which the records for 1937, 1938 and 1939 were presented for the purpose of comparison.

On Wednesday evening at 8 p.m., on behalf of the W.M.S. (W.D.) Mrs. McMurrich presented to the Board three young lady missionaries who had been appointed by the W.M.S. Board for service in Canada and overseas: Miss Louise Reith, M.A., Superintendent of the W.M.S. Residence, Saskatoon, Miss Anna Beatrice Scott, Bhil Field, India, Teacher-Evangelist, and Miss Margaret MacRae, R.N., to Jhansi as Nurse-Evangelist.

On behalf of the W.M.S. (E.D.) Mrs. Elliott introduced Miss Thelma Martin, set apart for evangelistic service in British Guiana. Dr. Cameron on behalf of the Board, presented Miss Esther Thomson, Business Secretary and Teen-Age Girls' and Boys' Worker in British Guiana; Mr. and Mrs. Joseph Muchan, Evangelistic work in Jhansi.

The Board, upon presentation by Dr. Rochester of the need of the Central Bureau for the Relief of European Churches, agreed to supplement the $350 approved by the General Assembly by $150, from its Reserves in order to bring up the Church's contribution to $500.

A report of the W.M.S. (E.D.) was presented by Mrs. Elliott.

Allocations for the work abroad were accepted upon report of the Committee on Foreign Missions to the amount of $90,062.

The report of the Lantern Slide Committee showed an increase in the use of slides over last year.

It was reported that educational work at Fontenelle was under investigation by the Director of Protestant Education for Quebec.

Reports from the several Synods were presented by their respective conveners. These proved to be of great interest and afforded encouragement.

Following a statement by Rev. Dr. Munroe, representatives were appointed to the Board of Trustees of the Inter-provincial Home for Girls at Coverdale, N.B.

The important matter of appointments and grants to fields engaged the serious attention of the Board at its closing session.

The duration of the meetings being much shorter than before, unfinished business was referred to the Sub-Executive to issue.

CONTINUED ACTIVITY OF GREAT SOCIETY

AS a war economy measure the Sub-Executive of the British and Foreign Bible Society in Canada and Newfoundland was authorized this year to discharge the duties of the full Executive. This Committee met in the Bible House, Toronto, on Thursday, 28th March.

The Annual Report was laid on the table by the General Secretary, Rev. J. B. M. Armour, and the financial report was presented by Mr. T. G. Rogers, Honorary General Treasurer.

Scriptures circulation in Canada and Newfoundland totalled 385,687 volumes, an increase of 79,345 over the previous year.

The grant sent to London for world-wide work was $33,000—a decrease of $7,000 on the previous year. In addition, however, since the war began some $12,000 has been contributed by the Auxiliaries in Canada and Newfoundland to a War Emergency Fund. $10,000 is still owing on this fund which is being specially used to present the New Testament to those serving in the Armed and Auxiliary Forces of the Crown. Some 53,000 New Testaments have been

issued to soldiers, sailors and airmen, and adequate supplies are on order to meet the growing needs of the Services.

Her Excellency The Lady Tweedsmuir, was elected an Honorary Life Governor of the Society in recognition of her many services to Canada, and as a tribute to the honored memory of the late Lord Tweedsmuir.

Reports were laid on the table as to colportage work in most of the provinces in the Dominion, particular emphasis being laid on the continued need for such service in Western Canada.

Messages of encouragement and appreciation were forwarded to all District Secretaries, and a special message was sent to Dr. F. H. Gisborne of Ottawa, for many years one of the most prominent members of the General Board.

MISSIONARY AND ALLIED WORK

Kirkland Lake, Ont.

Three years ago last March work was opened in Kirkland Lake, Ont., under the leadership of Rev. Clifton J. MacKay. In that time a great change has occurred in the situation as far as the Presbyterian Church is concerned. Three years ago there was no Presbyterian organization, no communion roll, no Presbyterian building. Now we have there a communion roll numbering 241, a Session of 6, a Board of Managers of 15, a Sunday School with an enrolment of 221. There are organizations for every age group such as Cubs, Brownies, Mission Band, Canadian Girls in Training, Tuxis Boys, Young Men's Bible Class, Y.P.S., W.M.S., Ladies' Aid, Ladies' Club, Men's Club, and, since the war, a St. Andrew's War Workers organization.

Services from March, 1937, to October, 1938, were held in the Masonic Temple, but in October, 1938, a beautiful new church was opened and dedicated. The growth has been steady from the beginning and is still being maintained. For instance, on March 17 of this year 29 new members were added to the roll, including 15 young men and women on profession of faith. On different occasions the young men have conducted the service of public worship in a manner very acceptable to the congregation.

During the year 1939 over $5,000 was raised for all purposes and Budget givings were increased over the previous year by almost $100. The Sunday School and Young Men's Class alone gave $72 to the Budget. Attendance at Public Worship is as large, if not larger, than in any Protestant church in the community.

A few weeks ago two of the Kirkland Lake elders journeyed to Timmins to assist the minister there, Rev. K. W. House, in establishing a communion roll. The number and spirit at that service indicated that our work is well under way there and augurs well for a bright future for our cause in that busy centre.

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Synod of Manitoba

Rev. J. A. McMahon of Port Arthur, Ont., Convener of the Home Mission Committee for the Synod states that in respect of the number of Presbyteries, congregations and preaching places this Synod is the smallest of the seven comprising The Presbyterian Church in Canada, but in the extent of its geographical area and the potential growth of population and possible expansion of the Church's work, it need not suffer from an inferior complex. Embracing the Province of Manitoba and all of north-western Ontario, it takes in a large part of that rich mineral-bearing section of Canada known as the Pre-Cambrian Formation, in which are located a large number of Canada's operating mines. Here during the past two decades has taken place one of Canada's modern pioneering developments, with a large influx of population, mushrooming towns, and an ever-growing responsibility laid upon the Church to care for the spiritual needs of those establishing their homes in this vast northern empire.

Difficulties of course are encountered in prosecuting the Church's work. Mining companies, where they control townsites, have not usually been willing to co-operate. A large percentage of the miners are non-Anglo-Saxon, and only a few of the remainder are sufficiently interested to give any active support to the Church. Further it has been found that some sort of church building is a necessity from the start, and this can be erected only with financial help from without. It is not surprising, therefore, that our Church's record of achievement in this particular field should be disappointing. Neither in the large town of Flin Flon in Manitoba, nor in Red-Lake-Pickle-Crow area in Ontario, has it been found possible to establish a cause. Only at Geraldton, Ontario, have we a mission field in a mining community. Here we possess a good church building, now free of debt, and last summer a manse was erected which already is half paid for. A year ago Rev. Charles C. Cochrane was appointed as ordained missionary and has carried on an aggressive ministry, although handicapped by effects of the somewhat unsuitable student supply in previous years. A branch Sunday School is conducted at the Little Long Lac Mine, and a preaching service is given fortnightly at the railway junction of Long Lac, situated 25 miles to the east.

The Presbytery of Superior has also two minority groups, First Church, Fort William, an ordained mission field, splendidly served by Rev. J. S. Flook, and Knox Church, Kenora, a student field. Our cause

at Kenora has been much impeded by the unsuitable character of the building now being occupied. A campaign to gather funds for a new church has been launched, however, and it is hoped that a brighter chapter in that field's history will follow. In this Presbytery the development in connection with iron ore engages attention. A deposit of which a tonnage of over 100,000,000 has been proved is now being developed by a strong company at Steep Rock Lake, about 100 miles west of Fort William. Judging from parallel cases elsewhere, notably at Minnesota, it is probable that within two or three years a town will be located at this point. This development should be watched carefully by our Church, so that it may secure a place in what promises to become a large and prosperous community.

In the Winnipeg Presbytery there are four augmented charges, an ordained mission field and student fields at Morden, Gonor, East Selkirk, and Elmwood. Difficulties which have occasioned serious concern in some of these congregations have been overcome and there is a promising outlook.

In the Presbytery of Brandon there are four augmented charges and nine student fields in addition to work on three Indian reservations. This Presbytery has shared in the losses from drought and as a consequence the expected lightening of the burden on the funds of the Church is not yet possible. The courage and faith of our congregations and missionaries continue to prove equal to their trials and an inspiration to the whole Church.

These stricken districts have struggled against adverse conditions for from six to eight years with the result that financial reserves have long since been exhausted. It should be borne in mind that good crops farther north in this Presbytery should not obscure the fact of great need in the southern half of the district.

Missionary work here is arduous on account of the distances between appointments, necessitating long drives and much expense for transportation.

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British Guiana

Building activities have been quite pronounced in our British Guiana mission of late. The last to be reported was the laying of the cornerstone of the mission school on canal No. 2, for which a large company of students, parents and notables assembled. The cornerstone was laid by Mr. Francis Kawall, prominent merchant of Georgetown, who has contributed generously toward the cost of the building. The school will be named Perpetua Kawall Memorial in memory of the late wife of Mr. Kawall. At this service Rev. DeCourcy H. Rayner presided and an address was delivered by Mr. F. Ogle, Deputy Director of Education. The beginning of educational work was made in 1920 when 25 were enrolled. A year later a building was erected with the help of a $1,000 grant from the Forward Movement Fund of The Presbyterian Church in Canada. This building of late has proved too small for there are 248 pupils on the roll. The average attendance now is well over 200 and the new building will provide accommodation for 250. The erection of this building was made possible by a gift of $500 from Mr. Francis Kawall and a contribution of $400 from the Education Department of British Guiana. Support will also be had from the people of the district and the balance will be undertaken by the General Board of Missions. The building is to be a two-storey structure, fifty feet long by twenty-five in width. The head teacher of the school, is Mr. D. C. Parvatan.

Progress in the work on Ramdeholl Memorial Church is thus indicated. The average attendance for the first quarter of this year was 71, and for the same period last year 12; offerings were, 1939, $5.98, this year, $46.25. The collections for the first four Sundays in March, $24.05, only $5.00 less than the total of last year. Best of all there is a happier and more enthusiastic spirit.

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The Red Cross in China

To all supporters of the Red Cross in its service to suffering China this report of its care in the distribution of relief will be a source of gratification. It comes from Dr. R. G. Struthers of the United Church staff there, and is addressed to the Chairman of the Canadian Red Cross, Mr. Norman Sommerville, K.C., Toronto:

Having been here for three months I have learned a good deal about the use of the money contributed by the China Relief Committee, and feel you would be interested to know that it has been one of the most carefully administered funds in this country.

One of their methods of distribution was the subsidizing of hospitals caring for wounded soldiers, wounded civilians and war refugees. Each hospital was required to send in a weekly detailed report of the work done and the grant was made accordingly. This scheme was carried out in Northern and Central China. The Headquarters of the Committee being centrally located, they were able to secure and distribute large quantities of greatly needed drugs and supplies. Then too, they made grants to Committees formed or responsible leaders of philanthropic and religious organizations of all kinds who were working for the relief of suffering.

I thought you would be interested in knowing first hand how much this help has been appreciated by those receiving it, and

I pass on their thanks to you and the others in the Red Cross and the Committee who were responsible for this fund.

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In Other Churches

The Presbyterian Church in U.S., known as the Presbyterian Church South, "after many years of prayer, planning, and effort" has "happily completed in thanksgiving and praise to God" the task of raising the sum of $3,000,000 known as the Ministers' Annuity Fund. Now their "long-delayed pension plan will be put into operation". This success, in the words of Rev. Dr. Henry H. Sweets, the Executive Secretary, "has paved the way for larger things in every part of the Church's work".

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The Presbyterian Church in U.S.A. has too given itself in earnest effort to raise $10,000,000, a Sesquicentennial Fund for Christian Education and is encouraged by success so far attained. Over three-fifths of this amount has been collected, that is, over $6,000,000. The goal therefore is in sight.

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The Presbyterian Church of New Zealand

This Church aimed at a fund to commemorate its centenary and according to the report of Dr. Inkster has triumphed in this undertaking, a large sum for this Church, one of our smaller national Churches, to raise, the amount being $1,500,000.

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The American Lutheran Church

The Stewardship Secretary of this Church reports that during the last seven years gifts to the local congregation have increased by fifty per cent, to budgeted benevolences twenty-four per cent, other gifts twenty-three per cent, making an average increase of forty-five per cent. This is particularly noteworthy since gifts to religious and charitable enterprises have declined during recent years.

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Another Lay Moderator

Now we refer to Presbytery not to the General Assembly as in the case of Dr. S. Higginbottom. An exchange furnishes us with the facts. The Presbytery mentioned is very large as may be judged by its bearing the name Philadelphia.

Dr. Allan Sutherland, the only lay moderator of the Presbytery of Philadelphia to be elected by acclamation in 234 years of Presbyterial history, was inducted into office in the First Presbyterian Church, Kensington, on April 1. Only two laymen have been elected to this high office, the first being John Wanamaker, who served the Presbytery as Moderator twenty years ago.

GETHSEMANE TO CALVARY

Rev. Horace Kaye

Foreword

This brochure contains a combined account of the closing scenes of the life of our Lord as portrayed in the four Gospels. Each Evangelist relates certain episodes between Gethsemane and Calvary which are not mentioned by the others. In this pamphlet the four separate narratives have been combined, and, thus, a complete account of the scenes of the life of our Saviour, from His arrest in Gethsemane to His crucifixion is presented.

And when Jesus rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, "Why sleep ye? Rise and pray, lest ye enter into temptation. Let us be going: behold, he is at hand that doth betray me."

And while he yet spake, lo, Judas, one of the twelve came, and with him a great multitude with lanterns, torches, swords and staves, from the chief priests and elders of the people. Judas knew the place: for Jesus ofttimes resorted thither with his disciples. Now he that betrayed him gave them a sign, saying, "Whomsoever I shall kiss, that same is he: hold him fast, and lead him away safely". And forthwith he came to Jesus and said "Hail, Master", and kissed him. And Jesus said unto him "Friend, wherefore art thou come"? "Betrayest thou the Son of Man with a kiss?"

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, "Whom seek ye"? They answered him, "Jesus of Nazareth". And Jesus saith unto them, "I am he". As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, "Whom seek ye"? and they said "'Jesus of Nazareth". Jesus answered, "I have told you that I am he: if therefore ye seek me, let these (my disciples) go their way". Then they laid hands on Jesus.

And Simon Peter having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus, and Jesus touched his ear and healed him. Then said Jesus unto Peter, "Put up thy sword into the sheath; for all they that take the sword, shall perish with the sword".

In that same hour said Jesus to the multitudes, "Are ye come out as against a thief, with swords and staves for to take me? I sat daily with you, teaching in the temple, and ye laid no hold on me". But all this was done that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled. Then the band and the captain and officers of the Jews took Jesus, and bound him, and led

him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

Now Annas sent him bound unto Caiaphas the high priest, where the scribes and the elders were assembled. And Peter followed afar off, and another disciple that was known unto the high priest, went in with Jesus into the palace of the high priest.

The chief priests and elders and all the council sought false witness against Jesus, to put him to death. Many false witnesses came, but their witness agreed not together. At last came two false witnesses, and said "We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands". Then the high priest stood up in the midst, and asked Jesus saying, "What is it which these witness against thee"? But Jesus held his peace. The high priest then asked Jesus, of his disciples and of his doctrine. Jesus answered him, saying, "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing. Behold they know what I have said".

And when he had thus spoken, one of the officers, that stood by, struck Jesus with the palm of his hand, saying, "Answerest thou the high priest so"? Jesus answered him, "If I have spoken evil, bear witness against me: but if well, why smitest thou me"? Then the high priest asked him and said unto him "Art thou the Christ, the Son of the Blessed? I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God". And Jesus said, "I am".

Then the high priest rent his clothes, saying, "He hath spoken blasphemy: what further need have we of witnesses? Behold now that ye have heard his blasphemy, what think ye?" They answered and said "He is guilty of death". Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, "Prophesy unto us, thou Christ, who is he that smote thee"?

Now Peter sat without, in the palace, and the servants and officers made a fire of coals, for it was cold, and they warmed themselves, and Peter stood with them and warmed himself. But a certain maid beheld him by the fire, and earnestly looked upon him, and said, "This man also was with him". And Peter denied Jesus, saying, "Woman, I know him not".

And when he was gone out into the porch, another maid saw him, and said unto them that were there, "This fellow was also with Jesus of Nazareth". And again he denied with an oath, and began to curse and to swear, saying, "I know not this man of whom ye speak". He denied before them all, saying, "I know not what thou sayest". About the space of an hour after, another confidently affirmed, saying, "Of a truth this fellow also was with him, for he is a Galilean". Peter then denied it again, and while he spake the cock crew.

And the Lord turned and looked upon Peter, and Peter remembered the word of the Lord, how he had said unto him "Before the cock crow thou shalt deny me thrice." And Peter went out and wept bitterly.

Then led they Jesus from Caiaphas unto Pilate, and they began to accuse him, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, and saying that he himself is a king". Then Pilate entered into the judgment hall, and called Jesus, and said unto him "Art thou the king of the Jews"? Jesus answering said unto him "Thou sayest it". And when he was accused of the chief priests and elders, he answered nothing. Then Pilate said unto him "Hearest thou not how many things they witness against thee?" And he answered him to never a word: insomuch that the governor marvelled greatly.

Then said Pilate to the chief priests and the people, "'I find no fault in this man". And they were the more fierce, saying, "He stirreth up the people, beginning from Galilee to this place".

When Pilate heard of Galilee, he asked whether he were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

And Herod with his men of war, set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

And Pilate when he had called together the chief priests and the rulers and the people, said unto them, "Ye have brought this man unto me, as one that perverteth the people; and behold I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him: no, nor yet Herod, for I sent him to Herod, and lo, nothing worthy of death is done unto him. I will therefore chastise him and release him".

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had a notable prisoner, called Barabbas, who was a robber, and for a certain sedition made in the city, and for murder was in prison. Therefore when they were gathered together, Pilate said unto them, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" For he knew that for envy they had delivered Him. But the chief priests moved the people, that he should rather release Barabbas unto them, What will ye then that I shall do unto him whom ye call the king of the Jews"? They all

say unto him, "Let him be crucified". Then Pilate said unto them, "Why, what evil hath he done"? And they cried out the more exceedingly, "Crucify him".

And so Pilate, willing to content the people, released Barabbas, and delivered Jesus to be crucified. Then Pilate took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just man, see ye to it"! All the people answered and said, "His blood be upon us and on our children".

When Judas which had betrayed him, saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I have betrayed the innocent blood". And they said, "What is that to us? See thou to that". And he cast down the pieces of silver, and departed, and went and hanged himself.

Then the soldiers of the governor took Jesus into the common hall, and gathered the whole band of soldiers, and they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head: and they put a reed in his hand; bowed the knee before him, and mocked him saying, "Hail, King of the Jews"! And they spit upon him, and took the reed and smote him on the head. And after they had mocked him, they took the robe off from him, and put his own raiment on him: and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name, and him they compelled to bear his cross.

And there followed him a great company of people, and of women which also bewailed and lamented him. Jesus turning unto them said, "Daughters of Jerusalem, weep not for me, but for yourselves and for your children".

And when they were come to the place, which is called Calvary, there they crucified him, and also two other malefactors, one on the right hand, and the other on the left.

Then said Jesus, "Father forgive them; for they know not what they do". And the people stood beholding. And the rulers derided him saying, "He saved others; let him save himself, if he be the Christ, the chosen of God". And one of the malefactors which were hanged railed on him, saying, "If thou be the Christ, save thyself, and us". But the other answering rebuked him, saying, "Dost thou not fear God, seeing thou are in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss". And he said unto Jesus, "Lord remember me when thou comest into thy kingdom". And Jesus said unto him, "Verily I say unto thee, To-day shalt thou be with me in paradise".

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom he loved, standing by, he saith unto his mother, "Woman, behold, thy son". Then saith he to the disciple, "Behold thy mother"! And from that hour that disciple took her unto his own home.

And about the ninth hour Jesus cried with a loud voice" My God, my God, why hast thou forsaken me"?

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, "I thirst". Now there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said "It is finished. Father, into thy hands I commend my spirit". And he bowed his head, and gave up the ghost.

And all his acquaintance and the women that followed him from Galilee, stood afar off, beholding these things.

And behold there was a man named Joseph, an honourable counsellor, and disciple of Jesus, came and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead. And when he knew it of the centurion, he gave the body to Joseph.

And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in a sepulchre hewn out of rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene, and Mary the mother of Jesus beheld where he was laid.

A PRAYER

Almighty and Eternal God, whose providence supplies our needs, and whose mercy saves our souls: we render unto Thee eternal praise for the gift of Thy Son, Jesus Christ our Saviour, who suffered death upon the cross for our redemption.

O God, who hast promised forgiveness to all who repent and turn unto Thee; graciously pardon all our misdoings, for the sake of Jesus Christ, who made atonement for our guilt, by His sacrifice upon the cross.

O Lord, who knowest the temptations which assail us, be pleased to bestow upon us the riches of Thy grace, that henceforth we may walk before Thee, blameless and without reproach. Incline Thine ear, we humbly entreat Thee, to these our supplications: through Jesus Christ our Redeemer. Amen.

Note: This study was prepared for and distributed in the congregation.—Ed.

Being in Christ it is safe to forget the past; it is possible to be sure of the future and to be diligent in the present.

THE INTERPROVINCIAL HOME FOR WOMEN

A Worthy Worth-while Institution

THE Interprovincial Home for Women at Coverdale near Moncton, N.B., owned and carried on by the Protestant Churches of the Maritimes is a redemptive, reformatory institution. Its purpose is the reclamation and rehabilitation of women committed to its custody by the Courts, because of some infringement of the law; and who, if the Home did not exist, would be sentenced to a term in the common jail.

This Home does not pretend to solve the problem of female delinquency; nor does it claim to be a deterrent to crime. It cannot possibly reach out to improve the conditions which tend to induce and to produce delinquency in the communities from which its inmates are gathered. But for many of the unfortunate women who have been committed to its care this Home has proved to be a Door of Hope. Like a hospital, its concern is to restore and to salvage what it can of those placed in its custody, who, without its help, have little or no hope.

It is well to remember that this Home is established to deal with a special problem that requires special treatment. Because the Home does not admit all classes of erring and aid-requiring women is not a reasonable excuse for refusing to give it financial assistance. Some have done that. If it succeeds in achieving its objective in the life and character of even a few of its charges, it deserves the whole-hearted support of the Protestant people.

How difficult is the problem with which it deals is evidenced by this statement from one of the Annual Reports: "Investigation shows that 90 per cent of those committed to this Home are ignorant of right standards, often ill, frequently illiterate, and have in most cases lacked parental care." And that statement hardly reveals the seriousness of the problem. A Harvard publication entitled, Delinquent Women, expresses the conviction that we are not to be surprised if many of these women after release return to their former way of living.

This Home might achieve a higher percentage of success if women offenders were committed to it after their first arrest instead of being first subjected, as often happens, to several shorter or longer jail terms. It would help, too, if those committed were sent to us for longer terms. Every sentence should be indeterminate so that the period of detention could be fixed according to improvement in character. However there have been a number of cases in which the results give us reason to feel that the Home is really worthwhile, and deserving the fullest confidence of the Courts and the unstinted sympathy and support of all.

If you would like to know more about this Home or would like to contribute something to its support, write to the Field Secretary, Rev. F. E. Barrett, Truro, N.S.

Children and Youth

A TALE OF THE SEA

The sea has given us many stories of brave deeds, and is furnishing us even now with as noble ventures as those of bygone days. One of these acts of heroism was performed on the first day of the war, September 3rd, when a passenger vessel, the Athenia, bound from Scotland to Canada was torpedoed by a German submarine. It is usually a swift descent into the deep by a vessel thus smitten and little opportunity is afforded the crew to save the passengers; but these brave men do not think of their own safety, the passengers committed to their care being their chief concern. Therefore this well-disciplined crew was able to load and launch twenty-six lifeboats filled with passengers; and this was done in darkness under the direction of the Chief Officer. This brought him high praise from the British Government and a decoration.

That does not end the story however with respect to the Chief Officer. When the survivors were taken aboard a warship he missed a woman who should have been in his boat. Then he recalled that earlier in the day he had carried her into the ship's hospital. He reported the fact to the Captain of the warship who at once placed a boat at his command. With a crew of three, the Chief Officer, the boatswain, and a seaman, the boat reached the sinking ship and the sick woman was found unconscious in the ship's hospital. Soon she was safe aboard the man of war. What peril these two incurred in boarding the sinking vessel and what skill was displayed in placing the forgotten woman in the waiting boat. There was another danger still for if the vessel sank the boat with its crew and passenger might be sucked down with the disappearing ship. So the boatswain was chosen for decoration as well as the Chief Officer; and this is the official report of the Chief Officer's conduct. He was responsible for the arrangements to leave the ship and launch the boats. So the citation reads:

"The fact that this was done in darkness without any kind of hitch or loss reflects great credit on his powers of organization and command."

Of the boatswain's part the report is:

"As regards the boatswain, it is recorded that he showed outstanding coolness and efficiency in getting the boats away on the promenade deck and set a high example to the other men. He also voluntarily returned to the Athenia with the Chief Officer to rescue the unconscious woman who had by mistake been left in the hospital quarters."

This then is a story of courage and self-forgetfulness reminding us of the words,

Quit you like men; be strong.

The incident is more than a tale of valor. It was a rescue and a rescue of only one, the sole person believed to be on the ship. Nevertheless these men counted not their lives dear unto themselves if they might save another.

Though in a different sphere, the rescue calls to mind a famous hymn that was born not of the sea but of the land in which the valiant is not a seaman but a shepherd:

There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away . . .

The rescuer in that hymn is the Lord Jesus who spoke of Himself as the Good Shepherd and so explained His mission in coming to the world in these words:

The Son of Man is come to seek and to save that which is lost.—R

THE GRINDSTONE OF FATE

One day when I, a boy, bewailed the wealth to me denied,
I recollect my Uncle Hiram taking me aside
To chide me for my petulance and whisper in my ear
A bit of homespun logic and some facts designed to cheer.
"My boy", he said, "In after years you'll recognize that strife
Unceasing toil, and poverty equip one best for life;
For men, like tools, don't get an edge on things as soft as wax;
It's just the grindstone's roughness, lad, that sharpens up the axe."

GOVERNMENT PROPERTY

A True Episode

Aileen Knox in Bible in the World

ONLY the tops of their woolly black heads appeared above the dock. The Resident Magistrate hastily suppressed a smile.

"Bring the criminals out in front", he commanded the attendant Zulu constable.

Three pairs of terrified brown eyes looked up into the R.M.'s face. Three pairs of skinny little legs trembled visibly as the charge was read.

The R.M. spoke sharply, 'Well, have you anything to say?"

* * *

A stretch of white road on which the South African heat danced blindingly.

A motor approached cautiously through the dust—vainly attempting to dodge pot-holes and ruts.

Three little Zulu boys, clothed solely in the traditional "beshu" and some strings of beads, raced out of the near-by bush waving bunches of brilliantly coloured wild flowers. The car stopped.

Followed an interchange of civilities, of flowers for a penny, or a couple of oranges, or the sandwiches remaining from the motorist's lunch. Amid a chorus of profuse thanks the car proceeded, the piccaninns, clasping their spoil, retreated gleefully.

Again a car jolting over the ruts—this time a luxurious-looking sedan—the same procedure followed, the only difference being that this time a whole sixpence was thrown out.

And so on through the days, an easy source of extra, and extremely welcome, food and always the hope and the possibility of a penny or even a "tickey".

* * *

Came the Road Party, complete with camp and tents, with mules and tractor, with road-plough and scraper, and all the children of the neighbourhood watched from a discreet distance.

* * *

The road was empty again, still white and dusty, in the sunshine, but gone the pot-holes, the corrugations and the ruts. No longer did the passing cars approach cautiously—on the contrary, they raced by —thanking the "powers that be" for a decent bit of going!

Three disconsolate small boys watched from the bank or stayed at their near-by kraal. What was the use of picking flowers for B'lungu (white men) who were in too much of a hurry to even see them?

* * *

A "Council of War". Three small heads very close together. In the old days the road was bad and there were gifts for one's flowers. Now the road is good and there is no food and no gifts. Therefore the road must be bad again. **Verb. sap.**

* * *

A car racing over the white road in the uncertain light of a summer dawning. Bump, bounce, thud, crash. "Heavens, what have we struck? This was a perfect surface last week? We'll have to crawl for a bit."

Out from the bush appeared three small umfaans with bunches of agapanthus and approached the car, smiling hopefully. Perhaps it was something in the extreme promptness of their arrival that roused the overcoated driver's suspicions. He climbed out of the car, and a fire of questions in fluent Zulu followed.

"N'kosi—we meant no harm, we only placed stones upon the road to make 'e motor' go slower, that we might get gifts in return for our flowers as we used to do before the gonda-gonda (tractor) came.

The little sobbing voice of the "defence" stopped abruptly.

Once again the R.M. covered his twitching mouth. Then he delivered sentence.

"Hearken, my children. The great road

(Continued on page 156)



MISSION BAND, SUNNY CORNER, N.B.
Mrs. P. McK. Sampson

The membership is 31, of whom 28 are shown in the picture. The officers are: Leaders, Mrs. Charles S. Hubbard (seen on the right of the picture, back row) and Mrs. Sampson; President, Omer Matchett; Vice-President, Doreen Matchett; Secretary, Beatrice Mullin; Treasurer, Nina Matchett; Service Committee, Harry Young and Carmel Matchett; Stamp Collectors, Mary Rolph, Arthur Rolph, Omer Matchett, Harry Young, Carmel Matchett, Treva Nowlan, Ervine Matchett and Alton Young.

Last year the course of study included our Foreign Mission fields, number and names of missionaries on each field, writing a missionary story, Mission Band catechism, types of missionary work. The prize for attainment in this study was awarded to Doreen and Mabel Matchett, Beatrice and Leva Mullin.

The stamp collectors gather stamps for the Bible Society the sale of which provides money for the support of colporteurs throughout the world. This program with additional missionary teaching is designed to arouse and to sustain interest in missions.

Government Property

(Continued from page 155)

belongs to the Government. The Government makes it for the cars and the wagons to use and for you to walk on also, if you wish; but if you damage the Government's road, then the Government will punish you. Do you hear that? You will be caned—one stroke each."

The culprits were led away. They did not hear the R.M.'s whisper to the constable, "And then see they have as much as they can eat before you send them home."

THE COMMANDMENTS IN VERSE

Have thou no other gods but Me,
To no other idols bow the knee,
Take not the name of God in vain,
Do not the Sabbath day profane.
Honor thy father and mother too,
And see that thou no murder do,
Abstain from thoughts and acts unclean,
And steal not though thy state be mean.
Of false reports bear not the blot,
What is thy neighbor's covet not.

INTERNATIONAL S.S. LESSONS

LESSON—MAY 12
Habakkuk Fights through Doubt to Faith
Habakkuk 1:12; 2:4

Golden Text: The just shall live by his faith.—Habakkuk 2:4.

LESSON—MAY 19
Jeremiah Denounces False Prophets
Jeremiah 23:21-32

Golden Text: Prove all things; hold fast that which is good.—1 Thessalonians 5.21.

LESSON—MAY 26
Jeremiah Announces the New Covenant
Jeremiah 31:31-37

Golden Text: I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.—Jeremiah 31:33.

LESSON—JUNE 2
Testing Conduct by its Usefulness
Ezekiel 15:1-6; Matthew 5:13-16; 7:16-20; 1 Corinthians 10:6, 7

Golden Text: Ye shall know them by their fruits.—Matthew 7:16.



THIS IS Arthur Jones*

WHEN the call came Arthur was a junior clerk earning a modest salary . . . he lived with his Mother and contributed weekly to the upkeep of the home.

Arthur had a pretty good time . . . his friends were fine young fellows like himself . . . eager, energetic, buoyant with faith in the future . . . the kind of fellows who will fill positions of responsibility in the Canada of tomorrow.

Arthur had simple tastes, good friends and a sincere faith in God. His love of country and the principles of democracy came as naturally as his respect for father and mother.

Arthur Jones enlisted to defend these things! Now he is in England . . . soon he may be in France . . . soon he will be living a fantastic reality far, far removed from that simple life he knew at home. Soon, dirt, mud, danger, excitement, exhaustion will crowd upon him . . . and to him; as to thousands more like him, will come the hunger and the necessity for relaxation . . . for momentary escape.

In those hastily-snatched moments of relaxation the influences about Private Jones will form his character— make him a better or a worse soldier — a better or a worse man — a better or a worse citizen in the great future which awaits Canada — after the war.

It is one of the tasks of the Y.M.C.A. to provide the kind of recreation, both in Canada and overseas, that will help *Private* Jones to remain — *Arthur* Jones — the fine, hopeful young man whose ideals sent him from his comfortable home to fight for us.

In Y.M.C.A. centres — in Canada, Britain and France — he will find the *spirit of home*, companionship, good books, games, wholesome entertainment, stationery to write home, helpful counsel and a host of other opportunities for worthwhile relaxation during off-duty hours. An atmosphere which will *fortify*, not weaken his ideals — which will strengthen him in body, mind and spirit.

Your influence in the moulding of the future of Arthur Jones, and that of his comrades, will be felt as *you* help the Y.M.C.A. carry forward this great Christian work. So *give* willingly and generously to the Canadian Y.M.C.A. War Services Campaign . . .make *Your* contribution to the maintenance of our boys' welfare, morale and spiritual well-being while they fight our battle — for democracy's ideals.

Y.M.C.A.

The Boys depend on the 'Y' ... the 'Y' depends on 'YOU'

* ***Here the name "Arthur Jones" is used as a symbol—he may be your boy or any boy on service today in the Army, Navy or Air Force. His experiences and needs, however, are common to all.***

OUR CHURCH CALENDAR

Vacancies

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Calgary, Alta., North Hill, Mod., Rev. Alfred Bright, 1721 9A Street West, Calgary, Alta.
Cannington, Ont., Mod., Rev. J. A. McMillan, Kirkfield, Ont.
Carstairs, Alta., Mod., Rev. R. H. Williams, Red Deer, Alta.
Centre Road and West Adelaide, Ont., Mod., Rev. A. G. Scott, Arkona, Ont.
Colborne, Lakeport and Brighton, Ont., Mod., Rev. W. O. Nugent, Cobourg, Ont.
Creemore, Dunedin, East Nottawasaga, Mod., Rev. W. Coutts, Stayner, Ont.
Drayton and Moorefield, Ont., Mod., Rev. K. H. Palmer, Palmerston, Ont.
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London, Ont., Hamilton Rd., Mod., Rev. J. M. Laird, 50 Gladstone Ave., St. Thomas, Ont.
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Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.
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New Westminster, B.C., St. Andrew's, Mod., Rev. S. M. Kerr, 2141 Grant St., Vancouver, B.C.
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Toronto, Ont., Parkdale, Mod., Rev. Edgar Foreman, 2 Ellis Park Ave., Toronto.
Toronto, Ont., Rogers Memorial, Mod., Rev. S. H. Hill, 30 Benlamond Ave., Toronto.
Trenton, Ont., Mod., Rev. W. J. Walker, Belleville, Ont.
Truro, N.S., Mod., Rev. R. S. Quigley, Maitland, N.S.
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Calls

Dutton, etc., Ont., to Rev. Donald B. Cram.
Kingston, Ont., St. Andrew's, to Rev. W. J. Walker, Belleville, Ont.
Norwich and Bookton, Ont., to Rev. Gordon Peddie.
Port Hope, Ont., to Rev. Geo. Rowland, Montreal, Que.
Preston and Doon, Ont., to Rev. R. G. Cleghorn.
Sault Ste Marie, Ont., St. Paul's, to Rev. D. C. Soules.

Inductions

Dresden, Ont., Rev. A. C. Jamieson, April 10th.
Melfort, Sask., Rev. W. J. McKeown, April 3rd.
Ridgetown, Ont., Rev. F. McAvoy, April 4th.
Tisdale, Sask., Rev. K. M. Glazier, May 15th.
Toronto, Ont., Dovercourt Rd., Rev. Ross K. Cameron, April 25th.
Vernon, Ont., Rev. T. S. Hutton.
Westboro, Ont., Rev. J. M. Ritchie, March 25th.

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5	1	" 8 and 9 years old
8	2	" 9 and 10 years old
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2	1	" 11 and 12 years old
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Keep the heart pure and the will strong.

Life without daring is a poor enterprise.

The hours that make us happy make us wise.

To have half willed oft accounts for failure.

God depends upon man to carry out his designs.

The truest wisdom is a resolute determination.

When we cannot know the future we can know God.

Care is needed lest we lose the power of looking life steadily in the face and judging for ourselves.

One of the great and effective forces in the advancement of the Church has been the printed word.

The preacher's aim should be the regeneration of the individual and the regeneration of society.

Light will not always banish the clouds of sorrow but it will at least gloriously transfigure them.

Morality is not the groundwork of religion, but true religion is the foundation and motive of morality.

Light is a universal symbol of knowledge, purity, and joy, and it is written, "God is light and in him is no darkness at all".

To-day the Pharisee is more often the man who is too proud to belong to the Church—too clever, too well-informed, even too spiritual.

The man who feels that he must ultimately submit himself to God's judgment is likely to see that the workmanship is not haphazard or slipshod.

The Sabbath in its best sense is a reinforcement of the good and great that is in us. Let us reopen the matter and "remember the Sabbath day to keep it holy".

It is a sad thing to waste life.

Honest labor bears a lovely face.

Life is one long lesson in humility.

We must have done with despondency.

Rebellion to tyrants is obedience to God.

The only way to have a friend is to be one.

The wise life seeks alternative ways of living.

It is better to be someone than to be something.

How comely a thing is affliction borne cheerfully.

The main requisite for every calling is diligence.

Be not merely courageous but lighthearted and gay.

Those houses are most solid which are not built in a day.

Our deepest fears are often born of an uncontrolled imagination.

The truth is ever received only by those who themselves are true.

Jesus imparts mind control as the basis of serenity and strength.

The life that lasts is built upon a broad deep and firm foundation.

God alone is pure enough and wise enough to sit in judgment upon men.

Failure never really begins until we have given up trying to succeed.

It is better to die true to one's convictions than to live and betray them.

Character must submit itself not only to the judgment of Time but of Eternity.

Trust in nothing but in Providence and your own efforts; the two are inseparable.

Do your work well, be honest; keep your word, help when you can, and be fair.

To commit one's way to God, as one would commit his physical well-being to a good physician, is the final act of trust in Him in the presence of the ultimate mystery of life and experience.

Selected.

NEC TAMEN CONSUMEBATUR

The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXV TORONTO, JUNE, 1940 No. 6



THE GENERAL ASSEMBLY CHURCH,
KNOX CHURCH, ST. CATHARINES, ONT.

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BUDGET RECEIPTS

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1940	37,510.29



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The Presbyterian Record

VOL. LXV TORONTO, JUNE, 1940 No. 6

By the Editor

WAR EQUIPMENT

DUFF Cooper in his biography of Lord Haig, Commander in Chief of the British forces in the last war, quoted him as saying:

"Success in war depends more on moral than on physical qualities. No amount of skill can make up for lack of courage, energy or determination".

Next the Commander in Chief of the Allied Forces in Europe, the capable strategist, Field Marshall Gamelin, in a recent order emphasized

"Courage, energy, confidence."

The deliverances of both leaders are in harmony, that is, they lay special emphasis upon spiritual equipment, and thereby deny what was declared by the great Napoleon that

"God is on the side of the strongest battalions."

It was left however to the British Commander, Lord Haig, at a very critical time in the Great War, when the enemy with superior numbers and physical equipment sought by a mighty last effort to vanquish the British, to utter, in the words of Scripture, a direct contradiction of the Napoleonic declaration by quoting the prophet Zechariah:

"Not by might, nor by power, but by my spirit saith the Lord of hosts."

It is very needful therefore to remember that God is in His Heaven, and must be sought and trusted. This should not lead to slackness, however, as Lord Haig made clear, saying:

"But without careful preparation and skilful direction high moral qualities may not prevail",

Then he added that the order of equipment should be to develop the necessary moral qualities, to organize, to discipline, and to develop "skill in applying the power thus conferred on the troops". Primacy should therefore be accorded to the spiritual over the physical in fitting our forces for the unprecedented fury of the attack now launched against them. It is truly a life and death struggle in which freedom, both civil and religious, is at stake and vast numbers of people are concerned. Let us all then in this crisis "seek the Lord and his face evermore" in public and private. It is still true that the "effectual fervent prayer of a righteous man availeth much", and "more things are wrought by prayer than this world dreams of". Let us be definite and importunate in prayer.

As illustration of the former, we noted in a recent public prayer by a minister that he mentioned the "forces of Great Britain and her ally France". This to us was very impressive.

These words of supplication may well be used by our men who fight on land, on sea, and in the air, in view of the jeopardy in which they stand exposed to strong temptation:

Prayer for Fortitude.

Almighty and most merciful God, whose name is a strong tower into which the righteous runneth and is safe; lift up the standard of Thy Spirit, we beseech Thee, against the power of the enemy coming in upon us like a flood, and clothe us with the full armor of righteousness, on the right hand and on the left, that we may be able to fight manfully the good fight of faith, and so finish our course with joy in the great day when Christ, the righteous Judge, shall appear; who liveth and reigneth with Thee in the unity of the Holy Ghost, ever one God. Amen. Common Order.—C. of S.

The following also may be used in our homes and churches:

In the Time of War.

O most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things: Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us: for thou givest not alway the battle to the strong, but canst save by many or by few. —C. of E. Prayer Book.

For the Forces.

O Lord of Hosts, stretch forth, we pray thee, thine Almighty arm to strengthen and protect the forces of our King and of our Allies in every peril of sea, and land, and

air; shelter them in the day of battle, and in time of peace keep them safe from all evil; endue them ever with loyalty and courage; and grant that in all things they may serve as seeing Thee who art invisible; through Jesus Christ our Lord. Amen.—C. of E. Prayer Book.

RADIO ADVOCATE

ABOUT one and a half years ago we had a visitor from the Orient, a bright, energetic gentleman who introduced himself as Mr. Kung Sam Lee, a friend of Rev. Dr. Z. T. Zia, our representative in Shanghai, China, of the Chinese Christian Literature Society. Mr. Lee is also a resident of Shanghai. It was a delight to see him again and to learn of his campaign in behalf of extended radio services for Christian services in his native land. He it was who sponsored Dr. Zia's first radio effort, meeting all expenses. Dr. Zia had preached a sermon over the radio and this was immediately followed by the commendation to the public of a certain brand of whisky. Dr. Zia said, "Of what use is my speaking over the radio when it's purpose is defeated by such advertising". Mr. Lee at once responded by offering to establish a station. This was the beginning of Dr. Zia's radio work.

Mr. Lee has been in America and Canada for six months and will be in the United States for some time yet. He is endeavoring to raise money to accomplish his purpose of establishing a broadcasting station in each of the seventeen provinces in China. About the general situation in China he spoke most hopefully.

The government is almost entirely in the hands of Christians, beginning with Chiang Kai Shek, Chairman; Vice-Chairman, Chang Po Ling, still President of Nankai University, Tientsin; Feng Yu Ksiang, known as the Christian General; Minister of Foreign Affairs, Wang Chung Hui, a pastor's son; Minister of Health, D. F. C. Yen, a pastor's son; Minister of Propaganda, Hollington Tong, a pastor's son; Minister of Finance, for many years Secretary of the Y.M.C.A., H. H. Kung; T. B. Soong, Controller of the banking system, a brother of Madame Chiang Kai Shek; Medical Services, C. T. Wang, former Ambassador to the United States; former Ambassador to Russia, W. W. Yen; Ambassador at large, Sun Fu. All are professing Christians.

The sale of Bibles and New Testaments in 1939 was more than double that of 1937.

The Chinese are confident of the outcome of the war, and conditions in the land generally are good. Last year, 1939, is the fourth year of good harvests in succession. Formerly drought and flood alternated year after year. Banks are paying dividends on account of the United States buying all silver from China and paying in dollars. Chinese have been forced to use paper money after three hundred years of silver. This was a great disappointment to the Japanese who expected to seize the silver in occupied areas. The Chinese have been able to pay for ammunition with paper money. Food is plentiful except in Japanese occupied areas where Japanese forced the people to plant cotton, but no rain came and so the cotton crop was a failure. The guerrilla warfare waged by the Chinese is disastrous to the enemy and the Chinese regular army is growing rapidly. China's day is coming. War has given missionaries opportunity to practise what they have preached for years. They risk their lives for the people. Even Chinese communists are friendly to missionaries. They formerly thought the missionaries were of the Imperial Party, but now they find they are friends of China. The Christian Church, he said, has never had such an opportunity for evangelistic work in China as today.

While in the U.S.A. Mr. Lee's address will be China Christian Broadcasting Association, 260 West 44th St., New York, N.Y. Mr. Lee approved an article which we have had in type for some time setting forth the promising outlook for Christian service by means of the Radio:

"In the spring of 1933 a Chinese pastor met a Chinese layman in Shanghai and asked, 'Why don't we Christians have a broadcasting station of our own?' The reply was, 'There is no reason why we should not have one.' So in October, 1933, the Shanghai Christian Broadcasting Station X.M.H.D. began to speak and is still speaking.

"In August, 1938, the same layman met in Chicago another Chinese pastor who asked, 'Why don't we have a chain of Christian broadcasting stations in China, one in each province?' The answer to that was given, 'There is no reason why we should not have a chain to proclaim the glorious Gospel, fulfilling the prophecy of Revelation 14:6, And I saw another angel flying in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people'."

Contemplating therefore the establishing of seventeen stations the cause is commended thus:

"1. China has 450,000,000 people, of whom 75% are illiterate. However there is no illiteracy through hearing—THE EARS.

"2. The radio audiences have no fear of bad weather, nor of their shabby dresses, nor of the collection baskets.

"3. By 'listening in' there is no danger of one 'losing face' or self-respect as when seen entering a church. The good news

will be brought into shops, street corners, institutions, homes and sick rooms.

"4. During spare hours these stations may be used to disseminate general knowledge.

"5. These stations will unify the various local Christian forces and will be controlled and managed by Christ's disciples."

The estimated cost is $153,000. Interesting facts are presented:

"In 1936, China had 1,500,000 receivers. Common four-tube sets sell at $8. Crystal sets with ear-phones $1.50. Radio therefore is within the reach of the common people."

Five years ago when writing about Mr. Lee's generosity which made the use of the radio possible we noted the fact that wide expansion was predicted. This promise now seems about to be realized.

QUOTING CORRECTLY

THIS is not an unimportant matter, particularly when a public utterance is concerned. Grievous injustice has often been done in that connection and when once the incorrect report has gone out, it is impossible to overtake it. This art of correct quotation should be developed and memory cultivated to precision if one does not depend upon the written or printed word. Principal Scrimger of the Presbyterian College Montreal, in this connection referred to the great evangelist, Dwight L. Moody, who, he said, for one who quoted Scripture so freely, did so very inaccurately, and his effectiveness in that particular was thereby impaired.

A reference to that amendment of the Constitution of the United States of America which provides for women the right of suffrage appeared in an exchange in badly mutilated form robbing it of its main significance. Compare therefore the following:

The quotation: The right of citizens of the United States to vote shall not be abridged on account of sex.

The text: The right of any citizen of the United States, or of any state, to vote shall neither be denied nor abridged on account of sex.

What a difference, and what a splendid example the latter is of terseness, clarity, completeness, and force. It constitutes the literary triumph of a woman, a leader in the cause, who was able in one short sentence to draft so important an amendment to the Constitution.

It is long since we read the amendment to which we refer and in quoting it we trust we do not condemn ourselves by any inaccuracy. If such there is it is very slight and does not affect the meaning. We think however we are verbally correct.

THE CHURCH OF THE MODERN WORLD

Theodore M. Greene, Ph.D., Professor of Philosophy, Princeton University, Princeton, N.J., U.S.A.

Address to Graduating Class, Knox College, Convocation April 16, 1940.

MEMBERS of the Graduating Class! The task for which you have just completed your formal preparation is one of unprecedented difficulty and importance. Never in the human history has man's individual and social need for the Christian Gospel been more urgent. . . . And in this time of crisis, men and women in every walk of life are finding it increasingly difficult clearly to envisage ultimate objectives and courageously to act in the light of assured beliefs. If ever there was a time for the Christian Church to demonstrate the truth and power of the Christian Gospel, that time is the present.

It goes without saying that now, as always, the Christian layman has his peculiar duties and responsibilities. . . . Yet now, as ever, we Christian laymen must look to the Christian ministry for leadership. . . . Your teachers have done their best to train you both intellectually and spiritually for this difficult task. It now remains for you to demonstrate your ability to apply what they have taught to the concrete problems which you are about to face. . . .

Central Task and Pitfalls

Your central task, as I see it, is the preservation, interpretation and proclamation of our **Christian heritage, as a living faith in our modern world.** Your vocation, in short, is to live and preach **vital** Christian **orthodoxy.** The two great dangers against which, I believe, you must be on your guard are, first, the lapse into a stagnant, dead orthodoxy; and second, a heterodox capitulation to an unchristian secularism. The **genius** of Christianity has always been the vital relevance of eternal, revealed Christian truths to each successive human generation, in each successive epoch of human history. The **tragedy** of the Christian Church has been its re-current tendency to fall, on the one hand, into a rigid traditionalism, masquerading as Christian orthodoxy, and, on the other hand, into a secular liberalism, masquerading as Christian modernism. Your task, as I see it, is to exemplify, both in your life and in your utterance, a liberal Christian orthodoxy which really preserves the uniquness of the Christian message and which really applies this message to the modern scene.

A Three-fold Task

You will find that this task is three-fold, since Christianity, like other historical re-

ligions, has three essential aspects. It is, in the first place, a set of beliefs concerning God and God's relation to man—beliefs which purport to be **true.** It is, in the second place, a form of worship—and Christian worship, whether public or private, purports to be **genuine communion** between man and Deity. And it is, in the third place, a rule of conduct towards our fellow-men—conduct which should exemplify the Christian spirit.

These three aspects—belief, worship, and conduct—are all absolutely essential to religious vitality, and particularly so in Christianity. Without a rigorous and precise theology worship degenerates into empty ritualism and sentimental emotionalism. Divorced from genuine religious communion, theology becomes empty dialectic, and conduct is reduced to mere secular endeavor. And unless Christian belief, rooted in Christian worship, expresses itself in a resolute effort to act in a Christian manner, belief is stultified and worship is robbed of its vital sincerity. Belief, worship, and moral endeavor are all essential aspects of one organic experience. All three are requisite to the life of a sincere Christian. . . .

The Theological Task

Your special task in theology will be to formulate and preach Christian doctrines which are historically rooted and, at the same time, adapted to the secular mind. The pitfalls against which you must be on your guard are, on the one hand, an arid traditionalism and, on the other hand, a religiously empty liberalism.

By an **arid traditionalism** I mean the neglect of man's secular achievements insofar as they are relevant to the Christian enterprise. The achievements of the historian are relevant because Christianity is rooted in history and is based upon documents demanding historical scrutiny. Scientific research is relevant because Christianity is concerned with the nature and behavior of our cosmos, and with the nature of our psychological processes. Philosophical enquiry is relevant because the Christian theologian, though primarily concerned with Christian revelation, cannot remain indifferent to secular truths in all their diversity, and because it is his duty to consider the way in which these truths are related to the Truth which he proclaims. A modern theologian who fails to do the fullest justice to competent historical investigations and the established methods of historical research, to recent scientific discoveries and the nature of scientific exploration, to philosophical inquiry and the value of synoptic philosophical interpretation, fails to set the Christian Gospel in its appropriate setting and, by that token, to realize and exhibit its full significance. We believe that the truths of Christianity are eternal and universally valid. But these truths must be re-examined and re-interpreted in every age and every culture, if they are to preserve their vitality and transform human life.

By a religiously empty liberalism I mean the failure to recognize the distinctive essence of Christianity—that watering down of Christian doctrine until it is indistinguishable from a religiously neutral ethical idealism. I cannot urge you too strongly to cling to the central tenets of Christianity and to resist the temptation to distort these tenets by translating them into non-Christian, secular terms. I frequently have occasion to discuss basic religious issues with undergraduates; and the question which is put to me more often than any other, is this: "How can I assure myself that the Christian doctrine of God is true? How can man know God?" To this question there is, so far as I know, no adequate secular answer, and most of us would regard the typical non-Christian answers offered by other religions as unconvincing. The Christian minister has at hand the distinctively Christian answer to this question, namely God's revelation of Himself to man in the Bible and, supremely, in the Person and teachings of Christ. Can there be any question that the doctrine of Divine Revelation and the doctrine of the Incarnation constitute the uniquely Christian answer to man's perplexity regarding the existence and the nature of Deity? This being the case, I cannot understand why so many Christian ministers fail to invoke this answer and attempt to satisfy the honest inquirer with secular considerations which must, in the nature of the case, remain unsatisfactory. The God of Christianity is . . . the God who has revealed Himself to man in Holy Writ and, with unparalleled clarity, in the Person of Christ.

As theologians, then, it is your duty to teach Christian truth in a Christian manner but, simultaneously, in the light of man's secular achievements. It is to interpret, with the greatest possible secular orientation, our precious Christian heritage.

Public Worship

I have referred to the supreme importance for the Christian life of humbling, purifying, and re-vivifying Christian worship. I should be the last to minimize the place of private prayer in the life of a sincere Christian, but your peculiar responsibility is to provide leadership in public worship; and in this effort it will be found that the more expressive a Christian service the more will it have made use of the expressive power of religious architecture, religious music, religious poetry and religious exhortation. Broadly defined, a ritual is essential to all public religious communion guarding against the danger, on the one

hand, that ritual will degenerate into mere ritualism, that is, the idolatry of empty forms which have ceased to be religiously expressive and, on the other hand, of failing to recognize the need for ritual and the tendency to substitute exhortation for worship, the pulpit for the altar. The first of these dangers is most pronounced in highly liturgical forms of worship, the second in our non-liturgical Protestant denominations. I wonder whether you realize how frequently a Protestant minister, with the best intentions, becomes, at least from the viewpoint of the layman, an obstacle to religious worship? How often we hear such remarks as these: "I am going to hear Rev. So and So this morning", or in answer to the question, "Was it a good service"? "Yes, the Rev. So and So was very eloquent". How often our Protestant services degenerate into more or less inspired lectures, which might more appropriately be delivered from a lecture platform. The art of public worship is indeed an art not easy to master, and yours is not an easy task if you undertake, as you must, to help your congregation really to worship God during a service of public worship. . . .

Christian Conduct

The more highly developed a religion, the greater its insistence upon conduct expressive of religious tenets and religious worship. But in Christianity we find a unique insistence that Christian belief and Christian worship be translated into a Christian conduct.

Here, too, you must be on your guard against two complementary pit-falls, on the one hand, and other-worldly indifference to man's present individual and social needs and, on the other hand, an unchristian secularism. . . One of your duties must be honestly to face the major problems which beset our society—the problem of war and man's attitude toward war, of social injustice, of unemployment, of disease, and of ignorance. How can Christianity be made applicable to modern society unless Christian ministers make a resolute effort to diagnose these problems in all their complexity and to consider what should be the Christian's attitude on these vexed questions. Nor can the Christian minister be indifferent to the various remedies which social scientists are proposing for our social ills. The social sciences are still in their infancy and, as we all know, there is no agreement among social scientists, either in diagnoses or in the formulation of remedial measures. None the less, we already have at our disposal countless studies in the fields of politics and economics, social psychology and sociology, which throw considerable light upon our common problem, and we would be remiss in our Christian duty if we did not avail ourselves of these discoveries to the best of our ability. However great our concern for man's eternal salvation, we cannot be indifferent to man's present plight. . . .

But, once again, you must be on your guard against the danger of losing the Christian perspective and being content with purely secular diagnoses and secular remedies. It is your task to see all these problems in the light of the Christian Gospel, and to apply to our conventional secular standards of morality, or immorality, a distinctively Christian critique. . . . Your task, then, is to demonstrate in your thought and conduct the way in which the Christian Gospel can transform man's basic attitudes and basic patterns and behavior. It is your duty to be men of God in a truly Christian sense.

Summary

Your larger responsibility therefore, involves, on the one hand, the fullest understanding and respect for the secular in all its manifestations; and, on the other hand, a continuing insistence on the priority of the Christian Gospel in all its uniqueness. . . . It is your task to do the fullest justice to man's secular accomplishments, but it is also your task to make clear that human life should be focused upon our common Christian objective.

Conclusion

So gigantic is this task which you have undertaken that you would never have the courage to venture on it were you not assured of Divine assistance. . . . There are many intelligent and honest people today who believe that the Church is, and must remain, largely impotent in the present crisis, that it has had its day, centuries ago; that it can do no more than linger on as an archaic institution; and that the sooner it expires, the better, since religious belief is, after all, man's most elaborate experiment in wishful thinking. Your vocation would indeed be a mockery if you did not firmly believe that Christianity **can** transform the human heart and that it **must** do so if man is ever to live at peace with his fellows and to achieve the life for which he was eternally destined. I adjure you, on this solemn occasion, to hold fast to historic Christianity in all its rich vitality, and to do everything in your power to demonstrate this vitality by applying the life and death of Jesus to the modern scene. It is your great calling to go forth as inspired apostles of a living faith which is as true to-day, and as relevant to man's mortal need, as when it was first exemplified and proclaimed by our Master.

Through the years and the centuries, through evil agents, through toys and atoms, a great and beneficent tendency irresistibly streams.

REV. W. G. BROWN, M.A., B.D.

Further Tributes

Losing A Good Friend

The Red Deer Advocate

IT was with a sense of personal loss that the news of the passing of Rev. W. G. Brown was received in Red Deer on Monday. While he has not been one of our residents for the past fifteen years, it is with Red Deer that he will always be identified, both here and through the rest of Canada. He came here as a young man, his children were born here, and when he left for wider fields he carried with him the love and affection of the citizens of the town and district to an unusual degree. He was a hard fighter for any cause he held to be right, and all his life he was a doughty champion of the under dog. He was the first and so far the only national figure to go out from Red Deer, although the town has always got the credit for Dr. Michael Clark of Eagle Hill, who represented this Federal riding with such distinction.

Mr. Brown's death on the eve of taking his seat in Parliament was particularly unfortunate, as those gifts of speech and enthusiasm which had moved so many during his years in the pulpit would certainly have been used to help the people of Canada.

A courageous, lovable Canadian has gone to his reward, and his country is the better for his dwelling here.

* * *

Not a Tragedy

Rev. John Brent, Moderator Presbytery of Saskatoon

"Let us not look upon his death as a tragedy. Truly it is a great loss. To his family, to this congregation, to the Presbyterian Church, the Synod of Saskatchewan, the Presbytery of Saskatoon, to the City of Saskatoon and to Canada at large. His was a noble life and his passing will be a tremendous loss to us all.

"However, losses are not always tragedies. Let us rather view his passing as the triumphant, glorious climax to, or consummation of, a great life consecrated to his God, his Church and his Country.

"If I were seeking in a few words to sum up his life as I knew it, I can think of no more suitable words than those of the prophet Micah when he said "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" Do these words not describe his life? He did justly, he loved mercy, and he walked humbly with his God.

"O, think to step ashore and that shore heaven,
To clasp a hand and that God's hand;
To breathe new air and that celestial air.
O, think to pass from stress and strain
To one unbroken calm,
To wake and find it glory."

A John the Baptist

Rev. Thomas Murphy, B.A., Moderator Synod of Saskatchewan

"There was a man sent from God, whose name was John", was the text. "The most significant man of his day, a man of courage and faith and fearlessness. Tradition proclaims John to have been a stalwart man. Donatello and Titian depicted him in their paintings as a giant. There was fire in his eye and thunder in his voice. His tread was the tread of a conqueror. No beautiful phrases were his, no pretty soft talk. This was a man of power. For he had gone up and down his native land rebuking sin and summoning sinners to repentance.

"John the Baptist, the forerunner of the evangel; John Knox of the Protestant reformation in Scotland and Brown of these Western plains, had common pre-eminent qualities which made them great preachers of truth and righteousness."

REV. JAMES MacKAY, B.D., D.D.

John Howie, M.D., C.M.

JAMES MacKay was born on Aug. 7th, 1879, in the Scottish County of Rossshire, the eldest of ten children. He was the son of William MacKay and Mary Anne Grant. Roderick Grant, a great-great-grandfather on the mother's side of the family was a Covenanter and was killed in the defence of Drumclog bridge. On the father's side, Wm. McCullough, was killed at Culloden fighting for Prince Charles. That glimpse into the past may give us an inkling of why James MacKay was to rise from that humble home in the Highlands of Scotland to be within grasp of the highest honor in the gift of The Presbyterian Church in Canada, the Moderatorship of the General Assembly.

He attended public school in Marybank, Scotland, and later, taught there as a pupil teacher. At the age of fifteen, he was indentured to a stonemason. Two years later, he went to the South of Scotland to work with the firm of James, John, and Peter MacLachlan as a full-fledged journeyman. While there he decided to study for the ministry, being influenced in this choice and in the surrender of his life to Christ by Rev. M. Meriless, minister of the Free Church.

On the advice of that prince of Scottish ministers and story tellers, Dr. Watson (Ian MacLaren, author of Beside the Bonnie Brier Bush) James MacKay came to Canada in 1901. In March of that year, with the ministry still his objective, he started work as setting mason in the construction of the bridge between Niagara Falls and Goat Island. On the third day at this job he had a narrow escape from death. A loose

scaffold had been left on Saturday by a hurried workman. Mackay stepped on it Monday morning, was plunged into the river and would have been swept over the falls but for catching a small footbridge temporarily placed underneath the scaffold.

In September of the same year, at the age of twenty-one he entered Niagara Falls Collegiate. He completed his High School course in 1903 and went on to The Presbyterian College Montreal, to take the three-year literary course required by the Church. In first year Theology, he was awarded first prize for General Proficiency. While taking this first year he started the mission at Longville, under the auspices of Knox-Crescent Church, Montreal. His summers were spent at Niagara Falls, chiefly as an inspector for the Canadian Niagara Power Co. During his second year in the arts course at Montreal, he was offered the inspectorship of the Western Division of the Grand Trunk Pacific, a job worth $6,000 a year, but nothing could turn him from his heart's desire.

In 1906, he entered Knox College, Toronto, in second year Theology, and in 1908, graduated from that college. In 1907 and for a year after graduation he took charge of the mission at Chippawa, near Niagara Falls. In the two years a manse was built and paid for, and, thereafter the church became an augmented charge.

A few days before his ordination at Chippawa on May 19th, 1908, he was married to Jean Tulloch, of St. David's, Ont. Throughout his ministry, Mrs. MacKay has been a shield and stay to him, cheering, encouraging, helping, and, when need arose, restraining him. No small part in his success as a minister may be attributed to her loving aid.

In August, 1908, he was called to the ministry of Calvin Church, Montreal. My personal knowledge of James MacKay begins about then, for, in October of that year, our family came over from Scotland to settle in that city, and, a few months later, I was taken to Calvin Church. As a boy of ten, I looked up to him as my ideal of what a man, a Scotsman, a minister ought to be. Now, thirty-one years later, I remain confirmed in the belief that, throughout his long and successful ministry, he has worthily upheld the best traditions of his calling.

When he came to Calvin in 1908, there were only some 200 members, the building was in disrepair, $10.00 was the annual contribution to missions. When he left, about eight years later, to take up the pastorate of New St. James, London, the membership totalled about 700, missionary givings had increased to $1,200, the church had been renovated, and, best of all, he had instilled a spirit of service in the youth of the church. In Calvin, there developed the largest Chinese Sunday School east of British Columbia and, from it, there went out the first Chinese to return as an evangelist from Canada to his own country. About a dozen young men were inspired to study for active work in the ministry of the Church. The war intervened and some of them, including Dr. MacKay's own brother, John, were called to lay down their lives. In spite of that, there are five of Calvin's sons actively serving the Church which they learned to love through the ministry of James MacKay.

London called Dr. MacKay in 1916 and he began his ministry in New St. James Church on the 1st of June, almost a quarter of a century ago. I know the heartbreak with which we saw him leave Montreal, although we knew that our loss would be London's gain. And so it proved. For, even in spite of the disruption of 1925, a membership of 610 has grown to 950, $54,000 has been added to the Church's assets, and givings to benevolences and missions have grown from $1,900 to $5,000.

The work of MacKay of London during these years speaks for itself. In the years preceding and following 1925, he was the Presbyterian Association's key-man in Western Ontario, west of Hamilton. He always remained firm in his belief that the Presbyterian Church had still a work to do in Canada, and so he voted, often alone, in Presbytery, and so he labored wherever and whenever the call came. During that critical time, he trained most of his elders to go out and preach. The strain of those years upon his health can easily be imagined.

Nor was his service merely a local one. He was Moderator of Presbytery several times, Moderator of the Synod of Hamilton and London, in 1926, Convener of the Board of Missions in 1934 and 1935, and active on many committees and boards of the Church as a whole. Few ministers were better informed of conditions in the Church at home and abroad, as he had personally seen the work being carried on in the Far East and also in the Peace River district, Northern Ontario and other mission areas at home.

From New St. James Church, eleven young men and six young women have gone into the active work of the Church, including Mr. and Mrs. John Imrie in the French Cameroons, Dr. and Mrs. Wm. R. Quinn in Central India, and sons and daughters of the Church in practically every province of Canada.

A big man he was, not only in build, but in every attribute of manhood—and a bonny fighter, the heritage of his covenanting and Jacobite forefathers. The saving of the Kent Estate for New St. James and the Presbyterian Church as a whole is an example of his tenacity of purpose. Faced by

an adverse decision of the lower court, he carried his case to Ontario's Supreme Court and won, almost single-handed.

As a preacher, he was outstanding not because of eloquence but rather because of sincerity, simplicity and a knowledge of the needs of the human heart. It has been my peculiar pleasure to have ben a member, in the past two and a half years of his London charge as well as to have been received by him as a communicant in Calvin, Montreal. I cannot remember many of the sermons I heard him preach as a boy, but I do recollect the breathless interest with which I listened to his pre-sermon talks for the young, the life-stories of Pastor Shi of China, MacKay of Formosa, Mackay of Uganda and the worthies of the Old Testament. He preached without notes. Scripture quotations and the Catechism, learned doubtless in his early days, flowed easily and with singular correctness from his lips.

He spoke the Gaelic, retaining the melody of that old Scottish tongue to his dying day. It could easily be detected in both his conversation and preaching. He was proud of it, and also of the fact that, as he put it, "I've builded many a stane dyke and many a stane house".

What I have here written about James MacKay is no mere matter of flowers upon the grave of a minister who has died. He has heard most of it from my own lips. Nor has the appreciation of the Church as a whole been denied him. On the 17th of April, 1923, at the Presbyterian College, Montreal, a service which I still remember, he received the degree of Bachelor of Divinity, by examination in religious education. Eight years later, the honorary degree of Doctor of Divinity was conferred upon him by the same college. Thrice he has been nominated for the Moderatorship of the General Assembly. Last year, on the floor of the Assembly he withdrew in favor of Dr. Stuart Parker. This year, the honor might well have been conferred upon him as he had been nominated by a number of Presbyteries and no other minister of the Church deserved it more thoroughly.

But it was not to be. Ten years ago, Dr. MacKay suffered a very serious heart attack (in medical terminology, occlusion of the coronary artery) and it is amazing that he should have been able to work so hard in recent years. At the urgent request of his physicians and the Session of New St. James Church, he endeavored to ease up in his activities since the beginning of this year, and plans had been made to give him a long rest in the summer. The habit of work was so strong upon him, however, that he could not refuse a call to help any member of his congregation in sickness or sorrow.

On Tuesday evening, April 2nd, while trying to contact some new members for his church, the Sacrament of the Lord's Supper having been arranged for April 7th, he again suffered a recurrence of the coronary trouble. Throughout that night he was in great pain. On Wednesday, April 3rd, while still suffering, his thoughts were, characteristically not of himself, but of those near and dear to him, his wife, his daughter, Isobel, and the congregation of New St. James Church. He dictated letters to be sent to shut-ins regretting that he would not be able to take the symbols of Christ's dying love to them on Communion Sunday afternoon, as was his wont. In the late afternoon, the pain left him, and, from five until nine o'clock, he rested quietly. Then "he was not, for God took him". He passed on to his reward at the age of sixty, having lived a full life in service, if "not in figures on a dial".

It is true, however, as I have written elsewhere about him, that "He, being dead, yet speaketh". It was largely the influence of his ministry that led to my seven years medical mission work in India. Many others were similarly led to serve God through his life and work. In the hearts of hundreds more who knew and loved him, he will live on in this world, and in the better land, the Master whom he served so long will say to him, "Well done, thou good and faithful servant, enter thou into the joy of Thy Lord".

A RETROSPECT

When my time came to retire from the active ministry a younger member of Presbytery expressed the hope that I would employ myself "giving advice to more inexperienced men". Now I do not feel that I am competent to direct the brethren, nor am I sure that they would accept counsel if given, but I may be excused for once if I write down what I would do if I had my own ministerial life to live again, letting the chips fall where they may.

1. I would be more concerned, I think, about omissions of duty than actual transgressions. Looking back it is what I have left undone: opportunities not seized, services not rendered, thoughts not expressed, impulses not acted upon, visits not paid, counsel not given, warnings not sounded, and obligations not met which rise up before me.

2. I would attach more importance to the application of a sermon, would regard it indeed as the principal part of every discourse. A distinct defect in modern preaching, it seems to me, is the oft colorless peroration. Whilst sermons are probably, on an average, of a higher order than ever before, one misses the note of urgency and

emotional appeal to the unsaved and undecided which characterized the faith and fire of our fathers. Much of present day preaching surely assumes too much, and is addressed to those who are already Christians, church members at any rate. It seems to assume that our hearers all have "the root of the matter" in them, and have at least taken the first step toward the celestial city. It is as if conversions were not looked for or expected, and if such took place we should all be surprised.

3. Then I would remember in house to house visitation, as well as in the pulpit, that however long or short my pastorate might be, in all probability mine would be the last voice that some would hear; and a soul lost through my negligence, how terrible! While a soul saved to shine forever as a star in the firmament, how glorious! In this connection I think of a faithful man of God who at his ordination resolved to speak face to face about personal religion on an average to one new individual per day, whether they belonged to his congregation or not. Of course much of this personal evangelism would probably miss the mark, but some of it would stick. Some days would make up the average. What a sum total in a long ministry! What a showing when the books are opened! What a fulfilling of the commission! What a life consecrated to the service of God pressing the claims of Christ upon others!

4. Since the Kirk Session nowadays leaves so much to the Moderator in the way of admission to church membership I would feel increased responsibility about ascertaining the motives of young people in seeking to unite with the Church, lest by taking a false position they become harder to reach in future. Alexander Whyte of Edinburgh used to say that a Communion Roll may become a millstone about a minister's neck some day. No doubt many church members, if honest with themselves, would acknowledge no assurance of salvation, no real experience of Jesus Christ, no spiritual climacteric. And now many ministers at the celebration of the Lord's Supper omit altogether any note of warning (as to unworthily partaking) in the charge given by St. Paul in 1 Cor. 11:23-34.

5. I would not harbor resentment toward any member or adherent no matter how grossly I might for the moment feel myself ill-used. "If ye love them that love you, what thank have ye? Do not sinners love those that love them?" We must expect a certain amount of opposition. Life itself is a battle. The carnal mind is ever against divine things. "They went out from us", wrote John, "but they were not of us". Christ's enemies treated Him worse than ours ever will. Some ministers bottle up their indignation and reserve their backfire until the end, then in their farewell sermons they hurl thunderbolts at the head of recalcitrants to the mystification of the innocent, and to the sorrow of the speaker later on.

In conclusion, Christ's ministers are rewarded even in this life. There are many compensations right along in the Christian ministry of which we need to remind ourselves, and what unparalleled opportunities are ours, beyond others, 365 days in the year, to live in view of the "Well done!", the only thing worth living for, and makes life worth living.—A Retired Minister.

HE DIED AT HIS POST

THERE was placed in our hands a letter from Dr. Norman Bethune of Montreal, engaged in medical work in China. It was addressed to a friend in New York and was written in August of last year. Two days later than the receipt of the letter by this friend, Dr. Bethune yielded his life in the struggle. The epistle is eloquent of devotion to the uttermost.

On the border of North Western Hopei, China, Chin-Cha-Chi Military District.

It seems such a long time since we last met and so much must have happened to you. It has certainly happened to me. These last months (nearly two years) now, have been very full, so full that I hardly know where to start to describe them to you. So this account will be a disconnected one at best, but I am anxious that you should receive one letter at least of those I have written you, for I have written before but I am supposing that you never received them as I have had no reply. That is what I have come to accept, more or less, resignedly as part of this life. The mails are very irregular. It takes at least five months for any letter to reach me after it has arrived in China. I calculate that I only get one in twenty-five. Books and periodicals are even worse. I have received none in one and a half years. My reading consists of a year old San Francisco paper used as a wrapper for sugar, tea and cakes by merchants. I am thoroughly conversant with the goings on of the "smart set" and the vagaries of Hollywood, but of anything of importance I know less than an Arctic explorer. He at least has a radio, I have none. It was three months before I knew that Madrid had fallen.

The work that I am trying to do is to take peasant boys and young workers and make doctors out of them. They can read and write and most have a knowledge of arithmetic. None of my doctors has ever been to college or university and none has ever been in a modern hospital (most of them have never been in any hospital) much less a medical school. With this material I

must make doctors and nurses out of them —six months for nurses and one year for doctors. We have 2,300 wounded in hospitals all the time. These hospitals are merely the dirty one-storey mud and stone houses of out-of-the-way villages set in deep valleys, overhung by mountains, some of which are 10,000 feet high. We have over twenty of these hospitals in our region which stretches from Peiping in the north to Tientsin in the east, south to Shih Chia Chuang, west to Tai Yuan. We are the most active partisan area in China and engaged in very severe guerrilla warfare all the time.

The Japanese claim they "control" this region. The claim is absurd. What they control are the large towns and cities of the region which is an entirely different thing. There are twenty-two cities. They hold these. There are one hundred large towns. They hold seventy-five. There are 20,000 villages. They hold none. "Holding" a city means something like "holding" a tiger! You feel rather proud of controlling such a big fine beast, but rather afraid also of what he may do if you relax your vigilance.

The Puppet governments set up by the Japs seem to work in a sort of fashion in the cities. In the countryside they are complete flops. Our own local governments are the only ones recognized by the people who pay their taxes to them. Japanese taxes are pure and simple robbery and extortion-capricious, uncertain and based on the simple gun-man principle, How much have you got? Our taxation is a fixed tax on the land such as the peasants are accustomed to paying for centuries. This year, 1939, the taxes for 1940 have been paid, as usual a year in advance; 90% of the customary amount, $81,200,000 has already been paid.

My own opinion is that the Japanese can never conquer China. I think it is a physical impossibility. They haven't the troops to do it. The country is too big, the people too numerous, the feeling against the aggressor, among the masses, too intense. Even at present, the Japanese army is nothing but a police force. They seem held up in their advance, and in the meantime, China is building an enormous army of 20,000,000 men. Next year this army will take the offensive. The war will be a long war. We want it to be protracted. We are planning a war lasting at least ten years. The anti-British sentiment in China is a purely Japanese manufactured affair. The real Chinese feel very friendly to England and America.

We must help these splendid people more than we are doing. We must send them more money and more men. Technicians of all kinds are badly needed, doctors, public-health workers, engineers, mechanics, everybody that knows some technical specialty well. Last year, I travelled 3,165 miles, 400 miles on foot, across Shansi and Hopei provinces. 762 operations were performed and 1,800 wounded examined. The Sanitary Service of the army was re-organized, three text-books written and translated into Chinese, and a medical training school established.

It's a fast life. I miss tremendously a comrade to whom I can talk. You know how fond I am of talking. I don't mind the conventional hardships—heat and bitter cold, dirt, lice, unvaried, unfamiliar food, walking in the mountains, no stoves, beds or baths. I find I can get along and operate as well in a dirty Buddhist temple with a twenty-foot high statute of the impassive faced, gilded, god staring over my shoulder, as in a modern operating room with running water, nice green glazed walls, electric lamps and a thousand other accessories. To dress the wounded we have to climb up on the mud ovens and K'angs. They have no mattresses, no sheets. They lie in their old, stained uniforms with their knapsacks as pillows and one padded cotton blanket over them. They are grand. They can certainly take it.

We have had tremendous floods this summer. It's been terribly hot and muggy. Rain for two months coming down like a steady shower bath turned on full.

I am planning to return to Canada early next year. I must leave here sometime in November and go 500 miles on foot over to Yenan. From there by bus—I hope—to Chung King and then by bus to Yunnan in the south to get another boat (a freighter to Honolulu to avoid Japan) and then another boat to San Francisco.

I want to raise a guaranteed $1,000 (gold) a month for my work here. I am not getting it. They need me here. This is "my" region. I must come back. I dream of coffee, of rare roast beef and of apple pie and ice cream. Mirages of heavenly food. Books—are books still being written? Is music still being played? What do clean white sheets in a soft bed feel like. Do women still love to be loved?

How sad that, even to me once more, all these things may become accepted easily without wonder and amazement at my good fortune.

The China Aid Council seems to its China representative in the field to be rather neglectful. I have received three letters from them in twenty months. The last was received on Jan. 14, 1939—over seven months ago. That letter was mailed from New York on Sept. 20th, 1938. As a result I am completely in the dark as to the American developments, money, supplies, etc. It is really on account of this ignorance that I

am forced to come back. Why have they kept me so uninformed? Perhaps it was too much to expect that some of the individual members of the Council should write me, but why has not the Secretary done so officially? That, I think, is not reasonable.

My health is pretty fair—teeth need attention, one ear has been completely deaf for three months, glasses for eyes need correction, but apart from these minor things and being pretty thin, I'm O.K.

Goodby, Louis, I'll be seeing you soon.

(sgd) Beth.

* * *

Dr. Bethune was found dead at his post in China, apparently as the result of blood poisoning. He was born in Gravenhurst, Ont., in 1890. At the age of twenty-four he interrupted his studies by enlisting in the Great War of 1914. In 1920 he became the principal medical officer of the Canadian Air Force. He early showed interest in invention and has many new surgical instruments to his credit. He initiated and organized the Canadian Blood Transfusion Unit under the Committee to Aid Spanish Democracy, and served in Spain during the revolution. He went to China in April, 1939, and offered his services to the Chinese Government under the auspices of the China Aid Council's Medical Unit with headquarters in New York. His death took place in the late autumn of 1939.—Ed.

Y.M.C.A. WAR WORK COMMENDED

From: Lt.-Col. H. A. Kent, Senior Chaplain, First Canadian Division, C.A.S.F. Approved by: Col. G. A. Wells, Head of Chaplain Services.

The Y.M.C.A. was founded as a religious institution. It has remained such ever since. It has explored and adopted methods of dealing with young people from which the Christian Church has learned much. In time of war, as well as in time of peace, it has proven itself an invaluable aid to religious and social endeavor. Its magnificent service in the year 1914-18 to Canadian soldiers is still gratefully remembered by those who went through those trying times. To the Chaplains it offered place and setting for the giving of religious instruction to the troops. The Y.M.C.A. is in a position to-day to render the same fine service if it is backed up by the liberal support of the Canadian Christian public.

Three bright crystal laws of life are, to resist the tyranny of self; to recognize the rule of duty; to maintain the supremacy of our higher nature over the lower.

PRESBYTERIAN COLLEGE, MONTREAL

Dr. W. Harvey-Jellie, Secretary of the Senate

THE Seventy-third Annual Convocation of the Montreal College on April 9th was one of the most successful and largely attended on record. The David Morrice Hall was filled and the occasion was signalized by the presence of Principal James and several prominent professors of McGill University, in addition to the clergy and the members of the Senate.

The past session has been marked by unbroken harmony and by an unusually high level of work on the part of the students of each of the three theological years. The ten members of the graduating class show a highly creditable standard in all subjects and three of them qualified for the B.D. degree. The graduates are Messrs. J. E. Bigelow, C. E. Bingham, S. M. Brown, H. M. Buntain, W. H. Huestin, J. D. L. Howson, H. L. Lamond, J. M. MacQueen, S. S. Rattray, J. S. Smith.

Bursaries and scholarship were conferred upon a number of the students of the first and second years. The travelling scholarships, the Penman and the MacLaren, were awarded to S. S. Rattray and J. E. Bigelow, who tied for first place in the graduating year, the gold medal for Church History being won by J. E. Bigelow.

The honorary degree of D.D. was conferred upon Rev. James MacNeill of St. John's, Nfld., who addressed the graduates in a thoughtful and scholarly discourse, marked by deep fervor and spiritual earnestness, upon The Responsibility of a Minister. The degree of D.D. was conferred in his absence upon Rev. John Flynn, widely known as Flynn of the Inland, in recognition of his remarkable work in the Australian Inland Mission and his eminence as Moderator General of the Australian Presbyterian Churches.

Principal James addressed the Convocation, emphasizing the unique importance of the ministerial vocation in the present period of world-unrest; and Principal Scott MacKenzie, who presided, reviewed the successful work of the Session, emphasizing the urgent need for a deeper interest in and more liberal support on the part of our people of the colleges of the Church in their service for the ministry upon which depends the maintenance and progress of our Church at home and abroad.

Prizes, Scholarships, and Medal

A—Prizes

Elocution, The MacVicar Memorial Church —Wallace MacKinnon, B.A.; **General High Standing** (3rd year) The William Kydd Prize, Alexander A. Rattray, B.Sc., and Jesse E. Bigelow, B.A.; **Religious Education** (3rd year) The A. M. Hill Prize, Jesse E. Bigelow, B.A.; **New Testament Exegesis** (1st year) The William Patterson Prize, Niall H. Burnett, B.A.

B—Scholarships

University Scholarships

The St. Andrew's Church, Ottawa, James Eldon Andrews; The McCorkill, Glenn Keith Cowan, A. Gordon Faraday, John R. Carson, Lawrence E. Yates; The J. Dow, H. Lloyd Henderson, J. Fraser MacMillan.

Theological Scholarships

The Mrs. George McDougall, Jesse E. Bigelow, B.A., Alexander A. Rattray, B.Sc.; The R. W. Dickie, John M. MacQueen, B.A., Herbert M. Buntain, B.A.; The H. G. Munro, Harold Keith Markell, B.A.; The S. R. MacLaren, Harry S. Rodney, B.A.; The A. M. Nairn, Robert A. Jenkins, M.A.; The C. J. MacLaren, A. Lorne MacKay, B.A.; The St. Paul's Church, Niall H. Burnett, B.A.; The Duncan Gordon (Gaelic) John M. MacQueen, B.A.; The James Sinclair, (Essay) John M. MacQueen, B.A.; The Robert Munro, (Missions) Harold Keith Markell, B.A., Randolph D. MacLean, B.A.; The Joseph Anderson, (English Bible) Robert A. Jenkins, M.A.; The Melville Church, (Hebrew) Donald C. MacDonald, B.A., A. Lorne Mackay, B.A.

Graduate Scholarships

The Daniel Penman, Alexander A. Rattray, B.Sc., The MacLaren, Jesse E. Bigelow, B.A.

C—Medal

Church History, The Robert J. Drysdale Gold Medal, Jesse E. Bigelow, B.A.

The Valedictory was given by George Edward Bingham, and the degree of Bachelor of Divinity (by examination) was conferred upon Jesse Edmiston Bigelow, B.A., John Murdock MacQueen, B.A., Alexander Aitken Rattray, B.Sc., Rev. Jean Hiatt Faurot, B.A. (absent), Rev. Alexander Mills, B.A. (absent).

THE TORONTO BIBLE COLLEGE

Forty-Sixth Graduation Exercises

VARSITY Arena was almost filled on Thursday evening, April 25th, when 75 students of the regular three-year course, and nineteen students of the three-year evening course, were graduated. Relatives of the students, and friends of the College, came from all parts of the city and province to rejoice in this great event, for it was the largest number of students that had graduated from the College since its founding in 1894.

The great congregation was led in praise by a choir of 370 voices, a glorious company of happy, soulful young people, whose voices rang out in the testimony of song under the able direction of Mr. Ernest Shildrick. Never before has the College choir so well commended themselves, or the Varsity Arena rung with such a volume of praise and prayer.

From the opening of the services with the National Anthem to its close, the great audience evinced intense interest and was thrilled by the program, the concluding number of which was the College Hymn of Consecration:

Help me, O Lord, the God of my salvation!
I have no hope, no refuge, but in Thee;
Help me to make this perfect consecration,
In life or death Thine evermore to be.

The testimonies of six of the students were listened to with wrapt attention, the message of Miss Edna Bailey, a West Indian student, whose future is missionary work among her own people, moving the audience almost to tears.

The ceremony was presided over by the Principal, Rev. John McNicol, D.D., who spoke warm words of welcome. The President of the Board of Governors Mr. E. G. Baker, presented the diplomas and certificates to the graduating classes. Rev. Dr. R. W. Ross, late of Fort Massey Church, Halifax, read the Scriptures and led in prayer, while Rev. Dr. J. B. McLaurin, a missionary in India for twenty-seven years and now the Secretary of the Board of Missions of the Baptist Churches in Ontario and Quebec, offered the prayer of dedication.

This noble band of graduates now go forth into Christian service, some immediately to appointments at home and abroad. Others await appointments by the various Boards of Missions. Some continue their preparations for the ministry, all of these promising graduates being ready to follow their Master whithersoever He leadeth.

A PRAYER FOR OUR AIRMEN

O Thou whom winds and waves obey,
Almighty God, to Thee we pray,
Commending to Thy gracious care
Our men whose way is in the air.
Be near them wheresoe'er they go,
Defending them from storm and foe.

Help them, in flights o'er land and sea,
To do Thy will, to trust in Thee,
As ministers whom Thou dost send,
Upheld and guided to the end.
Lord, in Thy mercy hear our prayer
For those who serve Thee in the air.

—Contributed.

May be sung to the tune of St. Chrysostome No. 711 in Book of Praise.

Love is an unerring light,
And joy its own security.

THE ASSEMBLY CHURCH

Knox Church, St. Catharines, Ont.

(See cover page)

Organization of this congregation was effected on May 2nd, 1841. In 1891 its Jubilee was celebrated with the late Principal William Caven of Knox College occupying the pulpit. The present name was chosen in 1875 after a vote upon the merits respectively of Knox, St. Andrew's and St. John, and in 1887 the pew rents and open offerings gave way to the envelope system. The first church was opened in 1844 and the present building dedicated in 1860.

Beginning with Rev. John Porteous in 1842 the following have served the congregation, Rev. Alexander Henderson, Rev. R. F. Burns, Rev. George Burson, Rev. Dr. George H. Smith, Rev. Dr. Robert Johnston, Rev. Dr. Frank Morley, and the present minister, Rev. H. M. Coulter.



REV. H. M. COULTER, B.Th.

Mr. Coulter is a graduate of Princeton Theological Seminary, 1928. However he spent one year at Knox before graduation. He served as a student missionary in the present charge of Guthrie, Central, Oro and St. Andrew's. His first charge was in Neepawa, Man., then he was called to Brampton and after a ministry of five years he accepted a call to Knox Church, St. Catharines, Ont., and has now served about two years in that important charge.

A friend loveth at all times,
And a brother is born for adversity.

Among the Churches

Prescott, Ont.

On Sunday the 28th of April the congregation of the Presbyterian Church reviewed a long period of history when the 120th anniversary was celebrated by special services. Rev. Wm. T. MacIntyre of Ogdensburg, N.Y., occupied the pulpit for the day. During this long period of 120 years the Church has had eleven ministers. Two of these were Rev. Dr. Robert Boyd, who came from Ireland in 1840 and organized the congregation, and Rev. James Stewart. Dr. Boyd was minister for twenty-three years and Dr. Stewart for twenty-nine years. The present minister, Rev. M. W. Heslip, was inducted in 1938.

Montreal, Que.

Rev. C. Ritchie Bell, minister of MacVicar Memorial Church, was recently the recipient from members of the congregation of a motor car, a very much appreciated gift.

McLellan's Brook, N.S.

Mrs. Agnes Dawson, widow of the late Rev. Wm. Dawson, whose death took place recently at the home of her daughter, Mrs. Lyons Fraser, was a devoted member of the Presbyterian Church and active in its interests in Nova Scotia. During her married life of forty-nine years she lived first in Halifax, later at Upper Canard, King's County, Glenholme, Colchester County, and at McLellan's Brook, Pictou County. After her husband's retirement in 1922 Mrs. Dawson resided at St. Paul's, Pictou County, and at Halifax. Since the death of her husband in 1930 she has resided at St. Paul's with her children. Mrs. Dawson was formerly Miss Agnes Love, and was born in St. John, N.B., in 1857. Surviving are five children, and twelve grandchildren.

Saint John, N.B.

The city, and in particular, St. Matthew's Church, mourned the passing of a true and able citizen in the person of Mr. John Thornton, who died at the age of seventy years. The funeral service was conducted by Rev. Dr. J. A. Morison, minister of St. Matthew's Church, assisted by Rev. W. C. V. Martin, Anglican, and Rev. E. J. Chisholm, Baptist. What he was to the city and to the Church was set forth in Dr. Morison's brief eulogy. "John Thornton occupied a place all his own in the life of our city. His public services are an open book. For several years he was Commissioner of Public Safety, and the record of his administration was worthy of one of Saint John's best citizens; and he was a successful business man. . . . He was always a faithful churchman and one of the most dependable officers in St. Matthew's Church.

For many years he was Chairman of the Board of Trustees and at the time of his death was Treasurer. He was a devoutly religious man and was deeply concerned in the religious education of youth, encouraging in the church the memorizing of the Shorter Catechism."

Elmsdale, N.S.

There recently passed to her reward one who had a long record of membership in the W.M.S. and service in the Church, Miss Christina MacDonald. She was the last charter member of the W.M.S. Auxiliary organized in 1884. She was a devoted servant of God and a zealous supporter of the Church. For many years also she was a life-member of the W.M.S. She was an example of selflessness. She died at Elmsdale, where she was born on July 31st, 1860.

Uxbridge, Ont.

Rev. P. Thornton Meek, who for the past seven years has been minister of Chalmers Church has resigned. Mr. Meek left recently for Scotland, where for the duration of the war he will be minister of St. Andrew's Church, Perth. For the years Mr. Meek has served our Church within the Presbyteries of Toronto and Lindsay he established a good record of devotion and fruitful service in the work.

Tillsonburg, Ont.

The congregation of St. Andrew's on a recent Sunday observed the 104th anniversary of its founding and the tenth of the dedication of the edifice now occupied on Brock Street. Rev. William Barclay of Central Church, Hamilton, was the preacher at both services on this occasion.

In 1825 the late George Tillson arrived in this district from Boston. He was the father of the late E. D. Tillson, the town's founder. Throughout this whole period the family has been connected with St. Andrew's Church. At the present time Mrs. E. V. Tillson is a member of the Board of Managers.

In 1836 the first log building to be used as a church was erected, but the history of the congregation begins with 1849 when organization was effected at a meeting in the hotel then kept by Mr. Archibald McLaren. Rev. Dr. Drummond of Brantford by request presided at the organization. Services were held in the old schoolhouse and in the Temperance Hall. In the latter place the first Communion was held and Mr. James King was ordained as an elder. In 1849 Mr. Harvey Tillson presented a site for the erection of a new church which was dedicated on May 4th, 1855. The pastoral charge then consisted of Tillsonburg, Norwich, and Culloden. In 1856 Tillsonburg was constituted a separate charge by the Presbytery of Paris. Rev. Robert Rodgers was then the minister. He was succeeded by Rev. Malcolm MacGregor in 1882. Mr. MacGregor's ministry was the longest in the history of the congregation, covering eighteen years. He resigned to accept the editorship of The Presbyterian, the Church's official paper. In 1885 plans were made for the erection of a larger church. One substantial gift went far to make this enterprise successful, Mr. John Scott donated $3,000 and bequeathed to the congregation a legacy of $7,000. This sum was received by the congregation immediately following his death in 1888. The present church was dedicated on the 19th of April, 1931, by Rev. F. Baird, Moderator of the General Assembly. The present minister is Rev. A. C. Cochrane.

It is worthy of note that Nicholas Cuthbertson, Jr., became precentor in the year 1870 and continued in that post for nearly thirty years. In 1874 an organ was introduced and Miss Lizzie Campbell appointed organist, a post which she filled for twenty-nine years. In the spring of 1893 the coal oil lamps were discarded and electric light installed.

Hamilton, Ont.

Mr. Joseph K. Lattimore, B.A., a recent graduate with honors of Knox College, Toronto, was on the evening of April 19th ordained and inducted into the charge of Calvin Church. A congregation which filled the church indicated the deep interest in this important event. Some special features marked the occasion.

Rev. C. L. Cowan, who for three years has acted as Moderator, was presented with a brief case on behalf of the congregation by Mr. T. MacNaughton, who spoke in terms of high appreciation of Mr. Cowan's services. Mr. MacNaughton speaking again for the congregation congratulated Rev. A. L. Budge, Clerk of Presbytery, upon the distinction accorded him by Knox College in bestowing upon him the honorary degree of D.D. Finally the minister, in view of his approaching marriage and in recognition of the splendid service rendered the congregation by him as a student minister during the past four years, was presented with a beautiful marble clock, and a testimonial signed by all the officials of the church.

On Sunday the 21st at the morning service, Rev. Mr. Lattimore officiated and administered the sacrament of baptism to five. At the evening service the Sacrament of the Lord's Supper was observed with a congregation that filled the church. At this service a large number of new members were received. The attendance at this Communion was the largest for a long period in the history of the congregation. A special letter addressed to all members and adherents of the congregation preceded the ordination and induction service and the Communion. Calvin Church has now entered upon its thirty-first year of service in the north end of the city.

Toronto, Ont.

By a series of special services York Presbyterian Church celebrated its fifth anniversary. These opened on the 7th of April and continued throughout the week, concluding with a congregational rally on Monday evening, the 15th. The first Sunday's services were conducted in the morning by Rev. F. G. Vesey, formerly of Parkdale Presbyterian Church, and Rev. D. P. Rowland, in the evening. Throughout the week the following ministers were heard, Rev. T. C. Innes, Rev. R. H. Kerr, Rev. J. Y. Fraser, Rev. S. Johnston, Rev. J. A. Hilts; and on Sunday the 14th, the morning service was taken by Rev. Dr. W. A. Cameron, Secretary of the General Mission Board, and by the minister in the evening.

One interesting feature of the congregational social gathering was the presentation to the minister of a gown and case from the congregation by its oldest member, Mrs. Davidson, who received a bouquet of roses from Miss Louise Prior. This assembly was also marked by an interesting program of music and the cutting of the birthday cake by the minister, Rev. D. P. Rowland.

Wallaceburg, Ont.

Rev. E. A. Wright, the minister of Knox Church, was recently presented by the ladies of the congregation, assisted by the E. W. W. Society, with a beautiful silk gown which was worn for the first time on Easter Sunday. On Sunday, May 5th, anniversary services were held when Rev. Dr. W. A. Cameron, Secretary of the Board of Missions, was the preacher morning and evening. This occasion excited wide and deep interest as indicated by the congregations that filled the church at each service. The messages of Dr. Cameron were very much appreciated.

Progress has marked the life of the congregation as shown by the increase in membership and in the raising of money both for local and missionary purposes.

Summerside, P.E.I.

Rev. Dr. W. O. Rhoad, minister of Kensington, P.E.I., for the past nine years, was recently awarded the degree of Doctor of Theology, having completed some ten courses of study and having submitted a graduation thesis upon the Relationship Between the Eschatology of the Fourth Gospel and Gospel Tradition. He is a graduate of Westminster Seminary, 1931, and took post-graduate course in New Testament. From Princeton Theological Seminary he received the degree of Th. B. in 1928, the B.A. degree from Lebanon Valley College, Annville, Pa., in 1925, when he was twenty-one years of age. Recently Dr. and Mrs. Rhoad were the guests of Rev. William and Mrs. Verwolf at the manse, in Summerside. Dr. Rhoad's degree, Th.D., was granted by Central University, Indianapolis, Indiana.

Waterloo, Ont.

On the 14th of April a new organ screen of quarter-cut oak to match the other furnishings of the church was dedicated in the Presbyterian Church here. The ceremony was performed by Col. Lochead, oldest member of the Board of Management. After fifteen years of service as Treasurer he resigned and to him, in view of his faithful and ardent service, this honor of unveiling the screen was committed. The screen is the work of the Globe Furniture Company.

Sudbury, Ont.

Knox Church, at its recent Communion on April 28th, received twenty-nine new members, the majority of whom were received on profession of faith. The congregation contemplates purchasing an organ at a cost of $2,500. The greater part of the amount required for this has already been received, namely, $1,854.

Maxville, Ont.

At the preparatory service to Communion held recently in St. Andrew's Church, twelve new members were received, the largest number at any time since January, 1926, and the last ten years. The number added to the roll in the past three years is twenty-eight.

Lachine, Que.

A unique event took place at the March Communion in St. Andrew's Church when, out of six new members received on profession of faith, two were formerly members of the Roman Catholic Church. One, an elderly Italian, had been a Roman Catholic for over fifty years but he had become a Protestant in 1927. The other, a young lady of twenty-five years of age, of Irish birth, who had been in fairly regular attendance at the church services for several years, expressed her desire to be received as a member on profession of faith. Prior to being received at the preparatory service the candidate made a formal declaration of her renunciation of the Roman Catholic faith to the minister, Rev. T. DeCourcy Rayner, in the presence of the Kirk Session and other candidates. Then, at her special request, she was baptized upon profession of her faith in the Lord Jesus Christ as Saviour. Her formal declaration, renouncing the Roman Catholic faith, was witnessed by her mother and fiancé and was made in triplicate, one copy being sent to the priest of the parish where she had been confirmed with the request that her name be struck off their register, one copy being inserted in the Session record, and the third retained by the candidate.

The writer recalls hearing Rev. J. A. Giguere, former Roman Catholic priest now in charge of our French Canadian Christian Mission in Montreal, state both publicly and privately a number of times that,

to his knowledge, more than one hundred thousand French Canadians had left the Roman Catholic Church during the past few years in Montreal alone, and were drifting into Communism unless they could be won for Jesus Christ.—Com.

Cornwall, Ont.

St. John's Church, Rev. G. S. Lloyd, minister, on the evening of April 21st, held a service of public worship on Auld Kirk lines. The precentor led the singing and old fashioned collection boxes with long handles were used for the offering. These were borrowed for the occasion from Mr. Lloyd's boyhood church, the property of the congregation of West King, York Co., Ontario. Mr. David R. Howat acted as precentor, using the tuning fork to set the pitch. The singers dispensed with gowns and occupied the front pews. The organ also was silent throughout. Male voices led in the singing of all but one hymn, The Hymn of the Homeland, which was rendered by a mixed choir. In one particular the service was a contrast to that of the early days, when ministers quite regularly preached for two hours. The sermon at this reproduction of the old form of public worship occupied but twenty-two minutes. Mr. Lloyd's text was, Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls, Jeremiah 6:16. Whilst it was not to be expected that the past should be reproduced in all particulars, yet the times call for a reversion to loyalty to the highest which was such a marked feature of the Church a century ago.

East Lake, Ainslie, N.S.

There passed away at her home at Trout River, April 14th, Mrs. Flora Johnston, wife of Norman L. Johnston, at the age of 84 years. She was the oldest of the family of the late Malcolm MacPherson of Roseburn, and came to Trout River from the United States shortly after her marriage to Mr. Johnston. She was a genuine Christian woman, interested in all good work, and for twenty-five years distributed the Presbyterian Record in the district. Besides her husband Mrs. Johnston is survived by one brother and two sisters. Her funeral took place from the Presbyterian Church on Tuesday morning and she was buried in East Lake Cemetery, beside her only son and child, Henry, who died suddenly five years ago.—Com.

Well may the Church mourn the passing of this estimable lady and if for no other service, for that faithful work for the Record covering a quarter of a century.

Toronto, Ont.

Upon leaving Rogers' Church at the close of a two-year ministry, Rev. T. J. Watson was the recipient of a number of tokens of regard, a Gladstone bag and an illuminated address signed by all the members of the Board of Management, a set of military brushes, a pen and pencil set by the Young Men's Bible Class, and a leather writing case by the Young People's Society. The address was as follows:

"It is with much regret that we, the members of the Board of Management of Rogers' Memorial Church, to-day say goodbye to you as you relinquish the pastorate of the church to pursue further your studies in Scotland.

"During the past two years a close relationship has existed between pastor and people. Your ministry has been characterized by kindly interest in, and sympathetic understanding of others. You have revealed yourself as a man of rare personal qualities and lofty ideals.

"And now, as you leave us, we who have been privileged to be associated with you in the work of the Church would join in offering to yourself and family our good wishes for your health and happiness.

"We pray that God's blessing may rest upon you in your new sphere of service."

Toronto, Ont.

The Chinese Young Men's Christian Institute observed its 30th annual At Home and the 11th anniversary of the Chinese Church of Christ in the Institute at 474 University Ave., on Thursday, the 2nd of May, at 8 o'clock. This is a celebration which calls together the friends of the Chinese in Toronto in very considerable numbers and to this gathering visitors are made heartily welcome. This occasion was marked by the usual attendance and interest.

St. Andrew's, Victoria, B.C.

On January 12th, 1890, the congregation of St. Andrew's, Victoria (Rev. P. Macleod, minister,) worshiped for the first time in the present church edifice, described by The Daily Colonist at that time as "the most beautiful and imposing temple in Victoria".

On March 31st, 1940, the occasion of the visit of Dr. Stuart C. Parker, Moderator of The General Assembly, to Victoria, fifty years of worship in this building was thankfully commemorated. The service was conducted by the present minister, Rev. J. Lewis W. McLean, and an appropriate and eloquent sermon, The Romance Of Worship, was delivered by the Moderator. Dr. Parker prefaced his sermon with a tribute to the late Dr. W. Leslie Clay, minister of St. Andrew's 1894-1928 and Moderator of the General Assembly at the time of his death in 1928.

During the past year the interior of the auditorium has been completely re-decorated and a modern system of lighting installed together with an electric acousticon system for the hard of hearing at a total cost of $3,200, which was entirely raised by voluntary offering before the work was undertaken. The Young People's Society do-

nated a new pulpit fall, and a leather-bound copy of The Book of Praise for the use of the minister was the gift of one of the members. The Women's Guild recently renovated and modernized the church kitchen, and purchased new furniture and drapes for the vestry in which has been hung a framed photograph of the late Dr. Clay presented to the Session and congregation by the members of his family.

St. Andrew's Church possesses a fine set of electrically operated chimes which provide downtown Victoria with a reminder of the passing of time every quarter hour, and upon which the Gospel message in the tunes of the great hymns of the Church is declared each Lord's Day. At the services conducted within its walls are found week by week visitors from all over the world.

Missionary and Allied Work

Chinese Work in Canada

TO the value of this a Chinese whose home is now in Canada testified. "Do you realize that except through the Church we Chinese have little or no social contact with the people of Canada. In the Church there is for us a common worship place and one where the Canadian people show us friendliness and sympathy." In expressing himself thus this Chinaman presents an aspect of our work. We cannot distinguish between different phases of service rendered. Our main duty is to teach and preach the Word but whilst doing so, in fidelity to that word, we endeavor to create understanding and to promote friendliness between these strangers and our own people.

Conditions in China have practically stopped immigration to Canada from that land. On the other hand there has been an increase of entries of Canadian born boys and girls, men and women, who are eligible for entry under the immigration act. Deprived of the services of an efficient worker in Montreal in the person of Mr. Solomon Leung who withdrew to prosecute his studies in the United States, the Board of Missions has been fortunate in securing the services of Mr. Paul Chan of the Ottawa Chinese Mission, where he has served successfully for two years. Mr. Chan was born in Montreal, but at the age of five was taken to China. Three years ago he returned to Canada. Thirty-five years ago Mr. Chan's father, Chan Nam Sing, was Montreal's first Chinese missionary. Mr. Chan is not ordained but he has taken a three years theological course in the Canton Theological College, and has proved himself a capable leader. Times have changed since the days of his father and instead of standing on a box in the streets in Montreal's Chinatown endeavoring to persuade Chinese to come into the mission hall, Mr. Chan now has the privilege of addressing a group of Chinese men, women and children of eighty or more who gladly seek the benefits of the mission and join in worship. The mission there has the advantage of a new building recently occupied. This was formerly a Jewish Synagogue. It is however most conveniently situated for the work and was dedicated by the Presbytery of Montreal on January 12th last. The Chinese Consul-General to Canada, Honorable C. Y. Shih, was present on that occasion. Work among the young is most encouraging. In Victoria the Sunday School numbers ninety-three with twenty-two on the cradle roll, and Vancouver ninety with twenty-five on the cradle roll. Cooke's Church, Toronto has a flourishing Chinese primary and intermediate department.

Since occupying the new building the attendance in Montreal has increased from twenty-five to fifty-five. This however is but one aspect of the work. Another is seen in various organizations for boys and girls, such as Scouts, Mission Bands, etc., which are rendering good service. The Victoria and Vancouver congregations paid last year respectively $283 and $185 to the Budget.

Toronto has done its share also in contributing to the Budget and Montreal, too, will now undertake its share also. In addition to the contributions mentioned, Victoria gave to the W.M.S. $71.00, Vancouver $42.00, Toronto $37.00, and Montreal $6.00. Toronto Chinese Ladies Class sent $365 to the Red Cross for relief work in China. The Bible Class of the white women married to Chinese under Mrs. Adams in Toronto subscribed $35.00 for the support of a Bible woman in Manchuria. In addition to Budget contributions and others the current expenses of Victoria and Vancouver Missions were met by the Chinese as well as the teacher's salary in Vancouver. Large sums of money are continually being sent to China for Red Cross and relief purposes, the amount of which is difficult to ascertain. The proceeds of a Rice Bowl Festival in Vancouver were $40,000. The Canadian Red Cross shares in these gifts, Ottawa having sent in $400 and Vancouver over $4,000. Every Chinese community made its contribution.

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Dr. S. Higginbottom
Moderator General Assembly in U.S.A.

From Foreign Affairs Bulletin we take a reference to Dr. Higginbottom's work.

When Allahabad Agricultural Institute in India opened this year, two hundred and fifty young men applied for admission, but it was possible to admit less than forty new students, because of limitations of space and equipment. There are altogether about 166 students, including twelve women in Homemaking Department. Most of the women are Christians. About one in five of the men students is of this faith;

all of the group of farm mechanics apprentices are Christians. During the absence of the president, Dr. Sam Higginbottom, in the United States, where he is serving for a year as Moderator of General Assembly, the officiating principal of the Institute is Mr. Bransley Pugh, an Indian Christian trained in California.

In this connection it is opportune to quote the letter of Rev. Dr. Wm. B. Pugh, Stated Clerk of the Presbyterian Church in U.S.A. This is written to Dr. Armstrong of the United Church who had led in the arrangements for Dr. Higginbottom's coming. It speaks in terms of high appreciation of the reception accorded Dr. Higginbottom while in Canada.

"It afforded me great pleasure indeed to report to our Department of Church Co-operation and Union, which held its annual meeting here in Philadelphia on Thursday, March 7th, 1940, of the cordial reception which our Moderator, Dr. Higginbottom, received during his visit to Canada. It is impossible for me to write in words the cordial appreciation of all the members of the Department for the splendid spirit of fellowship that was manifested in the meetings which our Moderator addressed. He came back to Philadelphia most enthusiastic over the reception which he had received.

"I do hope that similar visits can be held in the future. Certainly it would be most opportune for the Moderator of the United Church and the Presbyterian Church in Canada to visit our own country. It is too late this year to arrange for such a visitation. I do hope, however, that plans can be formulated next Fall when we have a new Moderator to secure visits from two Moderators in your Churches which will advance materially the cordial relations already existing between our two countries and our respective Communions."

* * *

World Conference of Christian Youth
Amsterdam, 1939

As indicating the surprising extent of Presbyterianism throughout the world the following paragraph is taken from The Presbyterian Register:

"Of the other meetings that were held perhaps the one of most interest to us was that of the Presbyterian delegation. This was held in the small hall of the Concertgebouw, and to many of us it was a revelation of the size and extent of our denomination. Twenty-nine countries were represented, as widely separated as Britain and the Gold Coast and as Formosa and Brazil. The delegate from Brazil was especially interesting, for he told us that the Presbyterians were the largest Protestant Church in his country. It was an added inspiration to feel that our denomination is contributing its share to the Church Universal in so many parts of the world, and we felt that even closer co-operation between ourselves and others would increase this contribution."

* * *

Tyndale House, Montreal

Women's and Girls' Department: 534 Seigneurs Street. Miss Edith A. Murray, Miss A. H. Harvie.

Men's and Boys' Department: 542 Seigneurs Street. Rev. W. Harold Brown, B.A.

Rev. George H. Donald, D.D., Chairman, and Rev. David Scott, M.A., B.D., Vice-Chairman.

In the year 1863 there was opened for public worship a church which was built on a site purchased by the late John Redpath, and which was then called the St. Joseph Presbyterian Church, later Calvin Church. There served such outstanding men as Rev. Dr. John Scrimger, afterwards Principal of the Presbyterian College, Montreal, Rev. Dr. W. J. Smythe, and the late Dr. James McKay, of St. James, London, at the end of whose successful ministry in 1916, the church was closed after having flourished for fifty-three years. There passed through the Sunday School of this church many who are distinguished citizens of the Montreal of to-day.

Just around the corner from where the old church building still stands, there is a small Presbyterian congregation which worships at Tyndale House. Thus there is to-day a living connection with the life of the past. The "Faith of our Fathers" is living still in the Church of to-day, but this congregation worships in a crowded room which is difficult to ventilate, and which has not one-tenth the seating capacity of the old Calvin Church. The fact that we had such a flourishing church in this district only a few decades ago, seems to have been forgotten by many who now worship in churches uptown. If our Church some seventy years ago saw the need of missionary enterprise in this part of Montreal, surely that need to-day has not become less. Indeed, there are evidences that in a large section of the life of this district which is still without religious influence, conditions are steadily growing worse. Home life, and consequently that of the community, shows more and more the effects of a long separation from the Church. With quarters inadequate and unsuitable for the work, Tyndale House nevertheless attempts to meet this need.

Besides the Church Services and Sunday School, there is carried on under able leadership a most important work amongst children and adults throughout the week. This branch of our activities, which is in close affinity with our religious work, is so constructive, especially in the life of the child, that it would call for a comprehensive report in itself. Suffice it to say that its results are always to be included as a vital part of the whole work of Tyndale House.

As time goes on, there is an ever in-

creasing evidence of moral and spiritual benefit which cannot easily be described in a short report. There are many of our members, however, who bear frank witness to the upward trend of the life in and about this institution. . . .

These things are taking place in all Christian churches it is true. They are the more outstanding here, as we see them against a background of unhappiness and evil; and while there should always be a feeling of gratitude for what is being accomplished here by our Church, we should be warned against a spirit of complacency, when we realize that the dark background is still there in a large district in which Tyndale House is a very small light. What has been done has shown us the need rather than satisfied it.

When we turn to life at our Summer Camp, we have something which is in marked contrast with that in the city, for here the work is carried on with the same ultimate ends in view, but with the added benefits of fresh air and sunshine, good food and healthful exercise.

In taking account of the work done both at Tyndale House and the Camp at St. Andrew's East, we are always mindful of the added help and comfort brought to many of our members through the efforts, donations, and gifts in kind, of a large number of friends of Tyndale House.

* * *

Presbyterian Home for Girls, Toronto
Miss Myrtle McKinnon, Superintendent

In 1939 thirty-three girls availed themselves of the practical training and religious instruction which the Home affords. The circumstances surrounding many of these girls have been of a particularly sad nature, but we thank God for the opportunity to be of service, and trust that through our humble endeavor to point the way, they may be led to follow in His footsteps.

We have also cared for twenty-two children, and are happy to state that we have been successful in giving the majority of these little ones a start in life through adoption into good homes.

Financially we have not had any large expenditures, and therefore, with the aid of fees from girls, and donations of money, food, and supplies from churches, organizations, and friends, we have been able to meet our running expenses.

* * *

Neighborhood House, Hamilton

Serving the Church in this institution are two full-time resident workers, boys' worker and play school assistant on part-time, paid by the local Ladies' Board, and volunteer helpers.

Work is carried on through the following agencies: Two clubs for women, meeting weekly, English class for men and women, two evenings a week, three evening clubs for boys, one evening club for girls, four daytime clubs for younger girls, sewing classes for girls, Saturday morning playtime for girls and boys, school five mornings a week for pre-school age children, Sunday School, Sunday evening service since November, home visitation, Daily Vacation Bible School in July, concerts, picnics and hikes. In this way over 18,000 come directly under the influence of Neighborhood House. In this number some fifteen nationalities are represented, Hungarian and Jugo-Slavian showing the largest proportion with Ukrainian and Canadian next. Classification of those attending is difficult. There is a considerable proportion of Roman Catholics, although of 115 boys registered 85 are designated Protestant.

* * *

Italian Work, Montreal

Rev. R. de Pierro has served our Church in this work for twenty-seven years. The progress made in that time is in part indicated by the fact that the membership has grown from 40 to 225 and the Sunday offerings from $150 to $1,200, in addition to what has been raised by Sunday Schools, Y.P.S., and Ladies' Aid, and for the Budget. There are 150 contributors through the weekly envelopes. The work is carried on in three different districts among an Italian population of 25,000, the largest group in Canada. Mr. de Pierro says:

"Our standing among them is very high, as we carry on a purely religious and patriotic work among them and do not mingle with politics one way or the other, the Italian constituency being split in two tendencies, one looking to Rome, the other to Moscow for leadership. We stand away from both and endeavor to preach the Gospel of our Lord, together with the love and the language of our Dominion, to all of them."

The great need of this mission is church buildings. Not one of the three congregations has a suitable place of worship. Having lost two churches in 1925 they have not been able to replace them. For one centre plans have been made for the erection of a church to which reference has already been made in the Record, but without success so far.

British Guiana

Rev. James Dunn in a recent letter referring to the progress made in the Ramdeholl Church states:

"On the material side we still need eight more pews for the church and also an organ of some sort. For this latter we have $46 in the bank. On the spiritual side I hope for even more faithful attendance and prayer for the extension and deepening of our Christian experience and witness.

"During this quarter there have been ten adult baptisms, eleven infant baptisms, ten

public professions of faith, and two marriages at Ramdeholl Memorial.

"Allow me also to say how glad and proud I have been to see these things that have come to pass. I pray that we may go forward together to yet finer accomplishments under our Heavenly Father's guidance and blessing."

A later communication intimates that there is a need for more copies of the New Testament for the use of the school pupils which could be purchased cheaply on the field if funds were available for this purpose. The Mission Council would also welcome used Sunday School picture rolls. These may be sent by mail to Rev. DeC. H. Rayner, Box 288, Georgetown, B.C.

* * *

Famine in India

Upon conditions at Amkhut, Dr. W. R. Quinn reports:

"In the Amkhut area, there is a Christian community of about 500. Among these, only seven or eight families will have enough food and seed grain to carry them through the hot and rainy seasons until another crop is ready. About ninety percent of the Christian community have now used up all their grain and are dependent for food on whatever work can be arranged for them and what jungle roots can be gathered. They have no food and no seed grain, and the next crop does not mature until the end of September. The same conditions, of course, prevail among the non-Christian Bhils.

"There is a jungle plant named wajh, the roots of which are used for food in famine or semi-famine years, and for the past two months many people have been living on this. The root is boiled nine or ten times to get rid of poisonous elements, and then it is eaten. The season for this root is now gone, but the maura tree is in bloom and its flowers are used for food. This tree, however, blooms for only a short time, and after that no further roots or flowers are available for food.

The eating of beef is forbidden in Hindu states, but at present much cattle stealing is going on. The cattle are killed in the forest and divided among the thieves. The bullocks of two Christians were shot recently with arrows, but escaped.

A Couple of Examples

"Samuel and Mark Vishtiya. Last rainy season they sowed the first crop; but owing to lack of the usual rain, the crop was a failure. Help was given to get more seed and food to keep them alive. The seed was sown but the rains did not come until late, and the second crop was almost a complete failure. Their one bullock was sold to pay rent to the state for their land. The whole family have been ill owing to undernourishment. They have no food and no work except what can be given by the mission, and they have no bullocks to work their field next rainy season.

"Pidliya of Pangora. No grain left and no work. They are trying now to sell their last bullock, which means that when the rainy season begins they will have no bullocks for their farm; but what else can they do in the meantime?"

It seems that around Jobat conditions are similar, but these cases will serve as illustrations.

By way of help in this distress the Board of Missions has forwarded $216 from a legacy to be used for relief in India, and the W.M.S. (W.D.) $500.

* * *

The Bhils and the War

Their interest is portrayed in the Annual Report of the Mission:

"It was surprising how quickly news of the war spread into the remotest Bhil villages. We were again and again asked by the rawest Bhils how the war was progressing, and especially if Hitler had been killed yet. 'Why doesn't the government allow some of us to go with our bows and arrows? We would soon finish Hitler off', was their sober statement to us."

* * *

A Missionary Leader

Rev. William Patton, M.A., D.D., of London, England, Secretary of the International Missionary Council and Editor of The Missionary Magazine was in Toronto in the month of April. He was to have been here a few months earlier but a serious illness prevented his meeting the engagement at that time. While here he delivered a lecture in the School of Missions, addressed a luncheon gathering in the interest of European refugees, and a second gathering upon prominent features in the work abroad.

* * *

Church of Scotland
Foreign Mission Retrenchment Plan Withdrawn

Probably the most important piece of news this month is that of the generous gifts of not less than £57,000 to the Foreign Mission Committee of the Church of Scotland from a small number of private donors, so that the proposed retrenchment will not, in the meantime, be necessary, and the foreign mission work of the Church continue unimpaired.

Owing to heavy debt on the Foreign Mission funds a plan for a measure of curtailment of the work in order to reduce expenditure was to have been submitted to the General Assembly next month. Those gifts have been offered to prevent this curtailment of the work and in the hope that they will help to stimulate the membership of the Church to renewed foreign mission effort. They are not to be used to meet any existing debt on the fund.

The relief and encouragement which the announcement of these benefactions has brought to all those who have carried the burden of responsibility can be imagined.

A SEEKER AFTER GOD

Rev. Edward H. Johnson, Szepingkai, Manchuria

LAST week we had an interesting and successful series of evangelistic meetings in the local church. They were led by an old man of seventy-seven who just happened to stop in at the church one day. He was on his way to hold meetings at a town off the railroad but his baggage had not arrived with him, and while waiting for it to come he called on our pastor with whom he had a slight acquaintance. A short address he gave at the morning prayer meeting led to his being invited to speak at a larger evening meeting, and then he was invited to stay for five days with two meetings a day. This he was able to do because he had not arranged a definite time with the church to which he was going.

His own life story is an interesting record of one seeker after God who was found by the great Seeker.

His home was in Honan province, in one of the most ancient settled parts of China. His mother was a devout Buddhist who all her life had faithfully sought the true way and never felt that she had arrived. At her death she committed to her four sons this quest for the truth, hoping that through their finding it, and their offices for her, she too might obtain salvation in the world beyond. Of the four sons only the third took up the quest.

He went first to a famous Buddhist temple at Mount Wu Tai, one of China's five sacred mountains, situated in Shansi, the mountainous province to the west of Honan. There for a year and a half he was a monk, but he was not satisfied with the temple life, and did not feel that he was making progress towards truth, so he left and returned to his home.

At home he entered a Buddhist society whose members seek enlightenment by temperate living. Prohibition of the use of tobacco and alcohol is their main rule. They worship in temples dedicated to the snake, the fox, the weasel, and the rat gods. Not satisfied with this he went to the temple of another of the numerous sects of Buddhism, that seeks enlightenment by vegetarian diet, excluding garlic, and leeks, and onions. Then his restless seeking led him to another temple where long periods of formal meditation were the main method. Shortly he moved again to a temple whose members emphasized the burning of incense before the gods as the path to enlightenment.

During these several moves he had continued a member of the temperate-living sect, and because of his earnest search, and his experience under many teachers he was made a teacher in it. From the time he was thirty until he was forty-five he travelled about as a teacher, stopping for periods in Peking, Tientsin, Mukden, and temples in many less known places.

But although he was a teacher he was still a seeker, and still bent on his quest for truth. At forty-five he left his teaching to enter a Taoist monastery in Jehol, Manchuria's southwest province. For two years he was a Taoist priest there, and then he moved to another Taoist monastery in Shantung province, and soon to another in South China, seeking the best teachers he could find. Then he came north again and moved around in Taoist and Buddhist temples in the hills west of Peking.

Finally at sixty he arrived at a Taoist temple outside of Harbin. For two full years he sought peace by using an extreme vegetarian diet that forbade even salt and animal fats in cooking. Suddenly, one day, the first step in enlightenment came. The abbot of the temple was a former disciple, and he had frequently told him, as he had told all of his students, that he could teach them only the methods of seeking enlightenment, that they must seek for truth elsewhere. As they were meditating together, the abbott turned to him and said, "I am convinced that apart from God there are no gods and no truth". This word lodged in his heart and soon afterwards he left the temple.

For more than thirty years he had sought enlightenment by various religious exercises, fasting, meditation, burning incense. For all these years he had faithfully performed acts of religious devotion, regularly kowtowing 1,800 times a day. He had hoped to hear the truth from the lips of thirty-seven of the best Buddhist and Taoist teachers in temples all over China. As a teacher he himself had had more than 3,000 students, many of them well-known leaders of present China. But he knew that what he learned and what he taught was not the truth, but only an unsatisfactory method of searching for truth. The peace he sought was in knowing God. But how could he know God?

Shortly after he left the temple he was called to use his medical skill for a sick man. This man was a Christian, and when he was better and conversed with the old man, he told him that he could know God in Jesus. The old seeker scoffed, "This Jesus! How can one find God in this foreign religion?" But the Christian was persistent in his witness, and when Christmas came he went to invite him to go to the church. Finally he persuaded him to go, and there, in the midst of a prayer by the Danish pastor, the old seeker knew in his heart that he had been found by God.

Without telling anyone or conversing with anyone he went home and destroyed his idols, and threw out the incense and burners. For two years he studied this new doctrine, and finally after a week of special

meetings led by a noted North-China preacher, he decided to confess Christ, and a few months later was baptized.

Since then he has been a roaming apostle of Christ, giving testimony, and holding special meetings in many parts of the country. Although he is seventy-seven he is still strong and full of energy. For the five days last week he held two meetings a day, each meeting lasting three hours or more. Singing, gesturing, preaching, reading, praying, he was able to attract and hold his audience to the end, and through his testimony many failing Christians were given a fresh start, and many seekers were found by Him who came to seek and save.

ONTARIO PROVINCIAL ANNUAL MEETING

Estelle C. MacBeth, Press Secretary

"And the Lord spake unto Moses saying, make thee two trumpets of silver; of a whole piece shalt thou make them; that thou mayest use them for the calling of the Assembly, and for the journeying of the camps. In the day of your gladness and in your solemn days and in the beginning of your month ye shall blow . . . for a memorial before God: I am the Lord your God." Numbers 10:1, 2, 10.

Thus the Lord of Hosts issued His orders to His chosen people as they journeyed under His command to the promised land, and thus the members of the Ontario Provincial Society, the delegates and friends who gathered in historic Knox Church, Toronto, April 16-18, "our day of gladness and our solemn days" heard continually the silvery trumpet notes sounding forth the joyful call to worship and service and the deeper sounding command to go forward into a new year of consecrated stewardship.

Mrs. John Williams, the President, presided at all seven sessions. One of the many messages of greeting was from Mrs. J. G. Inkster, at present in New Zealand. The report of all organizations provided occasion for thankfulness and encouragement. The roll-call of presbyterials showed many increases in organizations and givings, and fresh interest in the work of mission bands, girls' organizations, and young women's auxiliaries. The reports of the departmental secretaries were highly satisfactory. The financial hour, always of great interest, was in charge of Mrs. C. H. Thorburn, Treasurer, Mrs. A. B. Macdonald, Secretary of the Finance Committee, and Mrs. V. A. Smith, Convener of Special Retiring Fund. The Treasurer reported as Ontario's contribution to the General Treasurer the sum of $111,000. An allocation of $113,600 was accepted, but in order to meet the year's obligations in full $115,000 is required. She stated that missionary work must not be neglected even for necessary war work. The prompt and regular remittance of money by auxiliary and presbyterial treasurers was urged, the 25th of each month being the date. As an effective means of reaching the allocation Mrs. Macdonald stressed the importance of the appointment of finance committees both in auxiliaries and presbyterials. Mrs. V. A. Smith reported $968.69 contributed to the Special Retiring Fund, and made an earnest appeal in behalf of this cause. Tuesday evening was devoted to girls' organizations when the 25th anniversary of the Canadian Girls in Training Movement was observed. In this connection, Mrs. L. M. Beath, Girls' Organization Secretary, stated that during the past twenty-five years thousands of girls have passed through our groups and many have become leaders in Sunday Schools and other organizations. Motion pictures, Colorful China, were shown by Rev. Fred Goforth, and were greeted with delight by the young people.

On Wednesday afternoon the fifteenth anniversary of the Home Helpers Department was celebrated, the historical sketch having been prepared and read by Mrs. H. C. McKellar, who declared that past success is a summons to even greater service. Mrs. J. Hilts, Home Helpers Secretary, Council Executive, conveyed greetings and good wishes and, in honor of Mrs. F. J. Logie, who launched the work of the Department and who served for thirty years as Secretary, she presented a quaintly fashioned nosegay to be sent to Mrs. Logie who was absent through illness. Building for Eternity was sung by Mrs. J. Logan-Vencta in loving tribute to the memory of Mrs. John Thorburn, Ottawa, who in 1889 conceived the plan of Scattered Helpers with the aim that "nothing be lost".

The address of Mrs. Hugh MacMillan was an inspiring presentation of the Christian Youth Movement in Formosa. The Importance of Missions was the theme presented to an audience that filled the church by Rev. Dr. Isaac Page, Prayer Union and District Secretary of the China Inland Mission, on Wednesday evening. Special significance was given the meeting by the licensure of members of the graduating class of Knox College, presided over by Rev. Dr. R. G. Stewart, Acting-Moderator of Toronto Presbytery, members of which were present. Seven students were licensed and one ordained, Mr. Percy A. Ferguson, who was appointed to Portage La Prairie.

Brief greetings from their respective fields were brought by Miss Ada Adams, Formosa, and Miss Irene Stringer, India. Mrs. A. W. Pae, Secretary for India, introduced Miss A. Beatrice Scott, recently appointed to serve as missionary evangelist on the Bhil field, and Miss Margaret McRae, R.N., as nurse-evangelist at Jhansi. Tribute was paid Miss Mary Murray, who this year celebrates her 25th anniversary as hospital visitor. The real value and extent of

the work of Miss Murray in bringing comfort, cheer, and courage to the sick, cannot be measured.

Mrs. A. R. McMurrich, President of the Council Executive, conducted the election and installation of officers. Mrs. John Williams, was re-elected President and enters upon her third term of office. She appealed for sacrifice in support of the W.M.S., our Church, and the World's Christian forces.

Delegates and their hostesses were guests of Toronto Presbyterial at afternoon tea in Knox Church parlors. An invitation to hold the 27th Annual Meeting in First Church, Brockville, was unanimously accepted. A courtesy much appreciated was the broadcast over station C.F.R.B. Toronto, by Claire Wallace, Tea Time Topics, Commentator, who gave highlights of the three days' sessions.

The Registration Convener reported a total of 918 in attendance, 28 officers, 23 presbyterial presidents, 239 delegates, and 625 visitors.

WITH THE EVACUATED POPULATION OF STRASBOURG

Notes from an Alsatian Pastor
Freely translated from the Christianisme au XXe Siecle

WE reached our destination in the Dordogne after a very long and tiring journey; the evacuees had had to leave their homes very hurriedly and to travel for several days on end in goods trains.

The Mayor of the town and his helpers were at the station to help us. Night had fallen and it was in complete darkness that we were led to the restaurants where a meal had been got ready for us. The large assembly room of the town hall had been prepared as a dormitory. More than 500 refugees had to sleep there on straw. I was offered a room but I preferred to remain with them to encourage them. They grouped together in families and wrapped themselves in the rugs they had brought with them. Even the stage and the corridors were occupied by the refugees, glad to be able to lie down after their consecutive nights travelling.

The next morning I had to furnish an exact list of the evacuees and find lodgings for them. This took a deal of time and some of them had to wait three days at the town hall before a shelter could be found for them. Sometimes autocars full of refugees passed through our town and we recognized sympathetically some of our near neighbors from Strasbourg. Sometimes inevitable errors had to be hastily repaired when convoys had missed their way and had to be redirected into their right road. Sometimes the difference of language caused misunderstandings or surprise. . . .

I speedily discovered how urgently necessary it was to explain in French to the natives of the little town the history of Alsace and the Alsatians. I was asked to repeat my lecture the next day at the town hall and to attend a meeting of the Town Council. The members of the Council and the gendarmes were at the meeting and I was thus enabled to dissipate many misunderstandings.

On the 10th of September I was able to celebrate public worship in the Alsatian tongue. It met with a real need for 200 people attended it. These people, who had been deprived of their service the preceding Sunday as it was on that day they had left Strasbourg, told me how glad they were to have heard once more the Word of God.

In the afternoon again in the town hall I had to speak again about Alsace, the meeting being announced in the streets by the town drummer. It was meant for the inhabitants but the refugees came too; there were 200 people present. The Mayor presided; at the close he thanked me very warmly, asked me to begin again the following Sunday and embraced me, saying 'This is the kiss of brotherhod which France is giving to Alsace".

The next day in a neighboring village I helped to distribute the refugees who had just reached there into the lodgings intended for them. Their fatigue was extreme and often their first impressions were painful in spite of the evident good will of the inhabitants. Their lamentations were heart-breaking.

On the 12th of September the first funeral of a refugee took place in the church at Perigueux. Pastor Cambelong, who, with his wife, has unwearidly spent himself on behalf of the evacuees, had asked me to take a part of the service. In Alsace the widow would have been supported by a large number of relations and friends, but here only a few people had learnt the sad news soon enough to be there.

With the assistance of a deaconess-nurse who gave her self entirely to helping the refugees we were able, with very little delay, to form a parochial choir and to open a Sunday School.

As I was at that time the only pastor there for all the evacuees of the VIIth arrondissement of Strasbourg who had been received into two cantons down here I had to be busy in both of these. A fresh convoy had just arrived and we had the same sorry sight of poor folks exhausted by fatigue and hunger who arrived during the night and whom it was difficult to provide with food at such a late hour.

On the 16th of September we had the funeral of a poor refugee who had not been able to survive the journey. I was alone to follow the coffin but on the road some of his

compatriots whom we met joined me; it had not been possible to inform his family.

At Montpont where I went from the first town reached, there were more than a thousand refugees. The Mayor offered me the assembly room of the town hall for a lecture on Alsace. The town drummer announced the lecture in French and I accompanied him to repeat it in Alsatian. There were more than 400 present. It was a splendid patriotic manifestation and Colonel Joyeux gave a thrilling speech, then I spoke to the refugees in Alsatian and the meeting closed with prayer. There were as many Roman Catholics present as Protestants, it was the 'Union Sacree'. At this great meeting we also baptized a baby, the child of a refugee, first baptism of a refugee. The mother was one of my parishioners from Strasbourg.

This brought us to the 20th of September. Organization goes on slowly. The Alsatian pastors are arriving. Two of them are designated to look after Montpont. I have only to see after the remainder. In the remaining canton I have fourteen communes to visit, etc. I have to find in each village or little town a place for divine worship. This is not easy everywhere. Here we have a large kitchen, there the vestibule of a town hall, elsewhere a school, a court-room a garret, a room in an inn, or even a church as at La Roche Chalais. The refugees are anxious to ornament their place of worship with carpets, flowers; these assembly rooms are often crowded. The rain is a great hindrance for nearly all the umbrellas were forgotten and left behind in Alsace. . . .

The evacuees suffer, especially at first, from having nothing to do, they clamor for something to read. I have been able to procure New Testaments in French and in German and I advise my hearers to buy them in both languages so as to get accustomed to French by reading them in the two tongues.

We are rapidly getting up French classes for adults and a school for the Alsatian children until the official school can be opened.

At first my time was fully taken up with the work of verifying the lists of evacuees, their lodgings, their allocations, the search for some work for them, etc. But later a band of social workers dispatched here by the Mayor of Strasbourg, liberated me from these occupations and allowed of my devoting myself to evangelistic work and to the so necessary care for souls. I have to preach fourteen times a week and my only means of transport is a bicycle. On Sundays I have to cover 60 kilometres to take four services. It would be a great boon to have a car. The mayors of several localities help us very much. They ask us to begin by giving a lecture on Alsace. These lectures are usually very well attended. In one small locality the school master had brought his phonograph and a record of the Marseillaise which was sung by the assembly. The meetings close with Hail France! to which answers that of Hail Alsace. They certainly contribute to a better understanding between inhabitants and refugees.

This time of trial is especially favourable to the work of evangelization. It is a special opportunity for reaching souls and leading them to the Great Comforter.

We feel quite sure that the ties between this part of France and Alsace will daily grow stronger and that durable contacts will be formed between these two beautiful French provinces. Far apart, though they may be geographically, they will be able in the future to complete each other harmoniously in spiritual as well as in material things.

Although now, since it has to be, as the Apostle Peter wrote: 'that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, rejoice greatly though now for a season ye are in heaviness through manifold trials".

Willy Muller,
Pastor at Strasbourg (evacuated).

IONA COMMUNITY, SCOTLAND

A few excerpts from the Iona community magazine, "The Coracle" (such a small boat as St. Columba used to carry his messages to the mainland) will give some idea of the spirit of the members of Iona.

"Whether Communism, Fascism, or Christianity is to be the next immediate world order it is manifest that, whatever the order, the next stage of man's development is going to be more collective than 'the thing we know'."

"Iona is to be no more than a laboratory of co-operative living in which we hope to discover a little more of what the place of the Church is in this particular community.

"If only by living and working together as a very normal society still very much in the world, may it not be that the crooked ways may be made a little straighter and the rough places more smooth in all our thinking and feeling about the collective age that is to be."

"The value of Iona is not, in the end its background but in its peculiar divorcement. There is no picture house, no pub, 'no bus to the nearest city', 'no other end of nowhere' to escape to. The hundred and one escapes that are to some the mollifiers of tension in our breathless world are suddenly cut off. Sin at last has a chance to show its true colors."

The General Assembly of The Church of Scotland cordially commend the Iona community scheme, and more and more ministers and artisans are volunteering to aid in its development.

Children and Youth

SAFE GUIDANCE

One of our most welcome publications is the Australian Christian World and we are usually attracted to the Youth Section of that paper. In it there is always at least one interesting story. It is from this paper that the story here given is taken.

We are interested however in the story-teller. It may surprise you to learn, since we have told you he is in charge of a youth section, that this story-teller is not a young man but a veteran. On the 28th of March last he celebrated his 85th birthday. He has been doing service in the columns of this paper for almost forty years and this testimony is given to his reliability that during that long period his weekly letter has never failed to appear. He is the founder of the society known as the Sunbeam Society which has a membership extending beyond the Commonwealth of Australia to New Zealand, South Africa and even India. No wonder the proprietors of the Christian World and the members of the Sunbeam Society wished him on his birthday many happy returns of the day.

We do not know his name or we should give it to our readers. He is known, however, as Uncle Alec and every article of his in this column begins,

My dear Nieces and Nephews.—Ed.

THE following interesting story illustrates most plainly the heading of this letter. A well-known minister writes: I recollect, when a lad, that I was crossing the East River from New York to Brooklyn on a very foggy day in a small ferry-boat. My father and several others were desirous of going to Flushing on Long Island to attend a meeting; it was therefore necessary to cross the river early, and when we arrived at the foot of Fulton St. we found that the steamboat had just left the wharf. Being unwilling to wait for its return, we made a party with the passengers who were already on the spot, large enough to tempt the ferrymen to put off in a boat and take us across the river. At the same time, the ferrymen were not too willing to oblige us, for a thick fog rendered the passage uncertain; they could scarcely see from one end of the boat to the other, and feared they would lose their way, and row about the river to no purpose. At length we started. When first we left the wharf a stranger stepped toward the stern of the boat and took the helm. Every eye was fixed on the man who thus took the position of responsibility from which all the rest had shrunk. And now that one of their number had seen fit to take command of the boat, the passengers were ready to criticize him, since on his skill and knowledge the success of our little voyage would chiefly if not solely depend. There could be no doubt that if he failed to bring us safely to the landing-place on the opposite side of the river, he would be obliged to endure the reproaches of all who were in the boat. Indeed, one could see that some were unwilling to wait for his failure before they gave vent to their feelings. Thinking it certain that he could not find his way to the ferry stairs during a fog so thick, they began to grumble beforehand. They cast uneasy glances at each other muttering their fears, while one of them asked the stranger at the helm if he did not think he was going too far up the river. The stranger replied that, if any present wished to take the helm, he would resign it to his charge, but, as long as he held his place, he must be guided by his own judgment. This answer silenced complaint for a time, as no one felt fit to take such a difficult post. But the uneasiness of the passengers increased as we went on, and when we became quite surrounded by fog, and there was no object in sight by which our course could be directed, the murmurs of the little company were loudly uttered. "Why does he not put the helm up?" said one. "We shall come out far enough from where we want", said another. "He had better let the helm go, and trust to the ferrymen", said a lady. As the stranger paid no attention to these remarks, his silence was set down to obstinacy, and I fear some words were added which were far from civil. The stranger evidently heard these, for he made answer again, that if any gentleman wished to take the helm he would resign it to him. Just about this time a dark object appeared on the water and, as it became more visible through the fog, it was known to be a vessel which lay at anchor between the landing place on each side of the river. This convinced everyone that the stranger had gone as correctly as if bright sun had shone unclouded upon the river; and silence was at once restored. All murmurs were hushed. But the vessel soon faded again in the mist, and nothing but fog and water surrounded us. Dissatisfaction once more prevailed, and the steersman received a great many instructions to which he paid no heed, and returned the answer that he was willing to resign to anyone who would accept it. After a great deal of fretting the travellers saw land dimly emerging through the dense fog. Shapeless and unusual as everything appeared, some imagined they had reached the Navy Yard about a mile from the landing place. All doubts were at an end when the prow of the boat struck the ferry stairs, and we discovered that the stranger had conveyed us straight as an arrow to our destination.

We cannot better close this letter than by quoting the hymn prayer:

"Jesus, Saviour, pilot me
Over life's tempestuous sea;

Unknown waves before me roll,
Hiding rock and treacherous shoal,
Chart and compass come from Thee,
Jesus, Saviour, pilot me!"

THE PRINCESSES

IN Canada everybody knows at once to whom we refer when we speak of the Princesses. They understand we mean of course the children of King George and Queen Elizabeth, Princess Elizabeth and Princess Margaret Rose.

About them a story is told, and this belongs to the time since the war started in September.

Soldiers in war, as perhaps we all know, are put on food rations, that is, each is allowed a fixed amount, and this is necessary for the supply of food must be carefully guarded at such a time. The system however may extend to the people. The Germans, we understand, for a long time before the war were limited to a certain allowance of food; and now in Great Britain a system of rationing is in force, and each person is allowed only so much milk, meat, cereal, butter, sugar, tea, coffee, etc. A nation at war will adopt two means of assuring a necessary supply of food, that is, by saving and by producing. In the last great war, in addition to saving, England in one year increased her potato crop by three million tons. What generous addition this was to the food supply.

It is specially interesting to learn that the King and his household place themselves on a level with the people in this respect and thus again endear themselves to their subjects. We remember that in the Great War King George V cut the bread at his own table; and now we have a story to tell of the Princesses. We found it in a magazine from the United States entitled Newsweek:

"Princess Elizabeth the heir to the British throne, now fourteen years of age had her birthday on the 21st of April. Because her birthday fell on Sunday, the Princess had her tea party the afternoon before, at Windsor Castle, where she and her father and mother, King George and Queen Elizabeth, and her younger sister, Princess Margaret Rose, were spending the week-end. For weeks the young Princess and her sister had saved butter and sugar from their wartime rations to have a small cake for a few of their closest friends at a party for which Elizabeth printed her own invitations."

As we generally say, that story speaks for itself, and we do not need to add anything to it. It might be however the least we could say that we in Canada should be careful in the matter of food to save and to prevent waste. Those in the homeland may require to call upon us ere long to send to them the utmost amount of food possible.

It is an old saying that soldiers march upon their stomach. That does not mean that they crawl, although that is necessary when bullets are flying thick about them. It does mean, however, that soldiers cannot march without being well fed; and we ought to do all in our power to make sure that all the soldiers at the front and those preparing to go are kept well supplied with what they need to sustain their physical strength for their very difficult and dangerous work. If the Royal Household, including the Princesses, can deny themselves for all who fight for us in this great struggle, surely we shall not be behind them in sacrifice. —R.

THE MAGNETIC MINE

ONE of the terrible instruments of war is what is known as a mine. It may be planted in the earth by an army retreating so as to safeguard itself as far as possible from the pursuing army. It is about those however that are placed in the sea that we are thinking. You have seen pictures of these. They resemble a great black pot, but with the top closed, and short horns placed widely apart over the whole surface. Should a ship come in contact with one of these there would follow a terrible explosion which would destroy the vessel or cause it to sink. Even a huge warship may be destroyed in this way. In this war however we were introduced to a new type of sea mines, called the magnetic mine. Who is there who has not at some time been in possession of a little horseshoe piece of steel that holds tightly to itself, where the two ends almost join, another piece of steel. This we call a magnet and that power to draw to itself the same metal is counted on in placing this new mine. It is set some distance below the surface, and when the steel hull passes over, immediately it rises and does its deadly work. The steel of the ship draws the mine to itself.

When we first heard of this new device it seemed to us a terrible threat, and we wondered how it was possible for the British to deal with these new weapons of destruction employed by the Germans. It was not long however before British men of science soon provided a means by which they could safeguard their ships against this danger. We cannot explain it fully but it seems that a ship may now be fitted so that instead of **attracting** it will **repel** the mine. A ship that is equipped with this device will not cause the mine to rise from the depths and destroy the vessel.

When that great ocean liner, the newest of the great vessels to come from the shipyards of Great Britain, crossed the Atlantic recently to New York, the Queen Elizabeth,

it was equipped with this new device. Of course we do not know that any of these mines were in its path. We do know, however, that it safely crossed the Atlantic and reached New York on the very day that had been planned for its arrival eighteen months before. This story of the magnetic mine is a parable, like one of those stories told by Jesus.

A boy at a summer camp, confiding in his father, told him that there was something bad going on there, but he said, "I couldn't do it". Whatever it was it had no attraction for him. There was something in him that repelled what was attractive to others. That is true of Jesus in the various temptations which assailed Him as told in the Gospel story. They had no attraction for Him.

The great truth to learn is that our best safeguard against sin lies in ourselves, in the purity of our souls. If we so develop ourselves by thinking of high and pure things, if we will let Christ reign and live in us, it will be a guarantee of our safety when confronted with evil, sin will have nothing in us to draw it to us. When tempted we should obey that wise counsel of the Apostle, "Resist the devil and he will flee from you".

It is expressed likewise in a favorite hymn of youth:

Yield not to temptation,
For yielding is sin;
Each victory will help you
Some other to win.
Fight manfully onward;
Dark passions subdue;
Look ever to Jesus,
He will carry you through.—R.

BOYS PATRIOTISM REWARDED

A fine story of patriotic self-sacrifice is reported from the State Public School at Borambil. Desiring to buy a cricket bat, the boys of the school built up a fund of 14/6 by individual effort, running errands and collecting bottles, kerosene tins, and rabbit skins. But, having achieved their monetary objective, the boys decided to hand the fund to the wife of the headmaster, Mrs. J. MacQueen Henderson, so that the girls at the school could buy more wool to knit socks for soldiers. There was a happy sequel to the story. On hearing of the boys' action, Mr. and Mrs. Cullen presented them with a bat, and Mr. and Mrs. Morrow gave them a set of stumps and a ball.—Sydney Morning Herald (Australia).

Home and the dear home faces!
Light when the shadows fall,
Dearest of all dear places!
Hearing I heed your call.

INTERNATIONAL S.S. LESSONS

LESSON—JUNE 9

Ezekiel Teaches Personal Responsibility

Ezekiel 33:7-16

Golden Text: So then every one of us shall give account of himself to God.—Romans 14:12.

LESSON—JUNE 16

Haggai Urges the Building of God's House

Haggai 1:2-12

Golden Text: Let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is.—Hebrews 10:24-25.

LESSON—JUNE 23

Malachi Demands Honesty Toward God

Malachi 3.7-18

Golden Text: Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3:10.

LESSON—JUNE 30

Jonah: The Outreach of God's Love

Jonah 3:1-10; 4:10, 11

Golden Text: Salvation is of the Lord.—Jonah 2:9.

LESSON—JULY 7

Job Tempted to Doubt God's Goodness

Job 2:1-13

Golden Text: In all this Job sinned not, nor charged God foolishly.—Job 1:22.

Our Church Calendar

Vacancies

Ancaster and Alberton, Ont., Mod., Rev. W. B. Mitchell, Dundas, Ont.
Bass River, etc., N.B., Rev. P. M. Sampson, Boom Rd., N.B.
Cannington, Ont., Mod., Rev. J. A. McMillan, Kirkfield, Ont.
Carstairs, Alta., Mod., Rev. R. H. Williams, Red Deer, Alta.
Centre Road and West Adelaide, Ont., Mod., Rev. A. G. Scott, Arkona, Ont.
Chatsworth, Ont., Mod., Rev. Wm. Sutherland, Wiarton, Ont.
Clinton and Bayfield, Ont., Mod., Rev. Hugh Jack, Seaforth, Ont.
Colborne, Lakeport and Brighton, Ont., Mod., Rev. W. O. Nugent, Cobourg, Ont.
Creemore, Dunedin, East Nottawasaga, Mod., Rev. W. Coutts, Stayner, Ont.

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Drayton and Moorefield, Ont., Mod., Rev. K. H. Palmer, Palmerston, Ont.
Edmonton, Alta., First Church, Mod., Rev. W. Simons, 10921 83rd Ave., Edmonton, Alta.
Edmonton, Alta., Strathcona, Mod., Rev. F. D. Roxburgh, D.D., 11309 63rd St., Edmonton, Alta.
Fenelon Falls, Glenarm, Ont., Mod., Rev. Wm. McRoberts, Bobcaygeon, Ont.
Grand Valley and South Luther, Ont., Mod., Rev. H. Lindsay Simpson, Orangeville, Ont.
Hagersville, Ont., Mod., Rev. Austin L. Budge, 39 Cliffe Ave., Hamilton, Ont.
Halifax, N.S., Knox Church, Mod., Rev. D. G. Ross, Windsor, N.S.
Hanover, Ont., Mod., Rev. J. M. McCurlie, Walkerton, Ont.
Hillsdale, Moonstone, Craighurst, Mod., Rev. C. Graham Jones, Elmvale, Ont.
Innerkip and Ratho, Ont., Mod., Rev. Dr. H. H. Turner, Box 293, Ingersoll, Ont.
Innisfail, Alta., Mod., Rev. R. H. Williams, Red Deer, Alta.
Keene, Westwood and Warsaw, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.
Lochwinnoch, etc., Ont., Mod., Rev. G. Killen, Cobden, Ont.
London, Ont., Hamilton Rd., Mod., Rev. J. M. Laird, 50 Gladstone Ave., St. Thomas, Ont.
Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.
Moncton, N.B., Mod., Rev. F. Baird, D.D., Chipman, N.B.
Montreal, Que., Maisonneuve, Mod., Rev. C. Ritchie Bell, 357 de L'Epee Ave., Outremont, Que.
Murray Harbor N., P.E.I., Mod., Rev. R. H. Stavert, Wood Islands, P.E.I.
Nairn and Beechwood, Ont., Mod., Rev. W. B. MacOdrum, Forest, Ont.
New Westminster, B.C., St. Andrew's, Mod., Rev. S. M. Kerr, 2141 Grant St., Vancouver, B.C.
Norwood, Man., Mod., Rev. R. McKay Esler, 96 Wallace Road, St. James, Man.
Picton, Ont., Mod., Rev. J. W. McDonald, Roslin, Ont.
Priceville, Markdale, etc., Mod., Rev. H. Lindsay Simpson, Orangeville, Ont.
Ross, Ont., Mod., Rev. L. H. Fowler, Renfrew, Ont.
Saskatoon, Sask., St. Andrew's, Mod., Rev. Ronald Rowat, 504 Ave. 1, North Saskatoon, Sask.
St. Mary's, Ont., Knox, Mod., Rev. J. N. McFaul, Stratford, Ont.
Scarboro, Ont., St. Andrews, Mod., Rev. Dr. H. Carmichael, 266 Cranbrook Ave., Toronto.
Sonya, Cresswell & Wick, Ont., Mod., Rev. J. A. McMillan, Kirkfield, Ont.
Stamford and Knox, Niagara Falls, Ont., Mod., Rev. R. G. Stewart, St. David's, Ont.
Tatamagouche, N.S., Mod., Rev. T. G. M. Bryan, River John, N.S.
Toronto, Ont., Bonar, Mod., Rev. D. Crawford Smith, 3884 Oakwood Ave., Toronto.
Toronto, Ont., Patterson Memorial, Mod., Rev. A. R. Skinner, 53 Avenue Rd., Toronto.
Toronto, Ont., Parkdale, Mod., Rev. Edgar Foreman, 2 Ellis Park Ave., Toronto.
Toronto, Ont., Rogers Memorial, Mod., Rev. S. H. Hill, 30 Benlamond Ave., Toronto.
Trenton, Ont., Mod., Rev. W. J. Walker, Belleville, Ont.
Truro, N. S., Mod., Rev. R. S. Quigley, Maitland, N.S.
Uxbridge, Ont., Chalmers, and Quaker Hill, Mod., Rev. J. C. Robinson, Leaskdale, Ont.
Vancouver, B.C., Mt. Pleasant, Mod., Rev. J. R. Frizell, 3564 — 32 W., Vancouver, B.C.
Watford, Brooke & Napier, Ont., Mod., Rev. R. T. Rutherdale, Alvinston, Ont.
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5	1	" 3 and 4 years old
3	2	" 4 and 5 years old
1	0	" 6 and 7 years old
5	1	" 7 and 8 years old
5	1	" 8 and 9 years old
6	1	" 9 and 10 years old
7	0	" 10 and 11 years old
1	1	" 11 and 12 years old
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The primary effect of alcohol is to delude.

Quiet minds cannot be perplexed or frightened.

Agreeable occupation is essential to well-being.

Perilous is sweeping change; all chance unsound.

Most powerful is he who has himself in his power.

Religion is the mainspring of growth in character.

To make time for prayer is to save time for work.

If good manners have a master-key it is simplicity.

Courage and strong resolution are required of us daily.

Develop the habit of making the most of what life brings.

All must shoulder responsibility for the least fortunate.

Christ had a special interest in the so-called irreligious.

The freest men are those who live in the bondage of Christ.

The health and guidance of the soul is God's gracious pledge.

For those who belong to Christ death is not sunset but sunrise.

No single Church is at liberty under the eye of Christ to barter that aspect of His truth and grace for her fidelity to which she has received His favor.

Beware of over-great refinements in speech, of going beside or beyond the plain, obvious first appearances of things, upon the subject of morals and religion.

When stricken by sorrow it is ignoble to indulge in self-pity.

To live to the glory of God is to give to life eternal meaning.

It is fear of the unknown that crumbles and sifts away morale.

Practical love and kindness are of the very essence of goodness.

Life must be lived whate'er betide and may be lived triumphantly.

It is not fair to make much in these days of "our unhappy divisions".

Without God man can do nothing; without men God can do nothing for man.

The important thing is not to forget our sorrows but to forget ourselves.

We should stand for old customs and traditions against needless change.

Shall we lose our life and find it or shall we try to find it and lose it?

The spirit of Christ leads us to sympathize with the humble and the poor.

What a high end it is in wholeness, goodness, beauty, strenuously to live.

The Lord hath yet more truth and light to break forth out of His Holy Word.

The heavenly powers reward all who stubbornly work to remedy their defects.

No language can be more direct, simple, human, than the language of the Bible,

Many who have succeeded in life, in startling number, owe all to early struggle.

As success is the mother of invention, strong desire is the mother of attainment.

The Church of Christ should be distinctive in its methods as well as in its message.

The power of darkness will be too much for us unless God rekindles the lights of faith.

When benumbed with grief work acts like a gentle massage stimulating gently back to life.

The quality of a nation is based not upon the volume of business done in the rush hour but upon the quality of its thinking during the hush hour.

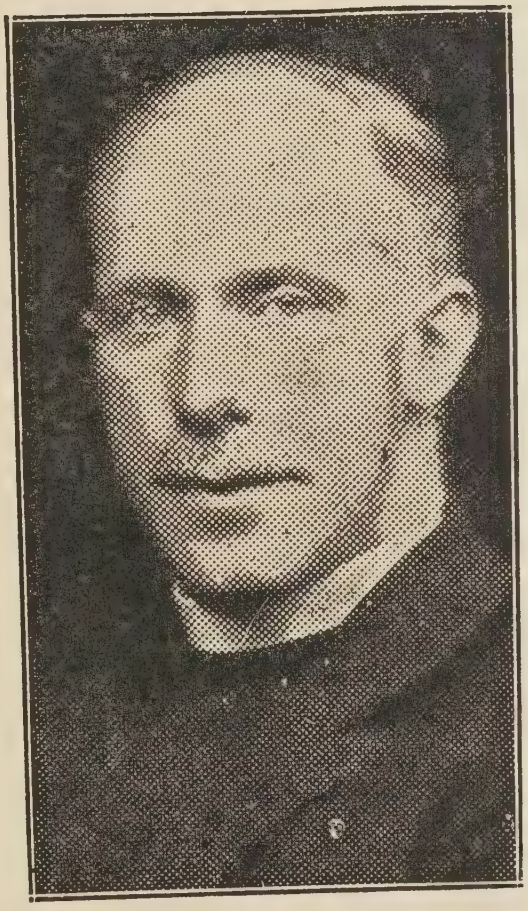
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The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXV TORONTO, JULY, 1940 No. 7



REV. WILLIAM BARCLAY, B.D.,
Moderator, The General Assembly

The Presbyterian Record

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Note:—Specify whether for Home or Foreign Missions, or both.

CORRECTION

In the June Record, page 179, the Chinese Mission, Montreal, is credited with a contribution of $6.00 to the W.M.S. instead of $65.00. The explanation of our error lies in the fact that the former amount $6.00 appears in the Superintendent's report to the General Assembly.

Clerks of Presbytery

Rev. J. K. West of Monkton, Ont., is now Clerk of the Stratford Presbytery succeeding Rev. W. J. West.

* * *

Rev. R. J. Burton, 803 13th St. East, Calgary, Alta., has been appointed Clerk of the Presbytery of Calgary.

THE TROJAN HORSE AND THE GOSPEL OF LOVE

The Christian Leader, Boston, U.S.A.

LIKE millions of people around the world, we were shocked and saddened by the extension of the war in Scandinavia. The Germans were ready, in fact they were ready all the time that Finland was fighting for her existence, and they moved with lightning speed. The story of the careful preparations, the planting of people in Norway, the faked messages, and the coming of a powerful armada past mine fields and shore batteries to capture strategic points almost without opposition, makes every other prospective victim shudder. The use in war of air transports capable even at this stage of flying of setting down two thousand men a day in a distant land, makes us wonder if the Atlantic a few years from now will be any greater obstacle than the Skagerrak.

But the feeling uppermost is sympathy with the Danes and Norwegians. Here are nations which have been models in the world in industry, co-operative and social spirit. Suddenly their harbors are overrun, their cities captured, their business disrupted, and their remote hamlets made the scene of sanguinary fighting.

All the old tales of Norse courage come to us again in new colors. The hundred young fellows who hold the fortress hold it though bombs come shrieking from the sky and shells from the valley down below.

The savagery of it all, the lying trickery of it all, the frightful ruthlessness of it all, are beyond words. In all our hatred of war, we cannot join the chorus chanting always that war settles nothing. If the Norwegians with their allies expel the invaders, they will have expelled the invaders. If the resistance settles whether Germany rules them or not, it will have settled that much, and we doubt if the Norwegians will call that nothing.

Liberty is liberty, free men are free men, and puppets are puppets.

There are free nations and free peoples which are battling with this world menace and exhibiting the noblest qualities of fortitude, courage, and self-sacrifice. We admit all the stupidities, all the failures, all the past imperialistic greed, of these governments. These things weigh with us not one whit at this juncture.

When a man is beating off the ruffians attacking us we are not curious as to whether or not he chews tobacco, or even as to whether or not he has been in jail. Be-

(Continued on page 221)

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The Presbyterian Record

VOL. LXV TORONTO, JULY, 1940 No. 7

The Call of the Hour

IN this hour of stress we urge all Christian people in Canada with whom our voice has influence to hold fast their confidence in God, to wait patiently for Him, and in the armour of that faith and patience to face courageously the struggle before our Empire and its Allies. We believe that our cause is the cause of Christian civilization, and that Divine power and guidance will be given to us to win victory for it, however hard the road we must first travel. And we call upon all to whom God and Righteousness are the supreme realities of life to give themselves to this sacred cause with singleness of purpose, dedicating to it all their powers, and grudging no sacrifice, whether of comfort, wealth, or life itself, which will secure for us and our children the precious things won for us by the sacrifices of our fathers.

(Signed)

STUART C. PARKER
Moderator of The Presbyterian Church in Canada.

DERWYN T. OWEN
Primate of The Church of England in Canada.

J. A. JOHNSTON
President of the Baptist Convention of Ont. and Que.

JOHN W. WOODSIDE
Moderator of The United Church of Canada.

The Moderator

A SCOTSMAN, the second in immediate succession, at the opening of the General Assembly in St. Catharines, Ontario, was called to the high post of Moderator, Rev. William Barclay, B.D., minister of Central Church, Hamilton. Born in Scotland and having spent his youth and early manhood there, he has been a Canadian for about fourteen years, and in that period has shown himself earnestly devoted to the country of his adoption and to The Presbyterian Church in Canada, in which for that period, he has carried on his ministry. In community work he has been prominent since coming to Canada, having served for three years as President of the Council of Social Agencies in Hamilton and for the same time as President of the Council of Churches. In such work he has had large experience. When minister of the parish of Kirkcudbright, he was a member of the Educational Authority of the County, and served as Convener of Staffing Committee and was also a member of the National Committee for the training of teachers. This activity was carried on under a new Education Act, passed in 1918, which brought all denominations under one system and raised the standard of education.

In the Church, he has occupied a large place and been of very great service at a time when there was need for capable leaders. He served as Chairman of the Budget and Stewardship Committee for about six years and was a valuable member of the Board of Administration. When, last year, following the passing of necessary legislation the Trustee Board of our Church was appointed, he was chosen a member. He is a member also of the recently appointed Chaplain's Committee of our Church. All these activities have been carried on whilst performing the duties devolving upon him as the minister of a large and influential city congregation.

Mr. Barclay is a native of Glasgow and we are permitted to state, for he made the announcement at the General Assembly, that his appearing upon this mundane sphere was an event of fifty-seven years ago. He is, therefore, in the prime of life with the strength necessary to bear heavy burdens. His natural ability, which is evident, was developed by the discipline of good Scottish schools in Glasgow and by the splendid training afforded by the University of Glasgow and the Theological College. He graduated from the University in Arts in 1905, and devoted himself for two years to teaching, entering the Divinity School in 1907. From this he graduated in 1910 with the degree of B.D. In addition to the generous share in the prizes awarded by these institutions in his day, he received in his Arts course the Lorimer Bursary in Philosophy, and, in Divinity in his third year, the James MacFarlane Bursary, and, by the vote of his fellow students, the Dowan Hill prize of twenty pounds for Pulpit Elocution. In May of the year of his leaving the Divinity School, he was ordained by the Dumbarton Presbytery and was appointed assistant in the Barony Parish, Glasgow, one of the great churches of Scotland. Later he was called to the neighboring parish of Townhead and was ordained on the 20th of April, 1911. Next he received a call to the parish of Kirkcudbright on the Solway Firth, which combined the advantages of a town and country parish. Then came his call to Central Church, Hamilton, and on the third Sunday of October, 1926, he began his ministry there. Like his predecessor in the Moderator's chair and many other ministers, he served in the Great War. He was commissioned as a lieutenant early in 1915 in the Defence Force of that time and later appointed to the Royal Army Chaplain Department under which he served in London, Egypt, and Palestine. There Mr. Barclay was fortunate in meeting General Allenby and in witnessing, while in connection with the Artillery Brigade of the 7th Division, the successful issue of that great General's campaign.

As Moderator, Mr. Barclay's gifts and scholarly attainments were very evident. He presided with dignity and complete self-possession. He was resourceful, alert, keen, fair and considerate, and ready with his decisions, which were enunciated clearly and finally. From his rulings there was not one instance of appeal. Throughout he maintained the high regard and affection of the Assembly, and every member felt he was accorded the fullest liberty within the rules, and all the commissioners left with the strong conviction that they had been under the guidance of a capable, sympathetic, and wise Moderator.

Work does more than lead to material success. It gives an outlet from sorrow, restrains wild desires, ripens and refines character, enables human beings to co-operate with God, and when well done brings to life its consummate satisfaction.

"While I live will I praise the Lord: I will sing praises unto my God while I have any being". Now that is religion. That is the test of religion. Wherever you have real religion, be sure of this—the dominant note will be praise. That is why, when you come down the centuries to Christianity, you find that there is more praise in it than in all the other religions of the world put together.

The Spirit Speaks to the Churches

Rev. Stuart C. Parker, D.D.,
Retiring Moderator of the General Assembly

He that hath an ear, let him hear what the Spirit saith unto the Churches.—Rev. 2:7.

HOLY Scripture itself testifies to the fact that there is no one exclusive way in which the Spirit speaks to Churches, or to nations or individuals either. The Bible shows us God revealing His will to man sometimes through a dream or a vision, sometimes in the uprising of what we would call an overpowering conviction, sometimes (as with Jeremiah watching the Potter at his wheel) in contemplating some ordinary spectacle, and, once only, in the entire life of a person, our Lord Jesus Christ. But the large space devoted in the Bible to History reminds us that in History too the Divine will is revealed. God speaks by and through mankind's corporate experience, the things humanity does, and the effects which flow from those doings, good or evil.

So there is nothing extraordinary in the belief that in the unprecedented happenings of to-day the Spirit is again speaking to him that hath ears to hear. For myself, I am certain of it. That is why I chose this refrain from the Book of Revelation for a text. He is speaking to all men, no doubt, and possibly many outside the Churches will hear and heed His voice, if it were only to the extent of learning that the wages of sin is certainly death. But He has a message particularly for the Churches, and here in this Assembly I want to put it into words, as it has rung in the souls of many of us. The words must be few, considering the gravity of the message; but I am sure that the Assembly will know how to translate into action even the broadest of general suggestions.

Let me begin by expressing very broadly indeed the message of the Spirit as I hear it. It is that in the war of to-day crisis has come not in the secular and political affairs of the nations only, but in the life of the Churches also, and that the Christians must mobilize every ounce of strength to maintain against a veritable antichrist such Christian progress as has been made in the world. To my own conscience there is not a shadow of doubt, therefore, that the Churches must play the fullest part open to them in assisting the nation. In other wars—even in that of twenty years ago—conscientious Christian men differed as to the part the Church ought to play, and contemptuous criticism of the main body was heard, to the effect that the popular religion was more tribal than Christian, and that a Church which chose to back the nation's cause rather than to witness against all war whatsoever showed itself to be of a spirit alien to the Gospel. Well, the Conscientious Objector of yesterday may have his successor to-day; but personally I have not encountered him—in this Church at anyrate. It is being borne in upon us that, if our cause to-day is the concern of any section of humanity in particular, that section is the Christian Church. No doubt, political systems are threatened by the aggressor, also civil liberty, and national independence. But over and beyond all such things, the Kingdom of God is threatened; what the Church has achieved already through centuries of toil and sacrifice in the earth is jeopardized; and black eclipse menaces our hope of creating a world of faith, integrity, and brotherhood in which our Saviour can see of the travail of His soul. In such circumstances the voice of the Spirit is clear. It cries—"To your tents, O Israel!" This is God's battle, to keep and consolidate the Christian gains of twenty centuries. "To your tents, O Israel! Quit you like men; be strong!"

Having spoken with men in all our Churches, I have no doubt whatever that we are solidly at one in the desire to serve to the uttermost in this crusade. But how shall we best serve? The Spirit, to-day as always, gives the vision of truth and duty, but leaves to the men so inspired the work of translating it into particulars. It is for us now to take thought to ourselves, and determine how we shall most effectively answer the call of the hour.

One thing is certain: the immediate necessity is to beat back the ruthless force opposed to us; and to that end the Church must encourage the people to give of their best, and to give it in a spirit of consecration. No half-measures will suffice in this emergency. To put out less than our whole strength may easily result in accomplishing nothing but the loss of what we do put out. Men, wealth, and labour must be called for, and efficiently used; and the Church need not deem it a lapse from its high spiritual office to call for them. It is no lapse; not only because victory is essential to the free prosecution of the work of the Gospel, but because the giving of life and service to so great an end can be, and ought to be preached to our people as a religious sacrifice. Let us inspire our nation to do whatsoever it does "as unto the Lord, and not unto men",—to struggle and sacrifice not blindly, or vengefully, or for material ends, but with a conscious purpose of making the path straighter for Christ in the world,—and we shall not have been valueless to humanity in its time of need, or unprofitable servants to God either.

And we must **pray**,—not a few of us, but all who profess the Faith,—and pray continually. Need like ours, and a cause like ours should know no special days of sup-

plication. Men who pray only on occasion evidently know neither the gravity of present issues nor God's conditions of prayer. It was not without purpose that St. Paul bade us "pray without ceasing"; the "without ceasing" is an integral part of the direction for prayer. Anyone can pray once; it is the man in earnest who prays unremittingly. And God answers him. He may answer him in many ways; but He never fails to answer him in this way,—that He makes him more earnest still, and able to endure to the end. That is a great service the Church can render—perhaps its greatest service—to encourage the people to pray daily for the victory of clean and Christian things. Nothing can withstand prayer, if it were only for the reason that nothing can defeat the soul that goes to its tasks fresh from the presence of the Almighty. Try without God to stand on your own feet, and you may be beaten to your knees. Rise up daily from your knees, and no power on earth will knock you off your feet!

Let the Churches pray **together** also. I have already suggested to men of leading in sister Churches that in every town and city where we are all represented our congregations should unite for prayer. It is the first way in which we of the Church can show our solidarity, and solidarity is a necessity to-day. The nation requires it, and is feeling after it. What can we expect from the diverse elements of secular life, if the diverse elements of Church life give no lead in coming together? We know that we have unity of spirit. Let us show it by our zeal to co-operate with one another.

Begin with common prayer, gathering in one another's Churches. But let that be a beginning only. **We must co-operate in our Christian work also,** if it is to be kept going as it ought to be in the bitter period of struggle. Indeed, I have concluded, in passing from coast to coast through this vast Dominion, that in many areas no one communion among us is able even in normal times to overtake the work that ought to be done. But in days of war the situation is certain to be more than ever disturbing. All our Churches will suffer reduction of income. All will be reduced in man power, as more and more workers must be released for the national service. It is inevitable that our work among the people must suffer, if we do not band together for its maintenance. And we dare not let it suffer, because it is the paramount refining and civilizing influence in our people's life. Let it be crippled, and even the most decisive victory for our arms would leave unfulfilled the purpose for which we are at war.

I am not preaching Organic Union. I do not favour Organic Union for the reason that I do not believe it can be achieved without heart-burning and fresh division. The Churches have been too long apart, and have developed in the interval too many idiosyncrasies, to be pressed now into a common organization. But I do believe in co-operation, as almost everyone here does, and that along that line an effective visibility can be found for our undoubted unity of Christian purpose. And now in the present emergency we have both opportunity and a clear call to join forces in the common work. "Hear what the Spirit saith unto the Churches". To my mind and conscience, He bids us plainly do all possible, by conserving the strength we have and distributing it, to secure that no part of this immense country will lack the ordinances of the Gospel. And I hope to see, by the kindness of God, the dream of years realized, and a Common Council of the Churches created for action as well as deliberation in all the many spheres in which we are indubitably one. Let the initiative be taken by this Assembly, and to-day will not be remembered among us as a time of world upheaval, but as a time of unprecedented opportunity for Christian work, grasped by Christian men with unprecedented readiness.

All such things concern our outgoings toward our fellow-Christians. But equally plainly we are bidden to put our own house in order, that we may obey the Spirit's call in giving maximum service in the battle for Christian survival. Our Church, as urgently as the nation, requires to be set on a war footing. We cannot expect the secular authorities to do what we will not do ourselves. We cannot look for great war effort from governments if we do nothing to adjust ourselves in our own sphere. We can and must make the sacrifices involved, whatever they may be, if we would keep the respect of the thousands who are making sacrifices unspeakably greater.

Reduction of men and means is the condition we must face; the maintenance of our work is the goal we must achieve. And how shall we maintain our work with less income and fewer men? By various expedients all quite practicable, given the will to victory on our part.

We must "double up", for instance, in the work. We must amalgamate charges, one minister taking wider areas. Such monetary help as may require to be given for a man's transportation in serving far separated points would be much less drain on our resources than the grants now given to maintain independent groups. Of course, it would mean sacrifice both for ministers and congregations, but nothing that a moment's consideration of other people's sacrifices would not at once sweep from our minds. Our own lads have to endure wounds and weariness in the circumstances of to-day. Compared with them, what does a congregation sacrifice in putting up with a part-time ministry, or a minister in undertaking additional services?

Similarly, we can "tighten our belt" in a

dozen ways, small and not so small, to achieve a war footing. Committees can be reduced to at least half their present size. Our own contributors will expect it of us, and rightly so. Let none complain that this or that Presbytery has no representation on this or that Board, or that the Church is being managed by a small, cheaply convened group of men. When disaster is knocking at the gate, nothing matters but to conserve all possible resources to meet it. The Church cannot decline to do what it urges the nation to do. In any case, all danger of bureaucracy in our administration can be obviated by the formation in every Presbytery of auxiliary, corresponding groups, communicating their views in writing. A postage stamp is less than a railway fare. So likewise it may be that the Assembly itself will see fit to reduce its own numbers for the war period, sending one-in-twelve as commissioners, and not one-in-six, or even appointing a small Commission of Assembly to function till God brings peace again. There is nothing obligatory about an annual Assembly. It may be a luxury dearly bought.

All these and other expedients it may be for you to consider. But clearly we cannot proceed as if only the Church had no need to disturb its routine. Our own people will look to us to show example, and the effect may be far-reaching on the morale of the entire Dominion. Men will see that we are awake, and that we, who preach to others determination and sacrifice, shrink from nothing ourselves in seeking to release resources for the Christian world's crusade and yet carry on the Christian work with unabated vigour.

"Hear what the Spirit saith unto the Churches." He says yet further: "Preach the Gospel more insistently than ever before!" To-day the sin of men who have repudiated the Way of Life in Christ Jesus has issued in ruin to the whole of humanity, and we emissaries of the Cross have to our hand an object-lesson more powerful than any other with which two thousand years of Christian history have furnished us. Let us make the most of it. "See", saith the Spirit, "sin when it hath conceived bringeth forth death! Turn ye, turn ye, why will ye die? Come unto Me and I will give you rest!"

For several generations life has been in process of becoming secularized, and with ominous frankness millions have repudiated or ignored Christ, apparently regarding as conventional rhetoric the warnings of Holy Scripture that from a corrupt tree can come only a corrupt and deadly fruit. Now to-day, when one nation at least has carried that disregard of Divine Law to the logical conclusion, and reverted openly to paganism, we see in colours of flood and flame, we hear in the sobs of women and children, what is the result of ignoring Christ. Could any more vivid object-lesson be given to us? Let us use it, then, to the uttermost of our powers of appeal. You would think the lesson itself would speak to everyone and need no amplification. Not so! A man can stand before the evidence of superlative sin, and yet fail to condemn in himself the lesser degree of the same evil, which he is practising daily, perhaps, though without bloodshed. That is the way of unregenerate, un-introspective human nature. Among ourselves are innumerable men and women in whom there is falsity, (only it has not got to the length of repudiating contracts); in whom there is cruelty, (only it has not got to the length of bombing wounded men); and in whom there are rapacity, greed, and selfish ambition for power, (only they have not openly taken the law into their own hands and robbed, ravished, and ruined their more guileless neighbours).

But all these extremes of brutality are the logic of anti-Christianism. Let us drive it home, even among our own people, who—corporately, but not yet individually—have had the grace to rise up on behalf of better things. Drive it home,—for sin is sin, whatever the degree of it and whatever the type of its manifestation,—whether in armed aggression on the national scale, or in harsh dealings with brother man in one's own street, or business, or even congregation! Coal gas is poison, whether only a whiff of it be taken, or enough be released to kill a city! Sin is sin—that above all is what the Spirit saith unto the Churches. And He calls us to proclaim the truth more loudly to-day than ever, and to shout the slogan of the Gospel with an assurance unequalled in the long history of Christian testimony—"Believe on the Lord Jesus Christ! For there is none other name under heaven given among men whereby we must be saved!"

We must constantly remind ourselves that Jesus' respect for personality did not stop with an interest in individuals. He was deeply concerned with the welfare of society, and talked incessantly of the Kingdom of Heaven wherein dwelleth righteousness and justice for all.

Straight is the line of Duty
Curved is the line of Beauty,
Follow the straight line, thou shalt see
The curved line ever follow thee.

Thought is deeper than all speech,
Feeling deeper than all thought;
Souls to souls can never teach
What unto themselves was taught.

The General Assembly

On Wednesday, the fifth day of June, for Presbyterians all paths converged on the Garden City, St. Catharines, Ont. Organization for the reception of the commissioners and their entertainment had been perfected and those who came by train were met by members of the committee and escorted to Knox Church. There, with other commissioners who had come chiefly by motor car, they registered and were furnished with the usual material to assist them in the deliberations of the Assembly, what is known as the Stitched Minutes, the Blue Book in temporary form, giving the minutes of the last Assembly and the reports for the present meeting with a statement of other business to be considered. The commissioners were decorated with their badges and all who desired the privilege were assigned to billets and were entertained to tea by the ladies of Knox Church.

Then came the evening service which precedes the act of constituting the Assembly. Public worship was conducted by the retiring Moderator, Rev. Dr. Stuart C. Parker, whose message was based upon the words:

He that hath an ear let him hear what the spirit saith unto the churches.—Rev. 2:7.

This was a truly prophetic message in discernment and in impassioned delivery. It is given in full in another column.

"Thereafter by prayer he did constitute the General Assembly in the name of the Lord Jesus Christ, the only King and Head of the Church."

Then Dr. Parker briefly addressed the Assembly, thanking "those who had called him to the high office of Moderator and all who had extended to him special kindness throughout the past twelve months." He next called upon the Assembly to choose a successor.

At the General Assembly of the Presbyterian Church in U.S.A. held this year in Rochester, N.Y., the election of the Moderator was a protracted process extending over three hours, about nine hundred commissioners voting four times before one of the nominees secured the necessary majority. At our Assembly proceedings were limited to a few minutes. Only two names were placed in nomination, Rev. William Barclay, B.D., of Central Church, Hamilton, and Rev. M. B. Davidson, D.D., of Central Church, Galt. The latter very modestly, as is characteristic of him, asked that his name be withdrawn, asserting that for the itinerant phase of the Moderator's obligations he did not regard himself competent. Consent having been given, Mr. Barclay became the unanimous choice of the Assembly. The Moderator-elect not being present, a little time was necessary to find him, but in due course he was escorted to the platform by the mover and seconder of his nomination and in a sentence committed himself to the consideration of the commissioners with respect to the duties laid upon him.

Next the Assembly turned to the retiring Moderator and accorded him a vote of thanks for "the very efficient and dignified manner in which he presided over the Assembly last year, the great service he rendered to the Church during the incumbency of his office, and for the timely, practical, spiritual sermon preached this evening."

Following the report of the business committee and the appointment of various committees and fixing the hour for the official photograph of the Assembly, the first sederunt of the 66th General Assembly of the Presbyterian Church in Canada closed.

Thursday

The first feature of the Assembly on the second day, before addressing itself to business, is the Communion Service. This was conducted by the Moderator, assisted by the minister of Knox Church, Rev. H. M. Coulter.

Turning from devotions the Assembly considered two resolutions which met with hearty approval. These were presented by Dr. Rochester, seconded by Judge Farrell. Both concerned the clerks and were as follows:

1. The Assembly records its gratification and gratitude to God for the manifest improvement in health of its esteemed Clerk, Dr. Wardlaw Taylor, and expresses the hope that recovery will soon be complete.

2. The Assembly conveys to Dr. MacNamara and family its deep sympathy in the serious illness of Mrs. MacNamara and commends the afflicted one to God for comfort, courage, and hope and, if it be His will, for full restoration to health in His own good time.

It is customary at this session to receive delegates and Rev. H. M. Coulter presented Mr. Charles Daley, Mayor, who in a very happy manner brought greetings on behalf of the Council and City of St. Catharines. Next Mr. Coulter introduced Rev. J. H. A. Bewell, President of the St. Catharines Ministerial Alliance, who conveyed fraternal greetings. Preceding the reception of these delegates, Mr. Coulter on behalf of the Session and congregation of Knox Church, warmly welcomed the General Assembly.

With almost unfailing regularity The Presbyterian Record breaks in upon the Assembly at an early session with its An-

nual Report. This report was very encouraging from the standpoint of cost to the Church, the committee reporting that this was for the past year less than half for the preceding year, the sum being under $300. The report was very ably presented by the Convener, Rev. W. H. Fuller of Jarvis, Ont. Following the adoption of the report, consideration was given to an overture from the Presbytery of Sarnia in this connection, recommending that consideration be given to the possibility of changes in the form and contents of the Record. This was referred to a special committee which afterwards reported that it had unanimously agreed that the matter be left in the hands of the Record Committee for further consideration in the light of the suggestions made by those supporting the overture.

At the afternoon session Rev. J. B. M. Armour, General Secretary of the British and Foreign Bible Society, always a welcome visitor to the Assembly, was heard upon the progress of the Society's work during the year. At the conclusion of his address he presented to the Moderator a beautifully bound copy of the Bible.

In view of the extraordinary situation in Europe with its dark possibilities, it was unanimously agreed:

"That on Sunday afternoon a service of Witness and Intercession be held in the city park at three o'clock for commissioners and all who desire to join in intercession and petition at this hour of the world's great need."

The great enterprise to which our Church ever bends its energies is its Home Mission work, extending over so vast an area, and with its varied character in different parts of the Dominion. Therefore, the consideration of the General Board of Missions' Report is ever a matter of serious attention by the Assembly. This was presented by Rev. Dr. A. M. Hill, the Convener, and was supplemented by the reports of the two branches of the Women's Missionary Society, the eastern and western divisions. In the absence of Mrs. Clarke Elliot, the President of the Eastern Division, the report was read by Rev. J. W. Paul; that of the Western Division was presented by the President, Mrs. A. R. McMurrich.

A constant feature of the Assembly proceedings is the adoption of loyal addresses to His Majesty the King and to His Excellency the Governor-General. The action of the Assembly this year was devoid of all that savored of the perfunctory by two facts, the visit of their Majesties to Canada one year ago, and the present war situation. The Assembly, therefore, with enthusiasm and by a standing vote passed the following:

TO HIS MAJESTY THE KING:

The General Assembly of The Presbyterian Church in Canada desires once again to convey to your Majesty an expression of our continued and fervent loyalty to your Person and Throne. This loyalty as a Christian duty is one of the doctrinal standards of our Church.

The General Assembly prays that in the heavy tasks the year has brought to your Majesty you may have divinely given strength and wisdom and that you may always have the guiding hand of God to direct you.

We rejoice that we are able to assure your Majesty of the loyalty of our people to the Empire and to the sacred cause in which our armies are engaged.

The lives, the material resources, the prayers of our people are and will be dedicated to the cause of righteousness in which your Majesty and the Allied Nations are engaged.

With gratitude we acknowledge the influence of your personal leadership in turning the thought of our people to God and giving them confidence that victory must come to the cause of justice and right.

The happy results of the visit of your Majesty and Queen Elizabeth to Canada last year in deepening the loyalty of the people and creating a new personal devotion to the Throne will never be forgotten.

The General Assembly wishes also to express its loving admiration for the life and influence of Her Gracious Majesty Queen Elizabeth. The inspiration of her example has stimulated many to patriotic devotion in varied forms of social service.

TO THE GOVERNOR-GENERAL OF CANADA:

The General Assembly of The Presbyterian Church in Canada has at this sederunt adopted a loyal address to His Majesty the King, and the Assembly requests you as the King's Representative to forward this to His Majesty.

We request you also to transmit to the Governor-General, His Excellency the Earl of Athlone, on his arrival, the enclosed resolution adopted by the General Assembly.

The General Assembly of The Presbyterian Church in Canada would, without delay, welcome Your Excellency and Her Royal Highness the Countess of Athlone, to the Dominion of Canada. We pray that your period of office may be one of great happiness for you both and of great blessing to our country.

The report of the Sustentation Fund was presented by Rev. Dr. A. T. Barr in the absence of the Convener, Dr. J. G. Inkster. This contemplates the adoption of a system of stipend guarantee by which the ministers in smaller churches should greatly benefit. Though there is no immediate prospect of this going into effect, the Church patiently awaits the opportunity of establishing such a system.

Further greetings to the Assembly were brought from the Hamilton Conference of

the United Church of Canada by a message from Rev. Henry Cotton, president, as follows:

Congratulations and greetings to the General Assembly. May our Churches present an united front to the forces which threaten our civilization.

The evening was devoted to the interests of Home Missions, speakers being Rev. Dr. Hugh Munroe of New Glasgow, Rev. Thomas Murphy of North Battleford, and Rev. J. L. W. McLean of St. Andrew's, Victoria, B.C. These speakers delivered distinctive messages reflecting conditions in their respective areas and deeply impressed the Assembly and visitors with the need of fuller sympathy on the part of the whole Church with these needy places, East, Centre, and West. The gravity of conditions of settlers in the West who have so seriously suffered from drought being specially appealing.

Friday

Following the routine which marks the opening of each session, Dr. Rochester was called upon to introduce a visitor who has endeared himself to our Church and for whom our Church has high regard, Rev. Dr. George Summey of Austin, Texas. Dr. Summey came to us as a fraternal delegate from the Alliance of the Reformed Churches, Western Section, to report upon the meeting of that body held last year in the city of Rochester, N.Y. Dr. Summey is quite advanced in years, as will readily be seen in the light of the fact that he has spent sixty-seven years in the ministry of the Presbyterian Church in U.S. He left us no doubt, however, about his age, for he openly proclaimed that he was eighty-seven years old, having been ordained to the ministry at the age of twenty years. As of another in olden times, so of Dr. Summey it may be declared that "his eye is not dim nor his natural force abated". The physical vigor displayed in his address, the resonant voice and ringing tones would have done credit to youth. His words came with compelling force, and he engaged the rapt attention of the Assembly.

It was an impassioned deliverance also for he warmed to his theme and aroused his hearers. He expressed himself as deeply affected in standing before the Assembly. It was just fifteen years before that he appeared in St. Andrew's Church, Toronto, at that famous first Assembly of The Presbyterian Church in Canada following disruption, an unforgettable experience to him. He went over the range of our contention at that time stating his belief that in all particulars our claims were indisputable. Nor had his conviction changed, and time has justified that conclusion. At that time Dr. Summey's commission to our Church was unique. Other delegates to our Assembly from the Old Land were delegates also to other bodies, but he was commissioned exclusively to The Presbyterian Church in Canada. He also came from a body whose sympathies from the beginning were with us and whose support of our cause has never faltered. Among Presbyterian Churches on this continent, the Presbyterian Church in U.S., the Church to which he belongs, was unequivocably upon our side and its attitude has never changed.

Dr. Summey has been eminent in the Western Section of the Alliance and was a delegate to the General Council in Boston in 1929. There it was our privilege for the first time to make his personal acquaintance. After referring again to the event of 1925 and to his visit at that time, from which he said he could never get away, and having briefly discharged his commission as a fraternal delegate, he expressed sympathy with Canada and the Empire in the present terrific conflict, declaring that he could speak for his Church in this connection also. The concluding part of his address was engaged with the place and power of the Gospel of Christ in the affairs of men, even in this day of darkness and fear when evil is so greatly in the ascendant. To that Gospel we must have recourse and through it find peace.

An outburst of enthusiastic applause greeted Dr. Summey at the close of his address. The Moderator in responding humorously referred to his calculation upon Dr. Summey's age based upon Dr. Rochester's statement in introducing him that he had completed sixty-seven years in the ministry. The sallies over this were greatly enjoyed and led Dr. Summey to declare with proud and grateful satisfaction that his age was eighty-seven. Dr. Summey was then unanimously invited to sit in the Assembly and correspond.

In the absence of Rev. Dr. S. Banks Nelson, the Convener of the Committee on Correspondence, Dr. W. M. Rochester, the Secretary, was asked to present the report. This dealt first with delegates and messages to other Churches during the year. Attention was then drawn to the distress among the Churches in Europe on account of the war. Recovery had not been made from the effects of the last war when the present conflict threw them into fresh confusion and distress. Hundreds of thousands were homeless and many were the victims of relentless persecution. The Churches in France had suffered the loss in large numbers of their ministers who had been drafted for active service and into France had poured refugees from Spain and other lands. Then there was the distress of the evacuation of some 800,000 people from the frontier provinces to the southern part of the country. The general situation is given in the compass of one brief paragraph by Dr. Adolf Keller of Geneva, Switzerland:

"On a thousand European roads a caravan of despair winds its way slowly toward an unknown goal. Refugees from Spain in France, refugees in Holland, in Switzerland, in the Scandinavian countries; refugees from Czechoslovakia, from Germany, from Austria, from Poland, Hungary, Roumania and Russia—Armenians, Assyrians, Ethiopians, Chinese, there is no end. From destitution to despair they go, homeless, forsaken. It is terrible to have no homeland."

The Assembly agreed to raise its annual contribution to this work from $350 to $500.

The Assembly gave authority to the committee to fill vacancies in the number of delegates to the Alliance of the Reformed Churches as circumstances required.

The Assembly expressed its appreciation of the work of the Lord's Day Alliance following an address by the General Secretary, Rev. George C. Webber.

A desire was expressed by Rev. J. L. W. McLean of St. Andrew's, Victoria, B.C., for wider publicity through the secular press for matters of interest in connection with our Church. This was sympathetically received and Mr. McLean assured of careful consideration of his plea.

In addition to various reports Rev. C. L. Cowan of Hamilton presented that on Church Worship. The aim of this committee is to promote reverent and hearty devotion in our churches and is therefore engaged in an important task. Last year the revised Book of Common Order was completed and this, in Mr. Cowan's report, was earnestly commended to all ministers.

The evening as customary on the third day of the Assembly was devoted to Foreign Missions. Rev. A. M. Hill, the Convener of the General Board of Missions, presided and introduced Rev. Dr. W. A. Cameron, Secretary of the Board, who, in a brief address, expressed his appreciation of the confidence placed in him by the Assembly in calling him to this work and having referred to the extensive work of the Board mentioned the great loss sustained by the Church in the death of Rev. C. P. Young, Mendha, India, Rev. W. G. Brown, Saskatoon, Sask., and Rev. Dr. James MacKay, London, Ont. He spoke briefly also on his visit in company with Rev. Dr. A. Reid to British Guiana and reported the deep appreciation expressed there of the work of our Church.

Dr. Cameron then introduced Miss E. Thomson of Toronto, under appointment to British Guiana, and Rev. Joseph and Mrs. Muchan under appointment to the Jhansi field in India.

A lady missionary in India, now on furlough, Miss Mary Sherrick, was next introduced by Mrs. A. R. McMurrich, President of the W.M.S. (W.D.). Miss Sherrick's address was an illuminating portrayal of her work there.

A special feature of the evening was the presentation, in moving pictures, of scenes from India in both Bhil and the Jhansi fields. For this the Assembly was indebted to Rev. Dr. Stuart C. Parker.

The concluding address was given by Rev. H. A. MacMillan of Formosa, who in addition to setting forth interesting features of the work, made a special appeal for a medical missionary for the MacKay Memorial Hospital, Taihoku, Formosa.

Saturday

The report of the Treasurer, Mr. E. W. McNeill, engaged the attention of the Assembly in the morning. Whilst regretting that he was compelled to report a reduction in Budget receipts, requiring that a sum of something over $5,000 must be added to the accumulated deficit, bringing that up to $201,000, he pointed out that the general situation of the Church compelled still a hopeful outlook. The Moderator, having referred to the services of Mr. McNeill as Treasurer, so capably and diligently rendered and without renumeration, the Assembly by a standing vote expressed its thanks to Mr. McNeill.

In the afternoon the Assembly was placed in the hands of the Entertainment Committee, and through them to the care of Hon. T. B. McQuesten, Minister of Highways for Ontario for a trip to Niagara Falls, following the route taken by the King and Queen a year ago. This was a privilege greatly enjoyed by the commissioners, the country being at its loveliest and the places visited on the way of such interest, the grounds and residence of Mr. Rand at Niagara-on-the-Lake, St. Andrew's Church there, Fort George as restored, and finally the world-renowned Falls of Niagara. The ladies of St. Andrew's Church, Niagara-on-the-Lake, served tea to the visitors and at Niagara Falls all were the guests of Hon. T. B. McQuesten and the Hydro Commission for dinner at 7.30 in the Commission's refectory. Mr. McQuesten entertained the guests by reciting the story of development in that section of the province and the Hydro Commission's work. In this recital he took occasion to report that at Fort George there is a memorial in which the Editor has special interest. Transported from Burnstown, County of Renfrew, Ont., to Fort George are to be found the stones taken from the flour Mill of Mr. George Rochester, the Editor's father, and Mr. McQuesten intimated that in assisting in the dressing of these stones, a delicate piece of work, the Editor in a measure was fitting himself for his present task.

After dinner when darkness fell the guests were treated to a view of the Falls illuminated by electric light in various

hues. On the way to Niagara the cavalcade was under the direction of the Provincial Police on motorcycles. Before setting out it was the decree of the Moderator that, since a commissioner from British Columbia, Rev. T. Roulston, came in an Austin car, he should be accorded the honor of leading the procession next to the police escort and that the others should follow by provinces, Alberta coming next. On the return from Niagara the commissioners made their way without organization.

This was the second event outstanding in the Entertainment Committee's program. On the Friday evening, commissioners, accompanied by their wives and friends, gathered at the beautiful home of Mrs. J. P. Porter, as the guests of Mrs. Porter and the ladies of Knox Church. It is not often that one sees a more beautiful setting for a social gathering than provided by this home with its spacious and beautiful grounds.

Sunday

Bright sunshine ushered in the Sabbath and conditions were therefore most favorable both for the services in the city churches and those conducted by commissioners throughout the district.

Public worship in the Assembly church was conducted by the Moderator, and the preachers were chosen from almost the extreme east and west. In the morning Rev. Quincy McDowell of Sydney Mines, preached from Isaiah 45:22, **The Eternal God is our Salvation,** and in the evening Rev. H. Lennox of Kerrisdale Church, Vancouver, B.C., chose as his theme, **Holy Zeal,** from Galatians 2:18, **It is good to be zealously affected always in a good thing.** Both were most timely messages.

In the afternoon a special service of Witness and Intercession was arranged by Rev. Donald MacInnes, Convener of the committee of the Presbytery of Hamilton for supply of pulpits within bounds. This service was sponsored by the General Assembly and was conducted by Rev. H. M. Coulter, of Knox Church, supported by resident clergymen and assisted by the Moderator and past Moderators of the General Assembly. It was arranged that should the weather prove unfavorable the gathering would be held in Knox Church. However, there was bright sunshine and a large company assembled in Montebello Park for this service. The message was delivered by the Moderator, taken from the 20th Psalm and the 5th verse,

In the name of our God we will set up our banners.

The banner was but a symbol. It had no virtue in itself. It was the faith behind it that imparted significance to it. His message was illustrated by recent heroic events overseas and he concluded with the appeal of Honorable Winston Churchill in his address to the Empire:

Come then, let us to our task, to the battle and the toil, each to our parts, each to our stations. Fill the armies, rule the air, pour out the munitions, strangle the U Boats, sweep the mines, plough the land, build the ships, guard the streets, succor the wounded, uplift the downcast, honor the brave.

At the morning service the sorrowful announcement was made that Mr. Adam Patterson of Fort William, Ont., a commissioner to the General Assembly, had been suddenly stricken and passed away. In the afternoon a service was conducted at the funeral parlors by the Moderator, assisted by Rev. H. M. Coulter and Rev. Dr. R. Johnston of Ottawa, at which as many commissioners as could were present in a body. At the next session of the Assembly it was resolved to send a message of condolence and sympathy to Mr. Patterson's relatives, and the Moderator expressed his gratitude that prompt and competent attention, medical and nursing, had been given to Mr. Patterson through the good offices of Mr. J. Colin Blain, Clerk of Session of Knox Church.

* * *

After the Assembly had been duly constituted, and the report of the Committee on Business heard, serious attention was given to certain proposals to limit expenses as far as possible for the duration of the war, by reducing the size of committees, holding the General Assembly biannually, combining mission charges, and other suggestions. After debate consideration of these proposals was postponed.

Our Church has two theological colleges, The Presbyterian College, Montreal, and Knox College, Toronto. The report of the Senate of the former was given by Principal Mackenzie and of the Board by Rev. Dr. A. M. Hill, in the absence of the Chairman, Mr. Fraser Keith. Dr. Mackenzie stated that the graduating class was one of the largest in the history of the college, and of exceptionally high standard. A matter, however, which gave him great concern was the reduction in the number of students in Arts preparing for the ministry. This he said was probably attributable to the enlistment for war service. The report of the Board regretted the financial condition of the college both with respect to maintenance and adequate remuneration of the staff. This is one of the phases of the Church's work which suggests the necessity of a forward movement of a general character to raise the Church's Budget revenue.

The report of the Budget and Stewardship Committee was laid before the Assembly by the Convener, Rev. Wm. Barclay, the Moderator. The function of this Committee is to develop liberality throughout

the Church but mainly to see that the contributions are adequate to maintain our missionary and benevolent work. The estimated amount required for this annually is called the Budget. Contributions to the Budget therefore are to be understood as given for the support of the Church's missionary and benevolent work at home and abroad. Unfortunately these have not been adequate and the Treasurer reports a deficit for the year of over $5,000. The Committee bases its appeal on information with respect to the Church's work. Therefore, generous use of the Record was again made last year and a series of leaflets, prepared by Rev. Dr. Stuart C. Parker, was issued to inform the Church and to arouse interest. The estimate for the year is fixed by the General Assembly, then it is allocated proportionately to the various Synods; these in turn allocate to the Presbyteries and the Presbyteries to congregations. It has been contended that the allocations are too high and if fixed at a lower level congregations would do better. However, extended inquiry by questionnaire last year entailing an extensive correspondence convinced the Committee that the present plan is best. These amounts are not assessments but in each case is an objective to reach which the congregation should strive with all energy and devotion. The report noted that in Saskatchewan, a plan is suggested for the agricultural areas, namely, the setting apart of an acre, God's acre, in a new sense, the returns from which shall be wholly devoted to the Church.

The Report of the Board of Knox College was presented by Mr. J. A. McLeod, General Manager of the Bank of Nova Scotia, Chairman of the Board. The main feature of this report was the nomination of Rev. David W. Hay, M.A., of Scotland, to the chair of Systematic Theology. This nomination was accepted by the Assembly and the Presbytery of Toronto instructed to induct Mr. Hay into the office of Professor of Systematic Theology at Knox College as soon as it may be possible. The Assembly's attention was drawn to the fact that Mr. Hay had enlisted and was now on active service.

For the first time in the Assembly reports there appears The Trustee Board. The Act to incorporate this Board was passed by Parliament and received the Royal Assent on the 15th of April, 1939. The Presbyterian Church in Canada is now entitled to carry on its business under its proper name and through the medium of this board. Its first meeting was held on the 17th of May, 1939, when Mr. J. A. McLeod was appointed Chairman, Mr. E. W. McNeill, Treasurer, and Dr. J. W. MacNamara, Secretary. A similar Act was passed by the Legislative Assembly of the Province of Ontario and received the Royal Assent on April 27th, 1939. This provided for holding and dealing with property in that province. Similar provincial legislation, by the order of the Assembly, is to be obtained as required in other provinces.

The Pension Fund of our Church is necessarily a matter of great interest to all ministers for they are its beneficiaries to the extent under the rules to which they are entitled. The fund is supported by ministers' rates, congregational contributions, interest on endowments, and legacies. Its purpose is to provide for the minister when working days are over, for his widow and dependents at his decease, and for cases of infirmity or distress. Though this fund has not reached the amount desired, nevertheless the outlook is hopeful. The report was presented by Rev. John Lindsay, Chairman of the Board.

At this sederunt the Moderator informed the Assembly of the sudden death of Hon. Norman Rogers, Minister of Defence, in proceeding by airplane to an engagement in Toronto. At the Moderator's request the Assembly stood while he committed to God the bereaved and the defence of the country.

The meeting on Monday evening, the last public meeting of this character, was under the auspices of the Board of S.S. and Y.P.S. with Rev. E. A. Thomson, Convener, in charge. Preliminary to the young people's program the Assembly accorded a most hearty welcome to Lt. Colonel Rt. Rev. G. A. Wells, C.M.G., Principal Chaplain (P) of the Canadian Army, Naval and Air Forces. The Senior Chaplain's message was like a breeze among the hills. In the dark hours through which we are passing he left an inspiring message of hope, supporting his optimism by turning to history and particularly the crises in the last war. He regarded the retreat of the British Army from Flanders as a miracle in which the hand of God was evident. He had a word of high commendation for the devotion of the present chaplains and of gratification at the response of soldiers to the appeals of religion as much more pronounced than in the Great War, particularly the young men, but also older men and officers. He cited a Communion held on Easter Sunday morning at which 2000 were present including all the officers. A well-told humorous story by the Moderator, in addition to his serious reference to Dr. Wells' address, in which soldiers of the Presbyterian faith figured, was greatly enjoyed by the visitor and the Assembly. The Principal Chaplain was accompanied on this tour by one of our ministers, Rev. John McNab, Squadron Leader Command Chaplain, Royal Canadian Air Force.

Many interesting and encouraging features in the work of Sabbath Schools and Young People's Societies were set forth in the report, with one discouraging fact that the enrolment in the Sunday School has

suffered a decrease. There were five speakers at the evening meeting. Miss Violet Tennant, Girls' Work Secretary, dwelt briefly upon religious illiteracy and the dwindling of the consciousness of God in the minds of youth, requiring that religious education must be prosecuted with ardor. Mr. David Nicholson spoke very briefly upon boys work lamenting that it has failed to match the times and therefore greater enterprise must be shown in carrying on this important service. Mr. Dan Firth reported the standing of our Young People's Societies and the work done. He strongly urged upon all young people the duty to engage directly in personal evangelistic work. Rev. Dr. N. A. MacEachern of Presbyterian Publications, stated that among constant features of their work was to be found every year some new enterprise. Last year that took the form of the new quarterly publication for young people, **The Front Line.** He informed the Assembly that a book upon Sunday Schools by Rev. Dr. Kannawin, Secretary of the Board of S.S. and Y.P.S., is now on the press and will soon appear. He presented to the Moderator the Book of Common Order and the Book of Rules and Forms with his name inscribed upon each.

The last speaker was Mr. Clarence M. Pitts who in addition to his other work for the Church has been active in Y.P.S. and S.S. work and is now Superintendent of St. Andrew's Sunday School, Ottawa. He paid a high tribute to Dr. Kannawin saying that his work was wonderful and that it was a sense of obligation to him for timely and generous help that constrained him to respond to the request to speak at the meeting. The vital character of the work was his theme. He extolled the merit of the Home Department and reported the keen interest taken by the late Brig. General St. P. Hughes in this work, referring to a booklet by him upon the value of this department. Our young people should not be kept too long in the Y.P.S., he said, but should in due time be drafted for service in the congregation.

Tuesday

A resolution upon war, presented by Rev. A. G. Macpherson of Riverdale Church, Toronto, created quite a flurry. It was referred to the Committee on Loyal Addresses which later reported as follows:

In view of the more critical situation now developing in the prosecution of the war, the Assembly of The Presbyterian Church in Canada reaffirms the pledge of loyalty and whole-hearted support of the Church to the Government of Canada as expressed in the loyal address to His Majesty the King, "The lives and material resources of our people are, and will be, dedicated to the cause in which Your Majesty and the Allied nations are engaged," and further that a copy of the resolution be sent to the Right Honorable the Prime Minister of Canada.

The report of the Board of the Missionary and Deaconess Training Home in the absence of Rev. Joseph Wasson, Convener, was presented by Rev. W. T. McCree. Of great interest to the Church was the recommendation that Mrs. H. Ralston, B.A., whose qualifications constitute a strong assurance of success, be appointed Principal. This was carried.

The Board did not forget the service rendered by Miss Louise Reith in the interval and the Assembly unanimously adopted a resolution of thanks for her valuable work as Acting Principal.

An order of the day confronted the Assembly with the duty of fixing the time and place of next meeting. This was very quickly settled as only one invitation was presented, that of Victoria Church, Toronto, conveyed by the minister Rev. J. Y. Fraser. The motion to accept was moved by Rev. J. L. W. McLean, of the farthest west, Victoria, B.C., and seconded by Rev. Q. A. McDowell of the almost farthest east, Sydney Mines, N.S., the date fixed being the first Wednesday in June, 1941, at eight o'clock in the evening.

The sad intimation was made by the Moderator of the death of Rev. Dr. W. F. McConnell of London. Immediately a resolution of sympathy was adopted to be sent to Mrs. McConnell and daughter, and Rev. R. A. Cranston, Moderator of the Synod of Hamilton and London was requested to represent the Assembly at the funeral. The Moderator then lead the Assembly in prayer.

A profound sensation was created when the Moderator submitted a telegram from Rev. R. DePierro, minister of the Italian Presbyterian Church, Montreal as follows:

"In this solemn hour we New Canadians from Italy, belonging to the Presbyterian faith, reaffirm our undivided allegiance to His Majesty, to the Dominion where we found hospitality and liberty, and to The Presbyterian Church in Canada of which we are part. As we have been singing at the close of Sunday services since September again we say God Save the King."

Before presenting this message the Moderator asked the Assembly to stand and when he concluded the Assembly responded with great applause. The Moderator was commissioned to reply.

We have received a communication from Mr. DePierro which is a very welcome supplement to his telegram:

I am glad to state that in the round-up of Italians in Montreal by the R.C.M.P. last Monday, our people were almost untouched. There were only three cases of internment out of 250 adult members, two of them being recent acquisitions from another congregation which had "many" taken into custody. So practically we had only

one misguided case, and I hope that he will soon change his mind.

The report of the Committee on Chaplaincy Service presented by the Convener, Rev. Dr. Stuart C. Parker, evoked interest and debate. The following resolution was adopted, and the Clerk authorized to send copies to the Prime Minister, the Minister of National Defence, and the Principal Protestant Chaplain:

That in the case of Protestant Chaplains with the Canadian Forces, the individual care of the men of the forces cannot be guaranteed except the supply of chaplains be at the rate of one Protestant chaplain to 500 officers and men serving in the forces.

An additional recommendation was also carried:

That the mind of this Assembly in relation to the appointment of chaplains to His Majesty's Canadian forces is that the age of the chaplain be raised and that it apply not only to chaplains who had served in the last war overseas but to ministers of the Church who were in the last war as non-commissioned officers or commissioned officers and that this condition be particularly applicable to home service.

The Historical Committee under the direction of Rev. Dr. Austin L. Budge, whose good work has already extended over twenty-one years, emphasized not only the necessity of preserving historical information but also urged upon Young People's Societies and other organizations the advantage of commemorating great events in our history.

A large proportion of the session was devoted to the further consideration of reports not yet completed and also of overtures.

The report on Evangelism and Church Life and Work was presented by the Convener, Rev. J. B. Thomson. A recommendation that the name be changed from The Committee on Evangelism and Church Life and Work to the Board of Evangelism and Social Service was refused by the Assembly as also the appointment of Rev. Dr. W. A. Cameron as General Secretary. It was agreed however, that in the present name "Board" be substituted for "Committee".

Appointments to the Canadian Committee of the World Council of Churches have been divided between this Committee and the Committee on Correspondence with Other Churches. This procedure was changed by committing this duty to the Committee to Strike Standing Committees. A rather mild resolution was adopted with respect to temperance:

That the General Assembly urge all its people to practice temperance in all things and to avoid all forms of excess as an important element in winning the war.

The Assembly following the report of the special committee on reduction of expenses presented by Dr. W. O. Mulligan resolved:

1. That the General Assembly meet each year at the fixed time.

2. That no travelling or other expenses of commissioners be paid until such time as peace is established in the Dominion of Canada.

3. That the General Assembly appoint a commission and define its numbers and powers to deal with matters of emergency; that it be given authority to appoint a special meeting of the General Assembly should a crisis occur demanding such action; that no travelling or other expenses be paid to commissioners attending such meeting.

The Assembly instructed the Committee to Strike Standing Committees to nominate twenty members to constitute a commission of Assembly. This number was afterwards raised to twenty-two, and the report of Dr. Taylor on the terms of appointment was accepted.

Wednesday

A very pleasing incident of the morning session was the presentation to the Assembly by Mr. Stuart Muirhead of a photostatic copy of a scroll bearing the signatures of all commissioners to the first General Assembly of the Free Church of Scotland, held in Edinburgh in 1843. By resolution the Assembly extended to Mr. Muirhead hearty thanks for this gift.

The Assembly heard the committee on the overture from the Presbytery of Westminster respecting Rev. S. Robertson Orr of Vancouver, praying that "Mr. Orr's suspension automatically end in 1941 or sooner as in its wisdom the Assembly may decide". The committee found no evidence that would justify a departure from the finding of the last Assembly and therefore recommended that the prayer of the overture be not granted. Further the committee responding to a request of the Presbytery of Westminster defined suspension from the ministry in terms of the Book of Forms, page 123, section 29.

"Suspension from the office of the ministry means that the minister under suspension is prohibited from exercising the office of the preaching ministry or any part thereof during the period of the suspension."

"Any minister," the report continued, "who preaches or performs any other ministerial functions in any place or in any cincumstances during the period of his suspension is guilty of contumacious conduct and renders himself liable to further discipline, and weakens any claim he might have to secure the removal of the suspension."

Finally the committee recommended that in view of the serious times this Assembly enjoin all parties concerned to seek diligently the things that make for the peace of the Church.

A vote was taken upon an amendment which substantially embodied the prayer of the overture. This was defeated by a vote of ten for the amendment and seventy against. The main motion that the prayer of the overture be not granted was then carried by a vote of seventy-three for and seven against. The report of the Committee as a whole was then adopted.

The appointment of a General Secretary for the Board of S.S. and Y.P.S. was raised by taking from the table the resignation of Dr. Kannawin submitted to last Assembly. It was then agreed that Dr. Kannawin's resignation be not accepted, but, should Dr. Kannawin again resign, the Board of S.S. and Y.P.S. is authorized to request Presbyteries to make nominations for the position. Deep appreciation of the services of the Convener, Rev. E. A. Thomson, in so skilfully assisting the General Secretary in his duties was expressed.

The question of publicity was committed to a special committee consisting of Mr. Clarence M. Pitts, Rev. Dr. Stuart C. Parker, Rev. Dr. N. A. MacEachern to investigate, to confer with the Board of Administration and the Budget and Stewardship Committee, and to report to the next General Assembly.

A proposal with respect to change in method of electing the Moderator of the General Assembly with certain amendments was sent down to Presbyteries to consider and report to next Assembly.

The appointing of a day of intercession in the present distress which was the subject of an overture from the Presbytery of Toronto was agreed upon, arrangements to be left with the Moderator of the General Assembly and the Committee to Advise with the Moderator.

The Judicial Committee presented its report upon an important matter, the appeal of Rev. S. McMaster Kerr against the action of the Presbytery of Westminster in deleting a resolution of the said Presbytery:

1. The official record of the resolution in question is accurate.

2. The minutes of the meeting of Presbytery held on Sept. 14, 1939, were confirmed at a subsequent session thereof.

3. After the minutes of the meeting of the Presbytery held on Sept. 14th had been confirmed the Moderator ordered the deletion of the resolution in question and was sustained by a majority vote of the Presbytery, and it was against this action that Mr. Kerr entered his protest and appeal. The decision of the committee which was adopted by the Assembly is thus expressed:

"Rule 28 of the Book of Forms forbids any church court to erase or alter any part of its record after it has been confirmed unless by order of a higher court."

The appeal of Mr. Kerr was therefore sustained.

The Committee on Resolutions did its duty well and in felicitous terms in formally tendering thanks to all who had contributed to the success of the Assembly and the comfort and entertainment of commissioners. Among these twelve resolutions which we are unable to present there necessarily stands out that to Rev. H. M. Coulter and Mrs. Coulter, and the Office Bearers and Committees of Knox Church, upon whom all depended for their unstinted and unwearied effort.

With thanks to the Moderator and Clerks and with the customary formula of order and worship the Moderator dissolved the sixty-sixth General Assembly and appointed another General Assembly of The Presbyterian Church in Canada "to meet in the City of Toronto, Ontario, and within Victoria Church there on the first Wednesday of June, in the year of our Lord, one thousand nine hundred and forty-one, at eight o'clock in the evening".

The Moderator then closed the sessions with the Apostolic Benediction.

PRAYER OF INTERCESSION

At the opening of afternoon sederunts of the General Assembly the Moderator used a series of prayers with suitable responses with the purpose, on each occasion, to concentrate upon a limited range of intercession suggested by the special anxieties of the times.

The following, which was used on Friday afternoon, the 7th, is an example:

O God, whose never-failing providence ordereth all things both in heaven and in earth, we thy humble servants earnestly pray that it may please Thee in these days when the sorrows of war abound in the earth:

To look in mercy upon the wounded, the sick, and the dying; and to bless the efforts of all who minister to them;

Hear us we beseech Thee

To give faith and courage to those who are in anxiety and suspense;

Hear us we beseech Thee

To comfort and help the mourners and all who are desolate and distressed;

Hear us we beseech Thee

To grant to all prisoners of war, and to all who are driven from their homes and their rights; to all in concentration camps and to all who are refugees, a spirit of patient endurance under their burdens of restraint and weariness;

Hear us we beseech Thee

To remember the oppressed in such lands as China, Austria, Czechoslovakia, Poland, Denmark, Finland, Norway, Holland, Belgium and France;

Hear us we beseech Thee

Accept of us and our intercessions, O God, and pitifully behold the sorrows of our hearts, through Jesus Christ our Lord.

Among the Churches

Ancaster, Ont.

Ancaster and Alberton congregations paid a fitting tribute to Rev. John McNab, on his leaving this charge to become the Senior Chaplain of No. 1 Air Training Command. Ancaster gave a solid walnut coffee table to Mr. and Mrs. McNab, and a bouquet of American Beauty roses to Mrs. NcNab. The Young People's Society of Alberton gave them a farewell banquet, and presented a fitted travelling case to their minister, and the Ladies' Aid gave Mrs. McNab a beautiful quilt, that they had specially wrought. During the short period that Mr. McNab was stated supply, both congregations made fine headway, and Alberton re-decorated their church throughout.

Toronto, Ont.

A signal tribute has been paid one of our Toronto ministers, Rev. Dr. R. G. Stewart, of St. John's Church, by an invitation to supply for six months the pulpit of St. John's Church, Wellington, New Zealand. Dr. Stewart naturally was much pleased to receive this, but felt that in the tragic circumstances of to-day he could not see his way clear to accept. It was a great disappointment to him for already he had received from the Session and the Presbytery leave of absence for this purpose.

The Outlook, the official organ of the Presbyterian Church of New Zealand, gives a few facts of recent history about this congregation.

"Since the translation of Rev. J. R. Blanchard to Adelaide, the pulpit of St. John's has been supplied by the Rev. Dr. Inkster, lately of Knox Church, Toronto. The preacher, though no longer young in years, has proved himself, in his ministry to crowded congregations and in his visitation of the people, a man of boundless energy and spiritual force. So much has this been the case, that the office-bearers have asked Dr. Inkster to continue his services, and he has consented to remain for two months beyond the six of his first engagement.

"Dr. Inkster has represented The Presbyterian Church in Canada at the recent two meetings of our Assembly, and this Church gives most hearty welcome to so distinguished a visitor from the sister-Church of the Great Dominion and rejoices in her growing prosperity and prays for her continued success."

Whycocomagh, N.B.

Dr. Hugh N. Macdonald died on May 3rd, at the age of eighty-three years and eight months. He was born at Lake Ainslie, Cape Breton, a community which has produced many notable men. He attended Pictou Academy, Pictou, N.S., and graduated in Medicine from Queen's University, Kingston, in 1882. He practised his profession in Whycocomagh since 1892 until he retired a few years ago. He was a man of remarkable physique and strength, and in his younger days was an outstanding athlete. He was predeceased by all his family.

West Lorne, Ont.

Knox Church sustained a great loss by the death of a devoted elder, Mr. John Campbell. After a very short illness he was unexpectedly called home. Though not in robust health for some time, his death was a great shock to the church and community. He was devoted to his church, in which he served both as an elder and as a member of the Board of Managers, seeking to do in his own way the work of his Master.

Burgoyne, Ont.

The Kirk Session of Knox Church sustained a great loss in the death of Mr. Alexander Geddes. He was in his 88th year and was the oldest member of the Session. He was born in Renfrewshire, Scotland, in 1852 and came to Canada at the age of eight years. He settled in Bruce County, near Burgoyne, where he resided to the time of his death. Mrs. Geddes survives, and two daughters, Elizabeth, until recently Superintendent of the Presbyterian Girls' Residence, Saskatoon, and Florence, (Mrs. Roy Rothwell) Wiarton; two sons, Oliver and Alexander, reside in the local community, and Robert is Principal of the High School, Preston. The oldest son, John, was killed in action in November, 1917, while serving in the Royal Air Force. From boyhood Mr. Geddes faithfully served the church and for a number of years was Clerk of Session. He was a patriarchial Presbyterian pioneer, a man of great force of character, which won for him the respect of the community.

St. Elmo, Ont.

A very beautiful, individual silver communion set was presented to Gordon Presbyterian Church, by Miss Corine Sinclair and Mr. F. Sinclair, who were life-long residents of the community and active members of the Church.

Regina, Sask.

At Brockville, Ont., April 25th, there passed away one of the pioneer W.M.S. workers in Western Canada, Mrs. Walter Martin, at the age of 72. Her married life was spent in Regina, Sask., where she was a very active worker in Knox Presbyterian Church. In 1925 she became one of the charter members of First Presbyterian Church. She was intensely interested in the missionary work of both congregations, devoting herself particularly to the local

Chinese. For years she conducted a Sunday School class for these 'strangers within our gates' gaining their respect and confidence in a remarkable way. Her husband, who was an enthusiastic member of the Kirk-Session of First Church and active Sunday School worker, died five years ago. She leaves two sisters in Brockville, Ont.

The funeral service was held in First Presbyterian Church, Regina, and was conducted by Rev. Samuel Farley. As their tribute of grateful esteem for her work among them, and their fellow countrymen, six of her Chinese friends acted as pall bearers.

Beamsville, Ont.

Mr. James Ferguson, a recent graduate of Knox College, where he took a brilliant course, winning several scholarships, was ordained and inducted into the charge of Beamsville, Smithville, and Wellandport. The service was held in St. Andrew's Church, Beamsville, on the evening of April 18th and followed the usual routine for such an event. Following this a reception was held, when good wishes were expressed by several ministers of the Presbytery and local clergymen. Rev. Stuart Woods on behalf of the three boards presented Rev. W. A. J. Graham with a well-filled purse expressive of the thanks of the people for his care of the congregation during the vacancy.

The following week Mr. Ferguson was married to Miss Wright of Hamilton, a member of Westminster Church. Upon the return of the bride and groom to the Beamsville Manse, each of the congregations held a reception marked by a presentation. Wellandport gave a beautiful tea wagon, Smithville, two sterling silver candlesticks, and Beamsville an occasional chair and a purse of money.

Cornwall, Ont.

At the morning service of the 2nd of June a congregation which filled the church took part in an impressive ceremonial in St. John's when windows were unveiled to the memory of Mrs. John G. Harkness and Mrs. L. E. Bailey, both prominent in the congregation in their day. The windows were the gift of Mr. J. G. Harkness, K.C., Crown Attorney, and Mr. A. Dunbar Harkness, Cornwall and Lancaster, brother of Mrs. Bailey. They are placed in the south side of the church immediately over the pulpit, the former representing Faith and the latter, Hope. In the centre between the two windows there was installed a year ago, on Mother's Day, a window to the memory of Mrs. Martha Ross, the gift of her daughter Mrs. Georgie Whittaker, and to the memory of Mr. Ambrose F. Knight, given by his mother, Mrs. Margaret Wright, the subject being The Light of the World. The purpose of the donors to hand over the memorials to the charge of the Session and congregation was declared by Miss Barbara Pewtress, of Cobourg, Ont., a granddaughter of Mr. J. G. Harkness, in the form of a signed statement of transfer. In token of acceptance the congregation rose and remained standing during the unveiling by Mr. J. G. Harkness, and Mr. A. Dunbar Harkness. Mr. Lloyd the minister then dedicated the memorials.

Elmvale, Ont.

At the June Communion, the first since the induction of Rev. C. Graham Jones, eighteen new members were received, fifteen young people by profession of faith, and three by certificate. Three adults and infants were baptized at the Preparatory Service. The Communion was preceded by a communicant's class for four weeks at which there was an average attendance of twenty-one.

Assiniboia, Sask.

Mr. E. B. Nichol, who has served the church here for a year as catechist, has now been transferred to Whitewood, Sask. While in charge of St. Andrew's Church Mr. Nichol is reported as having been very successful. The effect of his ministry has been a marked revival of interest in the congregation, but especially in the Young People's Society. With her musical ability Mrs. Nichol has made a large contribution to the service rendered by her husband. In addition to the stimulus given to the work among the young people Mr. Nichol was most helpful to the W.M.S. in the messages specially prepared for them. It was with great regret that the congregation parted from Mr. and Mrs. Nichol and in expression of their regard for both the Ladies' Aid presented Mr. and Mrs. Nichol with a sum of money and the Young People's Society presented a gift to both Mr. and Mrs. Nichol. The character of Mr. Nichol's work which called forth such appreciation was his conduct of public worship, his messages and his assiduous attention to pastoral visitation.

Whiterock, B.C.

The regular meeting of the Cloverdale and Whiterock congregations for Bible study was held at Glen Moy, Langley Prairie, the home of the minister, Rev. Alex. T. Macintosh. The meeting took the form of a birthday party, celebrating the minister's birthday, his entrance upon the work of the Church on that date fifty years ago, and the beginning on the same date of his work in Western Canada at Arden, Manitoba, thirty-nine years ago. He first served as a student missionary in Caithnesshire, Scotland, under the United Free Church. Coming to Canada he ministered to a number of pioneer congregations. In 1914, while

minister of Whitewater, Man., he assisted in training men for overseas service and the year following, upon the request of the Governor-General, H.R.H. the Duke of Connaught, he led the Boy Scout Movement in Manitoba, holding this position until the autumn of 1923. Later he labored in the Presbytery of Minnedosa and after Union gave faithful service to minority groups in Manitoba. Coming to Selkirk, Man., he was instrumental in holding Knox Church for the Presbyterians. He then entered the service of the Presbyterian Immigration Society, giving three years to this work. Having ministered at Biggar, Sask., he came in 1934 to British Columbia and has labored within the bounds of Westminster Presbytery.

Beaverton, Ont.

On Sunday, the 2nd day of June, the centenary of the Stone Church was observed. This historic building is situated in the township of Thorah, a mile and a quarter south-east of Beaverton, in picturesque surroundings and in a spacious area which includes the well-kept cemetery. It was estimated that there would be at least 2,000 in attendance upon the centennial service. This estimate proved to be much below the mark for the figure was about 3,000. The church was filled with an eager congregation and accommodation was found for the overflow on the lawn in front and provision made by an amplifying system for participation in the service. For this great occasion the services of Rev. Dr. Stuart C. Parker of St. Andrew's Church, Toronto, then Moderator of the General Assembly, were secured, who "spoke most appropriately for the occasion, his subject being The Romance of Religion. Basing his sermon upon Psalm 84 he reminded his hearers of the precious heritage of faith that has come down to us through the ages".

Public worship was conducted by the minister, Rev. M. C. Young, and was of the early type, but, as the order of service stated, "not as a novelty but rather as a solemn hour of public worship after the form familiar and satisfying to our forefathers". The service of praise was led by a precentor, Mr. Angus Watson, seventy-five years of age, who is a very close link with the past. He is the son of Rev. David Watson, the first minister of the Stone Church, who for more than forty-five years ministered to a large flock, tending them with assiduous care under all circumstances. He died in 1903.

One hundred years ago when it was determined to erect this church the materials were drawn from the trees and stones of the farms of Thorah and the workmen were men of the congregation. The building is a lasting tribute to the faith and labor of these workmen, still standing unchanged in any way. The entire interior, both the ground floor and the gallery, is made of solid pine, even to the stout posts which hold the gallery in place. Each pew has its door, leading to the bare pine seats. Several of these still retain numbers placed at the entrance to identify each family's section.

The old pewter communion service, the old iron and pewter collection plates and the quaint pewter tokens are still carefully preserved in the present Presbyterian Church in Beaverton. Also carefully preserved is the old account book with its donations in pounds, shillings, and pence. The Stone Church is used only for some five months of each year, from June to October, the service being held on the first Sunday of each month. For many years it was the only Presbyterian Church in the district.

In 1930, the late Lieut.-Colonel John N. Gunn, D.S.O., V.D., M.D., a grandson of John Gunn, one of the pioneers of Thorah, erected a wall and lych gate before the Stone Church bearing this inscription:

"To the glory of God and to the memory of John Gunn, John Morrison, Alexander Calder, and Charles Robinson, who helped in the building of this Presbyterian Church in 1840."

Peterboro, Ont.

Miss E. Walker, who for some years has served as deaconess in St. Paul's congregation, resigned to undertake work at Rocky Mountain House, Alta., under the W.M.S. (W.D.) Prior to her departure she was honored with a life certificate and gold pin from the W.M.S. Auxiliary and presented by the ladies of the congregation with a purse of $200. The ladies of the mission in the southern part of the city gave her a travelling bag and she was the recipient of many other gifts from individuals and from organizations such as the Local Council of Women, Business and Professional Women's Club, and the Girls' Guilds. The Session expressed their esteem for her and appreciation of the service she has rendered by presenting an illuminated address. Miss Walker will serve as deaconess-at-large in her new sphere for which the W.M.S. furnished her with a motor car. On her journey west she will be accompanied by Miss Marion Foulkes of Campbellton, N.B., a graduate of Nicholls Hospital, Peterboro. Miss Foulkes is under appointment of the W.M.S. as nurse at Rocky Mountain House Hospital.

Like a mirror the humblest believer in Christ reflects perpetually the beauty of the Lord so that his life becomes a radiant duplication of the Divine. It is essential therefore to keep the mirror clean.

THE PRESBYTERIAN COLLEGE, MONTREAL

The Principal to the Alumni

ONCE again, on behalf of the Faculty, I extend a greeting to our Alumni, and call attention to some features of our college life and work which ought to be of general interest.

The past session has been very satisfactory, marked by commendable diligence on the part of the students, and a spirit of cordial harmony and co-operation between the students and the Faculty. The general academic standing of the students, as shown in the examination results, is very gratifying. Those registered in Arts, who are taking their work at McGill University, are also doing well in their University studies. In fact, one of the McGill professors, speaking at our recent Convocation, took occasion to express his high opinion of these men, and to congratulate the College on having students of such quality and ability in preparation for the study of Theology.

The total enrolment is somewhat less than in recent years, and this decrease is to be found chiefly in the junior years in Arts. War conditions no doubt have had some influence in producing this result, but it is an indication nevertheless that ministers everywhere need to be alert in bringing the claims of the ministry before any likely young men who come under their influence. We are always glad to be informed regarding prospective students, and to assist them in every way possible.

Our graduating class this year consisted of ten students, of whom three received the B.D. degree on graduation. Two members of the class, Mr. A. A. Rattray and Mr. Jesse E. Bigelow, have been awarded graduate scholarships. Mr. Jonathan M. Fletcher, winner of the Penman graduate scholarship last year, has been pursuing his post-graduate studies at Edinburgh University during the past session, in the field of Church History.

It will be noted that the old photographs of the interior of the College, which have appeared in the Calendar for many years, have now been replaced by new ones, which give a very accurate idea of the College as it appears to-day. New photographs of the exterior will also be taken and will be ready for the next issue of the Calendar. Alumni will be gratified to observe that the college building, around which so many happy memories gather, is being properly cared for, and will be particularly interested in the transformation which has been brought about in the Convocation Hall, largely through the efforts of the Alumni Association.

In my letter a year ago I made reference to the fact that the year 1942 will mark the seventy-fifth anniversary of the College, and urged the Alumni everywhere to arrange if possible to attend a re-union celebration at that time, in recognition of the occasion. I wish to say that, notwithstanding war conditions, with the resultant anxiety and uncertainty, this project has not been abandoned, but will if at all possible be carried to completion. Full information regarding the plan of this celebration will be given in due course, and we count on the hearty co-operation of all our graduates to make the occasion when it comes a happy and a memorable one.

F. Scott MacKenzie,
Principal.

Montreal, May 10th, 1940.

HONORABLE E. M. MacDONALD

Mr. MacDonald's death took place on the night of May 25th, at the age of 74 years, fourteen years after he had retired from public life, at his home in Pictou, N.S. Mr. Macdonald was a well known lawyer in the Maritime Provinces, the benefit of whose legal attainments and skill have more than once been placed at the disposal of our Church. He occupied a high place in his profession and also in public life, serving in the Provincial Legislature, the House of Commons, and the Federal Government. For three years, 1923 to 1926, he was Defence Minister under Premier King. Mr. Macdonald was a member of First Presbyterian Church, Pictou, and evinced a deep interest in the wellfare of the Church in general. He ardently and capably supported the Presbyterian Church in its effort to establish and maintain itself following the division created by union. He was one of our most faithful servants and an eminent figure in public life.

REV. W. M. TOWNSEND, D.D.

A beloved minister was lost to our Church when death called Dr. Townsend on the 15th of May. He had been living in retirement for the past two years, making Charlottetown his home, and died in the hospital there after a lingering and painful illness. His kindly disposition endeared him to all and in his last charge, St. Columba's Church, Fairville, Saint John, N.B., where he served for thirty years, he was so beloved that he was known throughout the community as Father Townsend. Dr. Townsend was a scholar and maintained his studious habits to the last. He kept abreast of the times and was familiar with the latest theological literature. This was indicated by his large library which was well stocked both with theological books and those of wider interest. It was in recognition of his gifts, his scholarship and his work for the Church that the Presbyterian College Montreal, conferred upon him in 1929 the honorary degree of Doctor of Divinity.

He was born at Travellers Rest, P.E.I.,

76 years ago and having passed through the public school and Prince of Wales College, he devoted himself for some time to teaching. Then he proceeded to the University and graduated from McGill as Master of Arts after a distinguished course. His theological training was taken at the Presbyterian College Montreal, from which he graduated also with distinction. He was ordained to the ministry at Bass River, N.B., and after serving there he accepted a call to St. Columba's, Fairville, where he remained until his retirement, completing a ministry in that congregation of thirty years. He was a man of simple life, modest, genuine, devoted, able, and of sterling worth.

He served his Church beyond his congregation with devotion and ability, in Presbytery, in Synod, of which he was once Moderator, and in the General Assembly, and upon various boards, chiefly the General Board of Missions.

He was unmarried and leaves two sisters, Miss Albenia E. and Miss Amy M. A younger brother in the ministry of our Church died some years ago.

MRS. MERCIE ANN PATTERSON

One of the most striking figures in the church life of Toronto for many years, and both widely known and beloved, was Rev. Dr. William Patterson, minister of Cooke's Church. His death took place a few years ago and now his widow, Mrs. Patterson, has passed away. She died at her home, Toronto, on the third of June. She was married to Dr. Patterson when he was a college student. She had a very winsome manner and was a gracious personality, devoted to the work of the church. During Dr. Patterson's ministry in Cooke's Church, she was the choir soloist and was most active in the several women's organizations. With her husband she had a large experience of varied church work in Bethany Church, Philadelphia, May Street Church, Belfast, Ireland, and then back to Cooke's, Toronto. She was in her seventy-sixth year. She is survived by five daughters, one in Germany, one in Belfast, Ireland, two in Pennsylvania, and one in Toronto. At her funeral service, conducted by the minister of Cooke's Church, Rev. William Thomas, assisted by Dr. Thomas Eakin, Principal of Knox College, members of the congregation acted as pall bearers.

MAJOR-GENERAL JOHN TAYLOR FOTHERINGHAM, C.M.G., M.D.

Stalwart in figure, strong in character and notable for service as a teacher, a physician, a soldier, and a member and officer of The Presbyterian Church in Canada, Major-General Fotheringham, was a man of eminence and his death in his eightieth year at his home in Toronto on the 19th of May was deeply and widely lamented.

A native of Kirkton, Perth County, Ont., he received his early education at St. Mary's Collegiate Institute. He graduated from Toronto University in 1883 with first class honors in classics. For several years he devoted himself to teaching, at one time serving as Classic Master at Upper Canada College. In 1891 he completed his course in Trinity Medical College, graduated as silver medalist and at the same time received the degree of M.B. from the University of Toronto. He was a member of the staff of Trinity Medical College and later of the University of Toronto as Assistant Professor in Clinical Medicine. He was the first to occupy the chair of History of Medicine in the University of Toronto, established in 1924. He received the honorary degree of LL.D. from both the University of Toronto and Queen's University. From 1919 to 1922 he was Honorary Surgeon to the Governor-General of Canada at Ottawa. As early as 1879 he identified himself with the military and at the outbreak of the Great War in 1914 he enlisted for active service and was raised to the rank of Colonel. He became Assistant Director of Medical Services for Military District No. 2 and served overseas with the Second Canadian Division. In 1917 he was recalled from France to re-organize the Army Medical Services and was made Director-General of Military Medical Services for Canada. While in France he was made a Major-General, was awarded the C.M.G., and was several times mentioned in dispatches. In 1924 he became Honorary Colonel of the Royal Canadian Army Medical Corps.

He was devoted to the Presbyterian Church and it was enriched by his life and service. In the trying times of disruption, he was one of a number of sturdy and able supporters upon whom dependence could always be placed. He served on various boards of the Church and was long closely identified with Knox College. In 1929 he was one of our delegates to the General Council of the Alliance of the Reformed Churches at its meeting in Boston, U.S.A. As an elder in St. Andrew's Church, Toronto, he was highly respected and at the funeral service in Saint Andrew's his minister, Rev. Dr. Stuart C. Parker, in terms of highest tribute referred to his worthy character, his distinguished professional career, and his benevolent services.

REV. HAZEN THOMAS MURRAY, B.A.

Mr. Murray died on May 1st, in his 68th year, at Tacoma, Washington, U.S.A., after a protracted illness. He was a most staunch and loyal Presbyterian, one who returned to the Church of his Fathers from the U.S.A. when the call went out in 1925 for

ministers to man our pulpits. He most acceptably ministered in St. Paul's, Banff, and St. Aidan's, New Westminster. Ill-health compelled his resignation from the latter.

Mr. Murray was a graduate of McGill University, Montreal, and Pine Hill Theological College, Halifax. Shortly after his ordination he held important charges in the Canadian West before leaving for his ministry in the Western States.

He was one of a family of seven of the late David and Elizabeth Murray, Pearsonville, Kings Co., N.B., where he was born. He is survived by his wife, Mary A., two sisters, Mrs. Wm. Currie, Montreal, and Mrs. George S. Sharp, Lower Millstream, and one brother, William Murray, Lower Millstream, N.B. Mrs. J. W. Woodside, wife of the Moderator of the United Church of Canada, Ottawa, is a niece, and Dr. Walter Murray, formerly President of the University of Saskatchewan, is a cousin.

Always a most studious, helpful, kindly, and generous man, there will be many throughout the Church who will learn of the passing of this good friend with deepest sorrow. Interment took place at Tacoma, Washington.

REV. PETER TAYLOR, B.A.

Mr. Taylor was born in Hamilton, Ont., February 27th, 1883. From the Public Schools and Collegiate of that city he proceeded to the University of Toronto and Knox College, graduating from the former in 1904 and from the latter in 1907. Then for a time he served Toronto University in the office of the Registrar. In 1909 he was called to Walkerville, Ont., where he labored for seven years. The Glebe Church, Toronto, was his next sphere of labor for a period of three years. He then engaged in temperance work under the Ontario Temperance Union. The Presbyterian Association next claimed his services and to that body he rendered valuable service. After 1925, he was called to High Park congregation then a minority group. There he was the means of effecting organization and of securing for the church the present site on Boustead Avenue.

For some years he was engaged in general pulpit supply and was everywhere welcomed as a most acceptable preacher. At the time of his death he was in charge of the congregations of Sutton and Mount Pleasant, Ont. His death took place on May 28th, 1940, in his fifty-eighth year following a brief illness. He is survived by Mrs. Taylor, two sons, William and John, and a daughter, Mary.

Mr. Taylor was a good student, a clear thinker, sturdy and independent, a dependable friend and congenial companion, gifted yet modest and an able preacher of the Word.

MEMORIAL SERVICE

Mendha, India

ON Sunday afternoon, February 25th, in Mendha Church, a service was held in memory of Rev. C. P. Young, who had spent so many years in the service of the Mendha Christian congregation, and of the people of the district, and who in October of last year, after a brief illness, was removed to higher service. The small church at Mendha stands in the midst of the jungle and is reached from the main road by a drive of some five miles over jungle trail compared with which an Ontario back lane is a good road.

On this warm February afternoon the church was crowded to do honor to the one who had passed from us. Squatted on the floor, men on the left, women on the right, were Indian Christians gathered from all our stations on the Bhil field, and interspersed among them were many non-Christians who had known and loved Mr. Young. Beside our own missionaries, there were a number from the neighboring Irish Presbyterian and United Church of Canada fields present.

Daniel Padre, Moderator of Presbytery, who was in charge of the meeting, gave the call to worship and led in prayer. A short service of prayer and praise followed in which other Indian pastors took part. Then the congregation stood while Rev. A. E. Toombs dedicated the church's new pulpit which Mr. Young had made with his own hands and which was his last gift and the gift of Mrs. Young to the Mendha congreation. Rev. D. Lewis of the Irish Presbyterian Mission, Dohad, for many years a friend of Mr. Young, preached from the text "I am the resurrection and the life".—John 11:25.

Following the sermon memorials were read and tributes paid. The first missionary to be remembered was Miss Christine Maxwell who since 1926 had served on the Bhil field and who in 1940 was also called to higher service. Memorial to Miss Maxwell was read in English by Miss McConnell, and in Hindi by Janki Bai, matron of the Girls' Hostel in Amkhut:

"This afternoon we wish to pay tribute to the memory of another servant of God who lived in our midst for a number of years. Miss Christine Maxwell came to the Bhil country from Miraj in 1926, after having spent four years in various parts of India. Throughout her service here she never lost an opportunity of witnessing to the saving power of Jesus Christ. Her chief interest in life was to tell the 'glad' news. She was serene at all times because of her faith in her Saviour; she was gentle because of His love within her; she was joyous because conscious of the victory He gives in every phase of life. Her friendliness and interest in people were evident in

the fact that she knew and recognized people in every part of this district. Children everywhere were her friends, and she knew the names and ages of nearly all the children in the Mission. Her whole life reflected the love of God for she obeyed the command of Jesus, 'A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another'.

"When news reached us a year ago that, after an illness of some weeks' duration, God had called this child of His home we could not grieve for her because we knew that for her a joy had been realized of which she often sang:

Oh, the joy for me awaiting
When His face I see.

"We miss the fellowship with her whom we loved, but we look forward to the day when we shall join her in singing the praises of Him who died that we might live, and who has opened for us the way unto eternal life."

"Because I live ye shall live also."

Tribute was also paid to Miss Maxwell by Naku Padre of Pati, who spent some time in evangelistic work with her in Amkhut district. To him she was a sincere Christian in whose life the words of Paul were exemplified "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me".

A memorial to Mr. Young was read in English by Rev. Fred Knox of Alirajpur, and in Hindi by Moosa Padre of Jobat:

"Rev. Charles P. Young was born at Springbank, Alberta, Canada, in the foothills of the Rocky Mountains, on January 7, 1891. His father and mother, William and Mary Young, settled in this district as pioneer farmers, and here the family of one daughter and three sons were born and brought up. Mr. Young was the youngest of the family. His mother died when he was a boy of twelve years, and his father passed away in 1933.

"At Springbank as a boy and young man Mr. Young received religious nurture in the Union Church of the community. His father was a Methodist and his mother a member of the Church of England but the Presbyterian Church in due course was his choice and to it he gave unswerving devotion. Mr. Young attended the country public school at Springbank, and Western Canada College in Calgary. He later attended Westminster Hall, Vancouver, and Robertson College, Edmonton, graduating in Arts and Theology, and receiving the degree of Bachelor of Arts from the University of Alberta in 1921.

"The year 1921 was a momentous one in Mr. Young's life for in that year in April he graduated from the University; in July was married to Miss Clara L. Champion of Vancouver, and in the same month was ordained at Calgary to the ministry of The Presbyterian Church in Canada. In August with Mrs. Young, he sailed for India arriving October 2nd to commence his eighteen years of service for his Lord in this land.

"Mr. Young's first appointment was at Jhansi where he labored with Dr. Wilkie from 1921 to 1926. He and Mrs. Young were on furlough in Canada during 1926-1927, and during six months of that time he was stated supply at West Point Grey Presbyterian Church in Vancouver, B.C., where he was very much beloved of the congregation. In 1927 he and Mrs. Young returned to India to the Bhil field. After three months at Amkhut, he was appointed to Mendha where he labored for eleven and a half years, from March, 1928, to the time of his death on October 5th, 1939. During part of this period Mr. Young also had charge of the work at Alirajpur. Mr. and Mrs. Young had a furlough period in Canada during 1934-1935, during which time he did very efficient and much appreciated deputation work in the Presbyterian churches throughout British Columbia and Alberta, Saskatchewan, and Western Manitoba.

"Mendha will always be closely connected with the name of Charles P. Young. During his long service here he cultivated the Christian community assiduously, developed the Christian school, and toured the district systematically. He taught that Christianity is essentially a life, a redeemed life in Christ manifest in daily conduct and conversation. It was characteristic of him that at the summer classes last August he chose as his Bible study, The Christian Graces. He was the champion of the underprivileged and outcastes, giving special attention to the small community of untouchables in his district, several of whom he had the joy of baptizing. He was an example too of industry in gardening, in carpentry and iron work. He enjoyed teaching and entered upon the work at the summer school in August with great zest, his classes responding to his enthusiasm. A new Christian group at Warjhar was the result of his labor, and he was the main inspiration of Home Missions in the Presbytery, believing it to be a necessary means of uniting the various congregations into a strong united church.

"We extend our deep sympathy to Mrs. Young, to Mr. Young's step-mother, Mrs. Sarah Young, to his sister, Mrs. J. Gibson, Calgary, and to the three brothers, Fred E., Frank W., Walter J., Springbank, Alta.

"To quote the words of St. Paul Mr. Young was Not slothful in business; fervent in spirit; serving the Lord."

Tribute was paid to Mr. Young by Pidliya, a member of Mendha Church, who spoke of the deep impression made by Mr. Young's kindness and Christian virtues, and of the help rendered by him to the Christian community in rebuilding the church, in establishing a men's club and reading room, and in various other ways.

Mr. A. McKay of Jhansi expressed the Jhansi Christian community's appreciation of Mr. Young's character and service. He told of his ready adaptation to his new surroundings and the success of his labors. His spirit was revealed in a single incident. He was one of a number on a hike in Landour. On the return journey Mr. Young fell in at the rear of the party, and when questioned gave as his reason that he thought he might be of help to someone. Many by his death had lost a real friend but he had fought the good fight and entered into the joy of the Lord.

Before the service closed Rev. B. S. Smellie, Rasalpura, of the United Church of Canada Mission, dedicated a communion table, the gift of the Bhil Presbytery, the congregations and other friends "as a tribute to the noble and devoted life of our brother, the late Rev. Charles P. Young." A special solo was sung by Miss McConnell after which Rev. C. L. Wood dispensed communion. The congregation rose to sing, "I gave my life for thee" and at its close Rev. Thos. Buchanan of the United Church of Canada Mission, Rutlam, pronounced the benediction.

CHILDREN AND MONEY

VERY few people realize that the attitude of children toward money is an adult reaction. Most children acquire their attitudes from older people. Their conception of wealth is transferred to their children, a fact which most parents do not appreciate for good or evil on the boys and girls of the household. Children generally are without constructive teaching, and often in complete ignorance, on the meaning and use of money. Is it any wonder that we have been called "a nation of economic illiterates?" The need of acquiring a sound attitude and clear understanding is very great in view of the place money occupies as "an indispensable tool in our modern civilization".

Most adults measure values in terms of money. Consequently it is almost inevitable that the same reaction should appear in the rising generation, unless this tendency is corrected by teaching them the sources of true wealth in goods and human services. There must also be guidance in shifting the all too common emphasis from acquiring and possessing as ends in themselves. Almost all our "success" stories are written in terms of money.

It is no wonder that youth falls a victim to the worship of the "almighty dollar". Because of this parents and leaders of youth should be constructive in guiding children in regard to money and its uses. Careful Christian training alone is adequate to meet this situation.

It is important also to realize that there are social attitudes connected with money. Frequently a child hears the report of the death of some neighbor, or citizen of the town, and notices the parent's query: "How much did he leave?" Or, "What was Mr. Goldwin worth?" This conception if repeated, tends to center the child's evaluation of human life in terms of cash. A child can, however, be given a more wholesome balance in this matter, if he has pointed out to him other qualities in Mr. Goldwin besides his ability to acquire money. Otherwise youth will acquire a hard, calculating, or even cynical view of life.

As a rule, Christian people have not adjusted their thinking to money as a spiritual asset. To many it is not "another means of glorifying God". They regard it merely as a financial commodity. The Christian conception is desperately needed. The moral and spiritual significance of money cannot be ignored. Lacking this conception, many children suffer from confusion on the money question. In some instances from their earliest childhood they learn to worry over money; while others may gloat over it. Usually its appeal to them is exceedingly strong. They see money as a kind of "Aladdin's Lamp" which they can use to get whatever they want; or they are depressed over the limited amount of money which they may possess; and feel cramped or handicapped and unfairly treated by life.

If the money question is handled naturally, and in a Christian way, with a real conception of trusteeship, the child's standards will be raised and properly developed. His tendency to honesty will be enhanced. Too frequently money is used over the child as a "rod". In other words, he is punished by being deprived of money, after it has been promised to him. In some cases he is obliged to take his savings to buy something which he would not naturally choose for himself. To a child this is a severe punishment. The result of such procedure is real injury to the child. It may even produce trickery in him. Petty thievery, so commonly reported in our papers, is not infrequently brought about by this kind of treatment in the home. It must be remembered that most crime—especially among the children—is an attempt to get money. To raise up Christian trustees of material possessions is the solution of this money problem.—Selected.

Work and thou wilt bless the day
Ere the toil is done;
They that work not cannot pray,
Cannot feel the sun.
God is living, working still,
All things work and move;
Work or lose the power to will,
Lose the power to love.—Faber.

Truth itself has not the privilege to be spoken at all times and in all sorts.

THREE MASTER BUILDERS OF AMERICA

Irene Olive Caron, M.A.

(1) Governor William Bradford

ON the way to Durham in Nottinghamshire is a little village called Austerfield, and in the Austerfield Church a tablet bears the following inscription:

"This aisle was built in A.D. 1897 by the Society of Mayflower Descendants and other citizens of the United States of America in memory of Governor William Bradford who was born at Austerfield and baptized in this Church on the 19th of March, 1589. He was the first American citizen of the English race who bore rule by the free choice of his brethren."

Such was the tribute paid to William, son of William Bradford, more than three hundred years after he was born in the Manor House at Austerfield, the heir to considerable landed inheritance. The font in the church where he was baptized may still be seen to-day.

In 1620, at the age of thirty-one, he was appointed director of religion for the Puritan Fathers when they sailed in the Mayflower to found a great republic in the New World. A brave little band of one hundred and twenty, they set out from Old Plymouth to lay the foundation of New England.

It is now five hundred years since Plymouth received its charter from King Henry VI and the historic place is celebrating its quincentenary this year. The occasion cannot help but bring to mind many of the famous adventures which had their starting there, and the sailing of the Pilgrim Fathers was one of the bravest of these.

The Pilgrims spent the night before they sailed at The Barbican, an Elizabethan house still standing in St. Andrew Street and preserved by the Old Plymouth Society. The chronicles tell us that "After being kindly entertained and courteously used by divers friends there dwelling, they set out in the Providence of God from Barbican Pier, the wind coming east-north-east, a fine small gale". The spot where they embarked is marked by a stone in the pavement of the pier called, The Mayflower Stone. It is now a place of pilgrimage and visited by many.

When the Pilgrim Fathers landed upon the shores of New England, they called their point of landing, New Plymouth after the place from which they had set sail. An interesting sidelight on their landing place is, that, having read the writings of Sir Walter Raleigh and his fellow-explorers, they had debated whether they should set their course for British Guiana or Massachusetts.

While the little sailing vessel made her way over the Atlantic the Pilgrims put their time to good use, and accomplished, among other things, the drafting of the famous Agreement of the Puritans which has been called one of the most remarkable documents of modern history and which is classed with such movements as the Reformation in giving an impetus to democracy.

William Bradford was made Governor of Plymouth, Massachusetts, and fulfilled his duties so nobly that, when he passed away in May, 1657, he was, as Mather puts it, "lamented by all the colonies of New England as a common blessing and father of them all". He was laid to rest amid the fathers of New England on the brow of Burial Hill at Plymouth, and, in 1825, a marble monument was erected to mark the spot where he and his son William are interred.

(2) Reverend Richard Bradford

In 1789, Richard, another member of the Bradford family, left England for the New World. He settled in Canada. In his early manhood he had been a midshipman on Captain Cook's vessel and sailed around the world with him. Later, he returned to England and went in for the ministry. After he took Holy Orders, he was connected with Norwich Cathedral and became Chaplain of the British 49th Regiment and Chaplain to King George III, serving as minister in the church that Queen Charlotte attended. Queen Charlotte was the wife of George III, and, among her Ladies-in-waiting was charming Lady Sarah Jeffreys who won the heart of the Reverend Richard and married him while she was at Court. We read that, in later years, when they crossed the sea to Canada with their family, "they took a whole ship's cabin to themselves".

They sold their property before they left England and brought all their gold with them and "it was so heavy that it took a yoke of oxen to draw it", but they lost it all here. Richard had taken a partner after his arrival and left him in charge of some business one time while he went on a missionary trip among the Indians. When he returned, he found that his partner had decamped with all his money. That left him poor—poor but as "lion-hearted" as another Richard of England had been.

Reverend Richard Bradford was the first Anglican clergyman in the Ottawa Valley. St. Andrew's East, Quebec, is where he set up his first church. He was Rector there for nine years; and two years of his ministry were spent at William Henry, now Sorel. He served the Church of England in Canada from 1805 until the year of his death in 1816. In recognition of his services the British Government had made him a grant of one thousand acres of land in the township of Chatham. This land was at St. Philippe, Quebec, and west of Lachute, where the Hammond farm and the Paul farm now are.

His daughter, Harriet Bradford, married Reverend Joseph Abbott and was the mother of Sir John Abbott who became the first Canadian-born Premier of Canada.

From his son, George Bradford, descended many prominent residents of the Ottawa Valley, among them the Bradfords of North River and Chatham, the Hammonds of Lachute, the MacAllisters of Chute à Blondeau, the McConnells of Cushing, and the Cookes of Arundel.

The crest of the Bradford family consists of a deer's head above the motto "Fier et Sage". (Proud and Wise). The deer signifies their love of the chase and adventure, for, when they were not sailing the seas or serving their country in one way or another, they spent much time hunting. In early days up along the Ottawa, it was no uncommon occurrence for one of the Bradfords to be seen in his breeches and red jacket riding to hounds.

(3) Captain James Cook, R.N.

We should not have the full story of Richard Bradford's life did we not know a little about the life of the great navigator with whom he spent some of his early impressionable years.

Accompanying Captain Cook on one of his voyages of discovery, Richard became converted during a storm and shipwreck at sea, but, no doubt, before this gale, had been inspired by the Captain who was never too busy charting the seas to take an interest in the welfare of the men under him.

The records, tell us, that, on exploring trips at that time, the usual diet of common sailors consisted of rancid butter, salt meat, worm-eaten oatmeal, and beer, but Captain Cook made the sailors eat fresh food wherever possible. He bought them onions and fresh meat and made them drink lemon and orange juice. The men never knew what the Captain was going to spring on them next. One day it might be sauerkraut, the next cocoanut milk, and the next cooked grass which had been gathered from an island. Sometimes Captain Cook had to order a man flogged for refusing to eat the fresh food he provided.

He made the sailors keep themselves, their hammocks and their ships clean. He had the cabins smoked out frequently. The men grumbled, but they respected Captain Cook and obeyed his orders. As a result he lost only one man from disease on a trip which lasted for three years and eighteen days. This was a magnificent achievement. He opened up a whole new world to the people who make the geographies, the world of the South Seas, but he did something much more important. He helped to open up a whole new field to the people who make the health laws, the field of hygiene. He was one of the first men to show what cleanliness and proper food can do. Before his day, many sailors who were on shipboard for a long time caught a disease called scurvy, one of the greatest bugbears of sea-faring men. It often attacked the gums and jaw bones, but, as early as 1769, Captain Cook discovered that orange juice would make the teeth and bones of the mouth strong again.

Captain Cook had played such a valiant part in aiding General Wolfe to take Quebec at the Battle of the Plains of Abraham in 1759 that he was granted a Royal Charter by the sovereign of England to explore the South Seas, and, about 1778, he sighted the Hawaiian Islands previously unknown to the rest of the world. He named them the Sandwich Islands in honor of the Earl of Sandwich, the first Lord of the Admiralty, but, in after years, when they came under the protection of the United States, the old native name, Hawaii, was revived.

When he first landed, the island chiefs looked upon the English explorer as a native god who was re-appearing and received him and his men with great hospitality and entertained them lavishly until they left for the north to seek further discoveries. Unfortunately they had to turn back. One of their ships sprang her foremast in a gale and it was necessary to repair it ashore. This misfortune seemed to arouse a sort of mistrust in the hearts of the natives and they killed Captain Cook at Kealakekua Bay, on the Island of Hawaii. He was buried near the spot where he was slain and a shaft, fittingly inscribed, has been erected to his memory. It stands there amid the waving palm trees on the only plot of British soil within the territory of the United States.

REV. JAMES BARR, B.D., M.P.

Under the arresting alliterative title, Plough, Pulpit and Parliament, the Kilmarnock Standard, Scotland, gives an extended report of Mr. Barr's ministerial jubilee to which we referred in another number. The place of assembly was St. Mary's Church, Govan, of which Mr. Barr was at one time minister, and the large gathering was representative of a great area, of many callings, and of men of high distinction, and of the three congregations to whom Mr. Barr had ministered, Hope Memorial, Wamphray, Rutherford, Glasgow, and St. Mary's, Govan. These are now all in the Church of Scotland, though prior to Union they were all United Free congregations. Reference was naturally made to the fact that Mr. Barr elected to remain outside the union, and that he was the first Moderator of the General Assembly of the United Free Church (continuing). Mr. Barr's friends and admirers expressed their appreciation of his service in his varied career by presenting a cheque for £100 and Mrs. Barr, who shared in the tributes of praise, was given a handsome handbag.

Congratulations from the city of Glas-

gow were conveyed to Mr. Barr by Mr. P. J. Dollan, the Lord Provost, who in speaking of Mr. Barr's service on the old Glasgow School Board, said he was a pioneer in the cause of religion, freedom, and toleration. Mr. Dollan was the first to approach Mr. Barr in 1917, and suggested that he be a candidate for Motherwell and Wishaw.

A fine tribute to Mr. Barr as a debater was paid by the present minister of St. Mary's, Rev. Thomas Notman, who declared "There never was a friendlier foe". Mr. Thomas Johnston, Scottish Civil Defence Commissioner, described Mr. Barr as "a great clergyman, a great citizen, a great democrat, and a great patriot"; and Professor Lamont declared that he is "about the finest representative we have of all that is best in Scottish character. He is a man in the truest sense of the word, a man whom praise does not spoil and whom adversity or opposition never intimidates, a man who fears God and fears not the face of man."

In the Great War, Mr. Barr, in addition to his congregational duties, assumed heavy burdens. From his congregation 350 were at the front, of whom 72 made the supreme sacrifice. He corresponded constantly with every one of them, keeping a roll of all the regimental numbers. In his roll of the dead July 1918 he had reached number 64, never thinking that number 65 was to be his son and namesake.

In his reminiscences Mr. Barr referred to his first seven years at Hareshaw School, at Waterside, Fenwick, of which the sole teacher was Mr. A. W. Meiklejohn. Having lost one leg and the foot of the other, he moved about in a wheeled chair. However he had a remarkable record as a disciplinarian, maintaining order with rare resort to corporal punishment. His personality sufficed for control. In the debate in the House of Commons, London, in 1939, upon a bill to abolish flogging, Mr. Barr cited the example of his old teacher.

A rather amusing incident is reported in his reminiscences of this same school. "One day the hare hunters came and the boys went after them, all save three, of whom James Barr was one. Mr. Meiklejohn said, 'James, you have done well. I want you to go after the boys, up Blackbyre Road, and bring them back'. But when James reached the head of Blackbyre Road the situation had completely changed, the hunters were offering the boys a sixpence a head to drive the hares out of the bog. Who was he that he should deprive them of all this small fortune that had come their way, so he went with them. Till the late afternoon they tramped through the bog chasing the hares to a cruel and unfair fate. When the hunters were leaving they were reminded of their promise of a sixpence a head, and they threw out to us as many coppers as you could pick up after a cry of 'Hard up' at a wedding."

Children and Youth

CLEAN HANDS

He that hath clean hands.—Psalm 24:4

IT is not easy to approach a king. As the Head of the Nation he is specially guarded so that not every one may find admission into his presence. Even then before one may appear before him he must be properly garbed according to the rules of the court and must conduct himself with propriety in the presence of the ruler. This Psalm speaks of admission to the presence of the King of Kings, and Lord of Lords, and states very simply and clearly what is required of every one who would enter into and abide in His presence. In one sense it is easy to draw near to God for He is not very far from every one of us and He is near unto all who call upon Him, yet only those whose character will permit it shall be allowed the privilege of entering into His Kingdom here and abiding in His presence forever. The messages of the Bible are very clear about this matter and all prophets and teachers are united in declaring in varying language the truth one has uttered in these words,

"There shall not enter therein anything that defileth, neither whatsoever worketh abomination or maketh a lie."

The Psalm leads us to think of God as dwelling on High when the writer enquires,

"Who shall ascend into the hill of the Lord or who shall stand in His Holy Place?"

Perhaps this is a way of telling us that the path to glory or to virtue is uphill all the way. The good life must ever be the strenuous life. It will never be easy to keep clean hands and a pure heart. All our prophets of to-day who speak in song about a life of virtue declare that it means, rising, climbing, toiling. The road to goodness is a rugged and steep ascent.

Cleanliness is a first necessity, a chief virtue, and this we are taught not by one but by many Bible writers. Thus the Apostle James says, "Pure religion and undefiled before God and the Father is (this in part) to keep oneself unspotted from the world".

An early prophet in the name of God commands the people, "Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil"; and yet another offers this prayer, "Wash me throughly from mine iniquity and cleanse me from my sin. . . . Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." Therefore to be pure and clean in the sight of God is something of very great importance and towards cleanness of hands and purity of heart we should all earnestly strive.

For busy, hard-working people, the maid in the home, the laborer in the field, the mechanic in the shop, the toiler in the mine, the task of keeping hands clean is very difficult for work soils them. Young people in their very busy life of work and play soon find their hands dirty and how frequently do they hear the voice of parents or older brother or sister calling, "Look at your hands"?

By clean hands is meant the work of our hands. God requires all our work to be right. It is in our active life, in our contact with the world, in the daily round and the common task that our hands become unclean. Speaking of deeds of violence a prophet declares, "Their hands are full of blood" and the prayer of another is, "The work of our hands establish thou it". Cleanness of hands means that all our work is to be in truth and uprightness and love. We must put away everything dishonest and unworthy and selfish in our work and play. Before God our hands speak for or against us.

In the program of the soldier's life is the parade for inspection. This may seem to be very formal but the soldier knows that it is not. In person he must be clean, his clothing spotless, boots polished, weapons burnished, kit in order. That officer who passes up and down between the lines is keen and nothing escapes his eye. This, they tell us, is one of the best forms of discipline in the army. We are ever under the eye of God and to think of that will help to keep us clean, as one said, when tempted, "How can I do this great wickedness and sin against God?"

As hands that are dirty may be cleansed with water, so may we be cleansed from all defilement by the sacrifice of Christ for "the blood of Jesus Christ cleanseth us from all sin" and by the purifying influence of His Spirit. This prayer will always be answered:

"Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender mercies blot out my transgressions. Wash me throughly from mine iniquity, and cleanse me from my sin."—R.

PRAYER

Eternal Father, who out of the mouth of babes and sucklings hast ordained strength, reveal Thyself unto our children we beseech Thee, and grant them an entrance into Thy heavenly kingdom, that being born again of the spirit, and taught by the Lord Jesus, they may grow up before Thee in purity of heart and innocency of life, until they come unto the measure of the stature of the fulness of Christ, in whose name we ask it. Amen.

He takes the strangest liberties, but never takes his leave.—Saxe.

A BIBLE IN THE HANDS OF EVERY CHILD

By Mrs. Ralph Arnold, Pittsburgh, Pennsylvania

A BIBLE in the Hands of Every Child! God's Word in the Heart of Every Grown-Up! An essential means to an ideally-perfect end!

One of the most vivid recollections of the writer's childhood is a Bible-School teacher —the only one I recall from my days in the Primary Department until I became one of the Young People's Group.

There was nothing unusual about this teacher's ability—she had a pleasing personality; but she always insisted on our taking our Bibles to Sabbath School, and leaving the Lesson Quarterly at home. The latter was to be used as a help in the preparation of the lesson; but the Bible should be in the hands of the boys and girls as they went up to God's house for worship and instruction.

This habit has never left me, and to-day as I take my place among the teachers in our modern Bible School, I feel like a traitor to the calling, unless the open Bible lies before me on my table in the classroom.

Out of this personal experience, I have come to believe that to every child, who has a Bible he can call his very own, there has been pointed out the path of love and right living; of high purpose, and unselfish service for God and man.

His feet being set upon this path and daily reading encouraged, he is led to discover that in God's Word he can find help for every experience in life. It becomes second nature to him to think upon God's forgiving love; His assurance of strength and guidance; and His tender solicitude for our abiding trust in His promises.

A tiny leather-bound book, called the Little Bible, is now issued. Wee as it is, only 1½" by 2", it carries selections from every book in the Bible, arranged in regular order.

How proud every boy might be to carry one in his pocket as a constant companion! With what satisfaction a girl might open her little handbag, to show the wee book, nestling by a pretty handkerchief, or some other valued treasure! And then the wonderful truths to be found therein!

I am with thee and will keep thee in all places.

A soft answer turneth away wrath.

Seek good and not evil, that ye may live.

The Lord knoweth them that trust in Him.

Then one finds the Beatitudes; Paul's Love Chapter from his first letter to the Corinthians; the Lord's Prayer, Evening and Morning Prayers for children; and at the very end, the beautiful hymn, "O Love That Will Not Let Me Go".

I think one of the most thrilling experiences I have ever had was two years ago

this summer when I attended the commencement exercises at Duke University in North Carolina.

The preliminary commencement was held in the chapel in the morning; but the giving of the diplomas and conferring of degrees took place at the stadium in the late afternoon, so timed that the final feature, the lowering of the flag, moved with the setting of the sun.

But the feature which will ever be kept alive in my memory was in connection with the giving out of the diplomas to the undergraduates. One by one, at least five hundred young men and young women were called to the platform; and as the neat little leather folder containing the coveted sheepskin was handed out, it was accompanied by a beautifully-bound Bible.

With more confident step, and a prouder lift of the shoulders, each graduate returned to the group from which he was so soon to be separated—going out into an unknown world, and into an uncertain future.

But God's Word was going with those fine young people; and it is the writer's conviction that many of them, because of this experience, are today finding their places in the scheme of life, where this Book of Books has first place in all plans and purposes.—Women's Missionary Magazine.

THE TROJAN HORSE AND THE GOSPEL OF LOVE

(Continued from page 194)

sides, we do not think our country always has done right, and yet we love our land and we like to think that we would serve her with something of the fidelity and devotion of the British, the French, the glorious Canadians, Australians and the rest.

We are in no quandary about war and Christianity. War is at enmity with Christianity. The Christian forces of the world must end war or war will end them.

But the Christianity that we know teaches us to succor the man fallen among thieves, and to do it even to the two extra pennies. It enjoins compassion and help for those set upon by brutes and bullies. We cannot imagine our Divine Master living in this world to the present day and lifting up his voice against policing the Jericho road to make it safe for travelers in days to come.

We admit this is a partial gospel. Our work will not be finished until the Hitlers, the Mussolinis and the Stalins of the world shall be converted and shall kneel before the cross, the symbol of a love that never fails.

Impossible? So men say, but everything Christian has been called impossible. And now the very depth of our shame, our sorrow, and our suffering in this terrible crisis of history, testifies to the hold that the Gospel has on us.

STUDENT CHRISTIAN MOVEMENT OF CANADA

Rev. Phillip R. Beattie has resigned as General Secretary of this body to accept appointment as Rector of the Church of the Epiphany, Sudbury, Ont. Mr. Beattie is a graduate of University College and of Wycliffe College, Toronto. After his ordination he undertook work for the Student Christian Movement and as representative of this body attended the World Conference on Faith and Order at Edinburgh, and the Oxford Conference of the Universal Christian Council for Life and Work in 1937. The year following he attended the International Missionary Conference at Madras. He entered upon his new duties on the first Sunday of July.

INTERNATIONAL S.S. LESSONS

LESSON—JULY 14

Job's Struggle to Faith in Life and After Death

Job 14:13-17; 17:13-16; 19:23-29

Golden Text: I know that my redeemer liveth.—Job. 19:25.

LESSON—JULY 21

Job's Repentance and Restoration

Job 42:1-13

Golden Text: The Lord turned the captivity of Job, when he prayed for his friends.—Job 42:10.

LESSON—JULY 28

Weighing Consequences

(A Principle of Temperate Living)

Proverbs 1:7-10; Isaiah 5:11, 12, 18-23; Galatians 6:7-9

Golden Text: Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.—1 Timothy 4:8.

LESSON—AUGUST 4

The Two Ways

Psalm 1; Matthew 7:24-27

Golden Text: The Lord knoweth the way of the righteous; but the way of the ungodly shall perish.—Psalm 1:6.

Our Church Calendar

Vacancies

Amos, Dromore, etc., Ont., Mod., Rev. J. R. Waldie, Arthur, Ont.

Ancaster and Alberton, Ont., Mod., Rev. W. B. Mitchell, Dundas, Ont.

Bass River, etc., N.B., Rev. P. M. Sampson, Boom Rd., N.B.

Cannington, Ont., Mod., Rev. J. A. McMillan, Kirkfield, Ont.

Carstairs, Alta., Mod., Rev. R. H. Williams, Red Deer, Alta.

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Chatsworth, Ont., Mod., Rev. Wm. Sutherland, Wiarton, Ont.
Clinton and Bayfield, Ont., Mod., Rev. Hugh Jack, Seaforth, Ont.
Creemore, Dunedin, East Nottawasaga, Mod., Rev. W. Coutts, Stayner, Ont.
Edmonton, Alta., First Church, Mod., Rev. W. Simons, 10921 83rd Ave., Edmonton, Alta.
Edmonton, Alta., Strathcona, Mod., Rev. F. D. Roxburgh, D.D., 11309 63rd St., Edmonton, Alta.
Fenelon Falls, Glenarm, Ont., Mod., Rev. Wm. McRoberts, Bobcaygeon, Ont.
Grand Valley and South Luther, Ont., Mod., Rev. H. Lindsay Simpson, Orangeville, Ont.
Hagersville, Ont., Mod., Rev. Austin L. Budge, 39 Cliffe Ave., Hamilton, Ont.
Halifax, N.S., Knox Church, Mod., Rev. D. G. Ross, Windsor, N.S.
Hanover, Ont., Mod., Rev. J. M. McCurlie, Walkerton, Ont.
Hillsdale, Moonstone, Craighurst, Mod., Rev. C. Graham Jones, Elmvale, Ont.
Innerkip and Ratho, Ont., Mod., Rev. Dr. H. H. Turner, Box 293, Ingersoll, Ont.
Innisfall, Alta., Mod., Rev. R. H. Williams, Red Deer, Alta.
Keene, Westwood and Warsaw, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.
Lochwinnoch, etc., Ont., Mod., Rev. G. Killen, Cobden, Ont.
London, Ont., Hamilton Rd., Mod., Rev. J. M. Laird, 50 Gladstone Ave., St. Thomas, Ont.
London, Ont., New St. James, Mod., Rev. Dr. John McNair, 8 Christie St., London, Ont.
Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.
Moncton, N.B., Mod., Rev. F. Baird, D.D., Chipman, N.B.
Montreal, Que., Maisonneuve, Mod., Rev. C. Ritchie Bell, 357 de L'Epee Ave., Outremont, Que.
Murray Harbor N., P.E.I., Mod., Rev. R. H. Stavert, Wood Islands, P.E.I.
Nairn and Beechwood, Ont., Mod., Rev. W. B. MacOdrum, Forest, Ont.
New Westminster, B.C., St. Andrew's, Mod., Rev. S. M. Kerr, 2141 Grant St., Vancouver, B.C.
Norwood, Man., Mod., Rev. R. McKay Esler, 96 Wallace Road, St. James, Man.
Picton, Ont., Mod., Rev. J. W. McDonald, Roslin, Ont.
Priceville, Markdale, etc., Mod., Rev. H. Lindsay Simpson, Orangeville, Ont.
Ross, Ont., Mod., Rev. L. H. Fowler, Renfrew, Ont.
Saskatoon Sask., St. Andrew's Mod., Rev. Ronald Rowat, 504 Ave. 1, North Saskatoon, Sask.
St. Mary's Ont., Knox, Mod., Rev. J. N. McFaul, Stratford, Ont.
Scarboro, Ont., St. Andrews, Mod., Rev. Dr. H. Carmichael, 266 Cranbrook Ave., Toronto.
Sonya, Cresswell & Wick, Ont., Mod., Rev. J. A. McMillan, Kirkfield, Ont.
Stamford and Knox, Niagara Falls, Ont., Mod., Rev. R. G. Stewart, St. David's, Ont.
Tatamagouche, N.S., Mod., Rev. T. G. M. Bryan, River John, N.S.
Toronto, Ont., Bonar, Mod., Rev. D. Crawford Smith, 384 Oakwood Ave., Toronto.
Toronto, Ont., Patterson Memorial, Mod., Rev. A. R. Skinner, 53 Avenue Rd., Toronto.
Toronto, Ont., Rogers Memorial, Mod., Rev. S. H. Hill, 30 Benlamond Ave., Toronto.
Trenton, Ont., Mod., Rev. W. J. Walker, Belleville, Ont.
Truro, N. S., Mod., Rev. R. S. Quigley, Maitland, N.S.
Uxbridge, Ont., Chalmers, and Quaker Hill, Mod., Rev. J. C. Robinson, Leaskdale, Ont.
Vancouver, B.C., Mt. Pleasant, Mod., Rev. J. R. Frizell, 3564 — 32 W., Vancouver, B.C.

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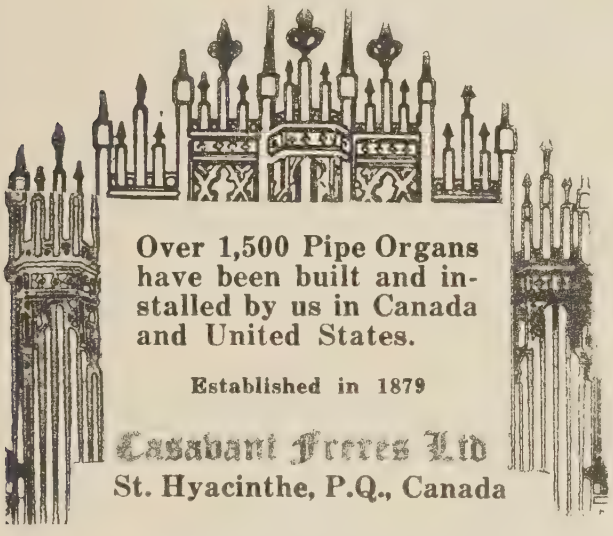
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FALLING REVENUE

The deficit of $87,825 on the funds of the Parent Society, due primarily to war conditions, calls for vastly increased support from Canada and Newfoundland. **If the Society is to fulfil its present world-wide commitments, and discharge its customary war-time service, there must be an advance in giving now.** Your gift should be forwarded through your local **Auxiliary** or **Branch.**



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Kingston, Ont., St. Andrew's, to Rev. J. F. Wedderburn, Brandon, Man.

Toronto, Ont., Parkdale, to Rev. James McNeill, D.D., St. John's, Nfld.

Inductions

Hillsburg and Price's Corners, Ont., Rev. W. D. Turner, Feb. 9th.

Port Hope, Ont., Rev. Geo. Rowland, May 16th.

Tyne Valley, P.E.I., Rev. H. Buntain, May 30th.

Vancouver, B.C., Vancouver Heights, Mod., Rev. J. B. Skene, 1100 Thurlow St., Vancouver, B.C.

Watford, Brooke & Napier, Ont., Mod., Rev. R. T. Rutherdale, Alvinston, Ont.

Waterdown and Kilbride, Ont., Mod., Rev. W. B. Mitchell, Dundas, Ont.

Skill is a tool, never an aim.

Toil is the true knight's pastime.

We are born to enquire after truth.

Nature forms us to be, not to seem.

Good manners are caught, not taught.

What I am to be I am now becoming.

Pain is no evil, unless it conquers us.

Without religion no state can long endure.

The gift of the Spirit is the gift of power.

No companion is so companionable as solitude.

This is a world where nothing is had for nothing.

The surest plan to make a man is to think him so.

Whate'er we leave to God, God does, and blesses us.

Who speaks the truth stabs Falsehood to the heart.

Our best virtues have in them some tincture of vice.

Religious faith is essential to a well-rounded life.

Reputations and recommendations cannot run a school.

God is ever the same, however our feeling may change.

Before man made us citizens, great Nature made us men.

Without men of character there can be no unified state.

The tragedy of the godless is to live in utter loneliness.

The discipline of disappointment works in us great good.

We may be more concerned about propriety than integrity.

Reservoirs of energy and willpower are needed for life.

Reformers everywhere have a notoriously hard life to endure.

Grace is given of God but knowledge is bought in the market.

We must train not only the head but the heart and hand as well.

The Gospel is not an opinion but a fact, the whole story of Jesus.

Even one Sun Yat Sen would make all our educational work worthwhile.

The gift of God can do through us what is quite beyond us without Him.

The support of missions is not an optional practice but a necessary duty.

I give thee all—I can no more
Though poor the offering be.

How great the virtue and the art
To live on little with a cheerful heart.

It is possible to achieve the courage of being willing to live with the simple.

Burdens though heavy turn to great profit if courageously and cheerfully borne.

To be always fingering one's motives is a sign of unwholesome pre-occupation with oneself.

In debate the wise man distinguishes between attacks on his arguments and attacks on himself.

Man is made for participation in the eternal life of goodness, truth, and love, the life of God.

A majority vote against a minority which happens to be right is nothing short of a tragedy.

The maintenance of democracy depends upon personal righteousness and individual integrity.

Whatever our lot, each in his own place and with his own experience must come to terms with life.

Keeping the nose to the grindstone is a fair guarantee that it will be kept out of others' business.

No honor can be too great for the man who has steadily and uncomplainingly done his best, and has failed.

Loose habits of mind are almost as much the master vice of the head as selfishness is the master vice of the heart.

Active hatred of cruelty, injustice, and oppression is perhaps the main difference between a good man and a bad one.

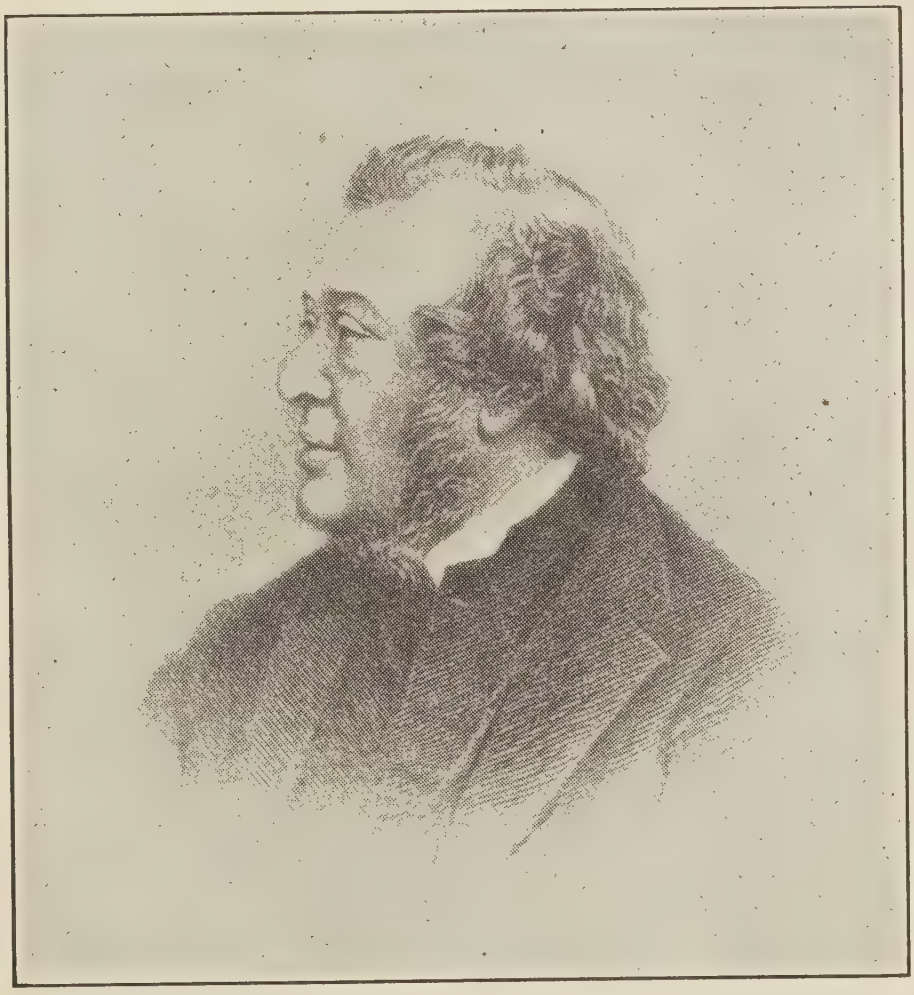
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NEC TAMEN CONSUMEBATUR

The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXV TORONTO, AUGUST, 1940 No. 8



REV. NORMAN MACLEOD, D.D.

The Presbyterian Record

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NEW BRUNSWICK PROTESTANT ORPHANS HOME

This benevolent institution whose good work is kept before the Record's constituency by its monthly advertisement continues its timely service as indicated in the Annual Report. As the number of inmates in 1939 was in excess of the number in 1938, so at the end of the institution's year, April 30th, 1940, the number was in advance of that of the previous year, and also the number for placing out. The latter last year numbered 96, this year 98, and, as before intimated, these are an entire charge upon the institution being without parents or guardians or organization to guarantee their maintenance. The other 148 are nominal boarders each one having a relative, a guardian, an organization or some other source of small income assuring the institution a very modest sum per month from each child. This varies from $1.00 to $14.00, the average being for each child $3.83. It is pathetic to note the causes which have assigned these children to the institution, sickness, desertion, crime, and death being a number of the reasons for their becoming a charge upon the public. During the year 129 children were removed, 61 under three years and 68 from three to fourteen years. Of this number 54 were nominal boarders and were taken again into the care of relatives or guardians whose circumstances had so improved that their return was possible. The other 75 children were babies, who under the adopt-a-baby-week campaign, were placed in homes where they are to their own advantage under agreements of adoption thus benefitting not only them but enriching the lives of their new-found parents.

The Home has some material resources of its own in livestock which includes 17 cows, two horses, 100 hens, and eight hogs. It also grows a sufficient quantity of potatoes with other vegetables in season, to supply both houses. Grain and coarse roots are provided for the stock. Caring for the stock with work on the farm has proved a valuable experience for the boys. The Directorate expresses its gratitude to individuals and organizations for money, merchandise, toys, games, books, fruit, etc., in addition to gifts of money and securities to add to the Home's capital.

The support of the Home is derived from endowments and voluntary contributions from individuals, churches, and counties. Last year's annual report showed a reduction of $186 from the previous year in contributions from churches. A very gratifying evidence of interest is shown in the fact that this year the Church contributions are $961.50 more than the previous year.

The past year shows an average in the Home of 219 children as against 205 for the previous year. The Home has been able promptly to care for every normal, healthy, worthy, destitute child between two weeks and fourteen years of age. Many applicants for admission and placing out could not be approved for many varied reasons.

The Presbyterian Record

VOL. LXV TORONTO, AUGUST, 1940 No. 8

By the Editor

THE JUDGMENT OF HISTORY

THERE is such a thing as the judgment of History and a memorable recognition of this was made in a great document which made history and literature over three-quarters of a century ago, the proclamation of emancipation from the pen of Abraham Lincoln, the martyred President of the United States. That historic document concludes with these words:

In this act I commit myself to the considerate judgment of mankind.

A fateful decision recently confronted the Prime Minister of Great Britain, Rt. Hon. Winston Churchill, following the disastrous capitulation of France to Germany. That former ally of Britain had a large and powerful fleet, battleships, cruisers, destroyers, submarines and their auxiliaries. The armistice stipulated the surrender of this fleet to Germany, who encouraged this surrender by the assurance that this naval force would not be employed against her former ally, Great Britain, an assurance which in the light of experience was worthless, and was therefore out of the reckoning. The German fleet having been greatly reduced and rendered practically impotent this would have been an extraordinary prize and joined with that of Italy would have gravely threatened the naval supremacy of Great Britain. General Petain conceded the demand notwithstanding a solemn pledge to the contrary to her former companion in arms. What was Britain to do? Since she was now the sole defence against the Nazis could she endure this further blow? The decision was swiftly made and immediately carried into effect. Churchill resolved to seize the fleet.

The seizure was carried out in three distinct actions, the first in the ports of England and Scotland, where armed British sailors took possession of two old French battleships, two light cruisers, several submarines, including the world's largest, eight destroyers and about 200 auxiliary craft; the second off Alexandria in the Mediterranean, where the French accepted the British terms of surrender and co-operated with the British warships in repelling an Italian air attack; the third took place in the neighborhood of Oran near the western end of the Mediterranean, where a British battle squadron in a furious engagement which lasted one hour and twenty-seven minutes sank one French battleship, one seaplane carrier, two destroyers, and damaged two new battle cruisers and another battleship, with a minimum of casualties to the British, two men wounded and the crew of one airplane missing. No information is available as to the number of French naval men lost in this sea fight. Before the bombardment ample opportunity was afforded the French to accept generous terms and hours were spent in negotiations. The alternative conditions laid down were to sail with the British and carry on the war against Germany, proceed with reduced crews to British ports, scuttle their ships in six hours, or permit demilitarization of the warships in a French West Indies port or internment by the United States. Failing to accept one of these alternatives, British orders were, and the French Admiral was so advised, "to use whatever force was necessary to keep the French ships from falling into German and Italian hands". One can understand the Prime Minister's reluctance, and the pain he suffered, as he confessed, to undertake this act of aggression against a nation which for four long years had been Great Britain's ally in a life-and-death struggle and which had bravely entered upon an even more terrible conflict. He had decided however and then, and here history repeats itself, he made a committal as did Lincoln:

"I leave the judgment of our action with confidence to parliament. I leave it to the nation. I leave it to the United States. I leave it to the world and to history."

He needed not to wait long for the verdict for the House of Commons tendered him an ovation almost unparalleled:

When Mr. Churchill sat down his head was bent and his face was flushed. Members of parliament and every man and woman in the crowded chamber rose and cheered and cheered. Even the galleries, in which the Argentine and Chilean ambassadors were sitting, joined in the cheering.

The nation and the Empire next responded in enthusiastic approval, and the U.S.A. followed so far as leading press opinions were expressed, the New York Herald Tribune being an example:

"Britain's swift action has made two things indelibly plain. It has shown the British democracy at last capable of acting in its own defence with the peremptory decision, the bold disregard of small fears

and traditional forms, the aggressive power to grasp the fundamentals of the situation and the effective will to victory which the Nazis themselves have displayed."

These are the guarantees of history's favorable judgment when this event is reviewed.

The incident has a moral and it is worthy of earnest attention. Happy is he who in the events of every-day life makes decisions with such clear comprehension, with such consciousness of rectitude, with such magnanimity, and acts with such swiftness, confidence, and energy.

A PLEA FOR THE NATIONAL ANTHEM

IT should be sung universally and frequently in ordinary times. How impressively and persuasively Paul in his first letter to Timothy presents the case for remembrance in prayer of those in authority:

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

For this is good and acceptable in the sight of God our Saviour.

Now the National Anthem, which is a prayer in song, should be much in common use both because of this counsel of prayer for kings and because there is in this day of anxiety a strong urge on the part of everyone to prayer for which there should be general vocal expression and for this, our National Anthem, is an acceptable, happy, universal medium. It was therefore with great appreciation we read the following:

Send Him Victorious

What the world needs—our part of it anyway—is a theme song. Something easily carried in mind and heart, all ready for whistling when the common sense of mid-Europe has still another black-out. And the wonder is that we have it all ready at hand, worded as if verbally tailored to meet the present situation. It is the tune, of much discussed origin, to which all Britishers react in the same way whether heard on Canadian prairies, Australian blocks, South African veldts or in the Motherland itself.

This familiar theme song stands for patriotism and loyalty throughout the Empire upon which the sun never sets. The critical may find its music lacking in the spirit of the Marseillaise, the majesty of the now seldom heard, God Save the Tsar, or the appeal of The Star Spangled Banner. But since Henry Carey gave the words of God Save the King to the world just two hundred years ago, it has been a part of many achievements in peace or war.

Since its adoption as the British National Anthem the words have undergone changes. It has been pruned a bit, altered here and there. One whole verse was dropped, about the time optimists believed that a permanent Brotherhood of Man was in process of formation. That stanza might now be taken out of retirement, dusted off, and again put in circulation for it voices the sentiment of most and probably of all who wholeheartedly sing God Save the King. The deleted verse fits to-day's conditions as created by the arch-dictator and his sycophants. Remember how it runs? "Confound their politics. Frustrate their knavish tricks." What could be more pat with a "blitzkrieg" possible, or a long, wearing war incited by Hitler impending?

God Save the King is more than a plea for the safety of the monarch who is Canada's King. His safety and his victories are our own. United his peoples can face with confidence any common foe. Any part, east, west, north or south, may have its individual song suitable to the environment, but above all these, in power and volume, the strains of the National Anthem will rise while the British Commonwealth of Nations stands as it always will for justice and honor within and without its confines.—Ottawa Journal.

OF GENERAL INTEREST

Church of Scotland

The General Assembly

(Press Bureau Condensed)

For the second time in twenty-five years the General Assembly of the Church of Scotland met under war conditions and the opening ceremonial was robbed of the pageantry associated with it normally, and the Assembly shortened by three days. There was no procession to herald the occasion. In place of the Guard of Honor at St. Giles Cathedral were three policemen with gas-masks and steel helmets by their sides. The Lord High Commissioner, Sir Ian Colquhoun, Baronet of Luss, wore the service uniform of a Lieutenant-Colonel in the Scots Guards and several members of his suite were in Khaki.

The King, in his letter to the General Assembly, expressed his confidence that everything would be done to prevent the young people of Scotland suffering morally and spiritually from the effects of the war.

In a war-time Assembly the international situation and the Church's attitude thereto was naturally uppermost, and a special commission of twenty-five members whose task is to aid the Church in the creation of a Christian international order of society was accordingly appointed.

Following the debate on the report of

(Continued on page 230)

Moderator's Message

EVERY Assembly has its special characteristics since, despite the fact that some of the Old Guard are generally present to bring to bear on the discussions their knowledge of what has been customary and traditional, a large proportion of the ministers and elders are only coming as commissioners once in five or six years. One noticeable characteristic of the recent Assembly, over which it was my privilege to preside, was REVERENCE. Probably the anxieties of the times had a share in the deepening of the devotional spirit. "To whom can we go but unto Thee? Thou hast the words of Eternal Life". Such quiet at the communion service! Such hearty singing of the psalms and hymns! Such readiness to be present and take part in the set periods of devotion!

Another characteristic was LOYALTY. The King and all his house, with the responsibilities and dangers associated with their high office, were constantly in mind and again and again our British allegiance was made unmistakeably evident.

Another characteristic, to mention only one more, was GOODWILL, that is goodwill toward all truly Christian men and women. I said, at one stage it had been whispered abroad that we Presbyterians were given to argument and suggested that this was because we are a logical people, but, being logical, we recognize that just as there is a time to argue so there is a time to agree, and undoubtedly that time is now.

The Assembly is a cross section of the Church so that we may well expect that these characteristics will be in evidence wherever our membership is to be found. Let us foster these much-needed qualities and then all old duties will be carefully regarded while the new will not be neglected because we shall be prepared to sacrifice toward that end.

May I specially remark on the coming of the children of the Old Land to our shores for safety. It may be arranged that Presbyterian people shall take Presbyterian children. We shall have a place for them and an affectionate welcome in Church and Sunday School.

Let me add that the fixing of a Day of Intercession was left to the Advisory Committee and myself to arrange. I am hoping that the date may be one on which all denominations can co-operate, as they did in response to the King's appeal, yet I trust that our people, in view of present grave happenings, would not need a special call but in Church and home alike, and in the privacy of their own hearts, would earnestly supplicate God's help for the cause of freedom and civilization.

May the Blessing, that maketh rich in every good thing and addeth no sorrow, rest upon you and yours.

WILLIAM BARCLAY.

OF GENERAL INTEREST

(Continued from page 228)

the Church and Nation Committee the General Assembly rejected the pacifist's contention that participation in war was necessarily contrary to the will of God and invoked the divine blessing on the Allied cause and called upon faithful people to support the nation in this way by willing service, ready sacrifice, and unceasing prayer.

On Overseas Day the reports of the Colonial and Continental and Jewish Mission Committees were presented. The Convener of the former said that nothing had heartened us more as a nation in this desperate struggle than the splendid loyalty of our Dominions and Colonies, and the readiness with which our countrymen from every corner of the earth had flocked to our side.

The latter report stated that in addition to supporting stations on the Continent of Europe the Church of Scotland was in continual touch with the Reformed Churches there. They were at present cut off from some of these Churches and unable to render assistance to them in their troubles, but a day would come when all these Churches would again come out into the light to amaze and redeem the world. The Jewish Mission report expressed the hope that when the war was over the Committee might venture on a program of extension.

The Committee on Hut and Canteen Work reported that five of the Church of Scotland centres in France have had to be abandoned, but news had been received of the safety of the staffs. Some of the workers told their experiences behind the lines in France and one of them described the day-and-night stream of refugees from Belgium which they saw before leaving for Britain.

The Postmaster-General, Mr. W. S. Morrison, M.P., visited the General Assembly on the closing day and addressed the house. "It is on faith in the future," he said, "that the whole edifice of Scottish character has been created and what a contribution throughout the ages the Church has made in nourishing that faith".

Owing to war conditions and the difficulty and expense of transport the usual Assembly mass meetings of the women's committees of the Church were not held this year, but well attended meetings were held under the auspices of the Women's Jewish Mission, the Women's Foreign Mission, the Ladies' Highland Association and the Women's Home Mission. The Woman's Guild held a consecration service and an informal At Home to give Guild members an opportunity of meeting. The Women's Temperance Association held a garden fete in aid of Church of Scotland Huts and Canteens.

Where Young Men Fail

From a Correspondent.

A protest against the "foolish preference" for young men, which was making ministers too old after the middle forties, was made by Rev. Ernest J. Price, presiding at the Spring Assembly of the Congregational Union of England and Wales, in the City Temple, London.

"In the ministry, above all vocations," he said, "age ought to be an asset rather than a handicap; and a rich maturity of spiritual experience ought to count for more than youthful assurance and agility. It is high time we abandoned the stupid notion that only young men, fresh from college—or perhaps with two or three years' experience in the sowing of ministerial wild oats—can appeal to youth. Some of the finest work that is being done among young people in our churches is being done by men over fifty, and it is certainly true that some of our bright young ministers have failed disastrously precisely at this point."

Among the things that struck him most about many of the candidates who presented themselves to their college were their crude notions about religion and their lamentable ignorance of the Bible. The average marks in Scripture at the entrance examinations were usually lower than in any other subject.

The Late Mr. Norman McLeod Rogers and The British and Foreign Bible Society

All Canada, and indeed the British Empire, has shared in the sense of loss occasioned by the sudden and tragic passing of Mr. Norman McLeod Rogers, Minister of National Defence.

In the early days of the war, when the British and Foreign Bible Society in Canada and Newfoundland wrote to Mr. Rogers, asking for his approval of its scheme to present New Testaments to all in H.M. Forces who desired to receive them, he replied as follows: "As Minister of National Defence I heartily approve the distribution which you have proposed, and would like to extend the thanks of the Government at this time to your Society for having undertaken to make this distribution."

When a presentation copy of the New Testament was later sent to him, after expressing personal gratitude for the gift, he wrote: "I am very pleased to have this copy presented to me with my name inside the cover and offered in the manner in which it is to be offered to all soldiers, sailors and airmen who desire to receive it before they proceed on active service. In taking the action which your Society has taken in this matter, a valuable service is being rendered, not only to the men themselves, but to Canada as a whole, as I am confident that the immediate relatives of those who proceed overseas will be reassured by the knowledge that their loved ones have been

provided with a means of developing the religious side of their lives."

Such words indeed afford encouragement and inspiration to the Society in carrying on this part of its war work, as they are indeed indicative of the character and attitude of a great public servant and a sincere Christian.

King George VI and the Church

His Majesty the King opened the new Church House (the new headquarters of the Church of England) in London on Monday, June 10th. In opening the building and initiating the first session of the Church Assembly to be held there the King said:—

"The striking response given to my request for a Day of National Prayer shows how readily the heart of the nation turns to God. In these anxious days I feel confident that the Church will everywhere endeavour to inspire the people with calmness and courage, and to bring help and comfort into the hearts and minds of us all. I pray that the blessing and guidance of Almighty God may be given to the deliberations of the Assembly and that they may strengthen the Church in its endeavours to fulfil its divine commission and to promote the highest welfare of the nation." —Times, 11-6-40.

That Phantom Dinner

Dr. Fred C. Leining, the resourceful Superintendent of Universalist Churches in the great state of New York, has devised a scheme that will raise money and save wear and tear on the human frame at the same time.

He has arranged a Phantom Dinner at a dollar a plate. He guarantees that "overweighted folks" will not be harmed by this dinner, as "no fat-producing foods" will be served.

All that the people invited will have to do is to send their dollar, and then on the night of the dinner stay at home and reflect upon the relief involved in not having to turn out. Among the advantages cited are: No parking problem, no long journey, no fatigue from late hours, "no singing at the order of a song leader when you prefer to throw a plate at him," "no toastmaster, no moss-covered jokes," no speeches of any kind.

This plan for a dinner is a stroke of genius. As we reflect upon it, the advantages shine like precious jewels. One can have home-cooked food on the night of the dinner, and dishes that are great favorites. One can reflect upon the long speeches that he is not hearing. One can call up congenial souls who also have been invited, and indulge in mutual felicitations and praise of the State Superintendent. Or one can do a number of other things, restful, delightful and invigorating.

What a dinner is this Phantom Dinner, my countrymen! Why not send Leining five or ten dollars a plate instead of the dollar asked for? It all goes into the New York State Emergency Fund, and that means a fund to meet adequately a lot of emergencies.—Christian Leader.

Preparing for Special Work

An unexpected arrival in Toronto was that of Mr. Wilfred C. Smith, son of Mr. Victor A. Smith of that city, a member and elder of Knox Church. For two years Mr. Smith has been a post-graduate student at St. John's, Cambridge, specializing in Arabic and at the same time taking his theological course in Westminster College. His coming to Toronto is explained by the fact that, having booked passage for India, the vessel's sailing was suddenly cancelled. In the uncertainty therefore of obtaining a later passage he came across the Atlantic to Canada. He hopes shortly to be able to reach his destination, Lahore, India, by the Pacific.

In pursuing his studies in Arabic he has been under Dr. Gibb of Oxford, reputed to be the ablest Orientalist in the world. He goes to the University of Lahore to complete his research in Arabic and finish his thesis for the doctorate degree at Cambridge. The necessity of his pursuing his work at the University of the Punjab, Lahore, arises from the curtailment of activities in Cambridge as well as in other educational institutions in Great Britain on account of the war.

Mr. Smith had a distinguished collegiate career in Toronto. He was Head Boy, Prefect, and a member of the Board of Stewards of Upper Canada College, winning the Governor General's Gold Medal and the Prince of Wales Scholarship, the latter open annually to all schools in Ontario in connection with matriculation to the University of Toronto. He was the winner of nine scholarships in all when leaving Upper Canada College and headed the list of candidates for matriculation. He then proceeded to Madrid, Spain, in prosecution of his studies, and later to the American University in Cairo, Egypt, where he made his first acquaintance with Arabic. His studies in the University of Toronto followed. There he spent the term of four years taking a double honor course with special distinction in Orientals, English and History. He was awarded the Massey Foundation Scholarship of $1,000 a year for two years, advantage of which could be taken at any educational institution outside of the Continent. Then followed his two years course just completed in St. John's, Cambridge, pursuing his work in Arabic and his theological course at Westminster College. At the latter institution he headed his class each year. His acquaintance with Oriental languages and in particular his facility in Arabic give him great promise for successful mission work

among the Mohammedans, and for that service he was highly commended by Rev. Dr. Wm. Patton of London, England, Secretary of the International Missionary Council, when in Toronto in April last.

His brother, Mr. Arnold C. Smith, had a distinguished career in Upper Canada College and the University of Toronto, which was paralleled only by that of his younger brother. His specialty was Economics while in the University of Toronto, in which he headed his year, and became a Rhodes scholar, the youngest to earn that distinction. Proceeding to Oxford he took a brilliant course there in law, was President of the Oxford Law Society and a member of Grays Inn, London. He is now in the British Foreign Service attached to the Legation at Tallinn, Estonia.

For These We Pray

Central Bureau for Relief of the Evangelical Churches of Europe.

The following members of our International Executive Committee are either in prison, exile, detention camp, or occupied territory:

Bishop Loimaranta, formerly of Viborg, Finland; Prof. F. Koehl, Hervormde Kerk, Leiden, Holland; Hr. A. J. L. van Beeck Calkoen, Gereformeerde Kerk, Gravenhage, Holland; Mr. Alfred Zacho, Dr. Alfred Joergensen, Kopenhagen, Denmark; Pastor L. Koren, Oslo, Norway; Dr. Julius Burscha, Poland; Pastor Kuliscz, Poland; Prof. Hromodka, Czechoslovakia; Prof. Zilka, Czechoslovakia; Chaplain Blommaert, Belgium.

CHAPLAINCY SERVICES

The Committee on Chaplaincy Service has received word through the office of the Principal Chaplain P., Lt.-Col. Bishop G. A. Wells, that the following ministers have been recommended for appointment to Chaplaincy Service.

Rev. E. C. Robertson, Thornton, Ontario, posted for duty with Chaplain Pool M.D. 2, enabling him to be attached at a later date to a field unit C.A.S.F.

Rev. Norman MacKay, Mitchell, Ontario, recommended for appointment as Chaplain to the Perth Regiment.

Rev. E. C. McCullagh, Brantford, Ontario, recommended for appointment to the R.C.A.F. and posted for duty with the Air Station at Trenton.

Rev. Prescott W. Murray, Erin, Ontario, recommended for appointment as Chaplain to Petawawa Camp in M.D. 3.

Rev. J. A. Munro, Chilliwack, B.C., recommended for appointment as Chaplain to No. 16 General Hospital, Vancouver.

Rev. W. S. Sutherland, Marion Bridge, N.S., recommended for appointment to No. 7 General Hospital, St. John, N.B.

Rev. R. C. Creelman, Weston, recommended for appointment to No. 17 General Hospital, Montreal.

The Assembly Decisions

BOARD OF ADMINISTRATION

The objective for the Budget set before the Church at this Assembly was the same as last year. It is to be kept in mind that in recommending this sum the Board had under consideration not merely what is actually received for the work but interest as well and a partial retirement of indebtedness. The sum fixed therefore is $500,000, and this is allocated proportionately to the several Synods:

Maritime Provinces	$ 38,000
Montreal and Ottawa	95,000
Toronto and Kingston	184,000
Hamilton and London	136,000
Manitoba	10,000
Saskatchewan	8,000
Alberta	14,000
British Columbia	15,000

Again it is worthy of note that this sum of half a million dollars makes a demand upon each member of the Church of less than $3.00 for the year. This surely, in the light of the much larger contributions of many, should be regarded as easily within the ability of our Church to provide.

Recommendations

1. That the General Assembly approve of the Budget as submitted, and recommends to the Synods of the Church, that their respective allocations be approved, and in turn allocated to the Presbyteries within their bounds, at the earliest possible date, and not later than October 31st.

2. That Synods and Presbyteries be urged to give special consideration to the apportionment of Budget Allocations to the Presbyteries, and congregations within their respective bounds, in order to make the allocations as equitable as possible.

3. That the General Assembly instruct Presbyteries to make the Budget Allocations to the congregations within their bounds, not later than December, so that congregations may have them in time to present to their annual meetings.

4. That the Assembly clarify the rule set out in the Book of Forms, page 150, as to the amount payable to the Pension Fund annually from the Budget Funds of the Church by directing:

That an amount of not less than $5,000 and not exceeding five percent of the total unapportioned Budget Receipts be placed annually to the credit of the Pension Fund. Further, should the residue of the Pension Income Account, from which annuities and expenses of the Fund are paid, fall below $25,000, then the annual contribution from the Budget Receipts shall be sufficient to restore this minimum but shall not exceed five per cent of the total unapportioned Budget receipts, unless specially ordered by the Assembly.

5. That this Board, in co-operation with the Trustee Board, be empowered to secure ancillary legislation in any of the provinces, outside of the Province of Ontario, where in the opinion of this Board, such action is found to be advisable, in order to protect the assets and interests of the Church.

6. That Henry Barber, Mapp and Mapp, Chartered Accountants, be continued as Auditors of the Church accounts, under the same terms as were approved by the Assembly last year.

BUDGET AND STEWARDSHIP COMMITTEE

The report of this committee concludes with the following paragraph:

In thanking all who have put their shoulders to the wheel for Christ and His Kirk in the effort to provide adequate finance for all needs, the Committee express the hope that the number of those who, in such practical fashion, show their adherence to their profession and faith, will steadily increase until all our membership, bearing their fair share, no longer do we need to admit that, as a Church, we are depending far too much on the willing minority.

Recommendations

1. All, as they have opportunity, including our youth and children, to make giving to God through the Church a sacred duty.

2. Spring and Fall Thankofferings, as means of bringing each congregation's givings nearer to its allocation, to be made the rule in addition to regular envelope giving.

3. Approach to be made personally to all those who do not respond during the year either by envelope giving or in response to Spring and Fall appeals.

4. All Kirk Sessions to be instructed to see that literature and information designed to quicken the interest of our members in the work of the Church is efficiently distributed so as to reach their homes and be read by all communicants and their families.

5. Full use to be made of all plans to bring our people together in gatherings designed to increase the effectiveness of our co-operation in God's service.

6. Ministers to be informed that it is part of their duty to acquaint their congregations with the various branches of the Church's work.

7. Extra sacrifice to be made for the duration of the war and so long as its effects last to meet the appeals incident thereto, so as to avoid diminishing those contributions upon which the Church has learned to depend for the prosecution of the enterprises necessary to the promotion of God's glory and humanity's good.

COMMITTEE ON CORRESPONDENCE WITH OTHER CHURCHES

Recommendations

1. That the Church's contribution to the Bureau of Relief for Reformed Evangelical Churches in Europe for 1940 be the sum of $500.

2. That in view of difficulties that have arisen over representation of our Church at the Alliance of the Reformed Churches, Western Section, by failure of duly appointed representatives to act, by occasion of death or other cause, the Committee on Correspondence is hereby authorized to fill any vacancies in this connection.

3. That the following be delegates to the Alliance of the Reformed Churches, Western Section, for the next quadrennium, 1941 to 1945:

Dr. Wm. Rochester, Toronto.
Rev. Wm. Barclay, Hamilton.
Dr. Robert Johnston, Ottawa.
Dr. J. S. Shortt, Barrie.
Mr. E. W. McNeill, Toronto.
Dr. Hugh Munroe, New Glasgow.
Dr. George H. Donald, Montreal.
Mr. C. M. Pitts, Ottawa.

THE RECORD COMMITTEE

Recommendation

That the Clerk of Assembly be asked to remind Presbyteries of their obligation to the Church with respect to the Record as emphasized by the Assembly's resolution of last year in this regard. That resolution was:

> Your committee recommends the appointment of an individual or committee in each Presbytery to give special attention to the circulation of the Record in the congregations within bounds.

GENERAL BOARD OF MISSIONS

Recommendations

1. The 1938 Assembly passed the following regulation: That all theological students be required after graduation, as well as all students from other colleges and all licentiates who may be received by the General Assembly, to spend a period of one year on a mission field under appointment by the Board of Missions, the terms of appointment to be those of an ordained missionary; and that a certificate of such service should be secured before they shall be eligible to be called by a congregation.

The Assembly ordered that this resolution be rescinded and the following substituted therefor:

> (a) That all students graduating from one of the Canadian Theological Colleges, or those graduating from any seminary outside of Canada, and who seek to be taken on trial for licensure by one of the Presbyteries of the Canadian Church, or licentiates seeking admission to the ministry of our Church, be required by the General Assembly to serve for a period of one year or more on an Ordained Mis-

sion Field under appointment by the General Board of Missions.

(b) Should there be more such graduating students or licentiates than there are Ordained Mission Fields available for such appointment, the Board of Missions may at its discretion appoint any such student or licentiate to any other congregation requiring financial aid from the General Board of Missions at the request of the Presbytery within whose bounds such congregation is situated.

(c) On receiving such appointment, any such student or licentiate may apply to the Presbytery within whose bounds he is to work for ordination.

(d) On receiving ordination the terms of service shall be those of the ordained missionary.

(e) A certificate of such service under appointment by the General Board of Missions shall be secured before any such minister shall be eligible for a call by a congregation.

(f) That this report is approved and adopted for one year only, and sent down to Presbyteries for their consideration to report to the next General Assembly.

Note: The above is the Assembly's answer to Overture No. 16, Presbytery of Montreal, Students Graduating.

2. That the General Assembly express its appreciation of the attitude of the Women's Missionary Societies of both the Eastern and Western Divisions in their continued support of and co-operation in the general missionary work of the Church.

3. That the thanks of the General Assembly be accorded to those who have been appointed by the General Board of Missions to fields at home and abroad who have continued to render faithful service, sometimes in the face of increasing difficulty and with inadequate income.

4. That the General Assembly place on record its deep gratitude to those whose gifts have made possible the erection of much needed new buildings on the British Guiana Field: to the W.M.S. (E.D.) for Burns' Memorial Church, Georgetown; to the Better Hope Estate for Better Hope School; to Mr. Sukpaulsingh for St. Paul's Church, Helena; and to Mr. Kawall for the Memorial School.

5. That the General Assembly express its appreciation of the fact that work among French-speaking people in Canada, which was interrupted for some years, has been resumed by the Board of Missions; that there has been already evidence of a new interest on the part of those whom we would serve, and that the prospects for the future are so bright.

BOARD OF EDUCATION

Recommendations

After reporting upon students assigned special studies, the Board reported further upon:

Applications for Licensure:

Mr. Daniel C. MacPherson, Presbytery of Cape Breton and Mr. W. Stanford Reid, M.A., Presbytery of Montreal. Applications laid on the table.

Reception of Ministers from Other Churches:

Rev. Carl P. Bradley, Presbyterian Church of New South Wales. Not Granted.

Rev. S. R. Foreman, Feformed Episcopal Church. A course of study in Arts and Theology is prescribed, and a report to be made each year to the Board.

Rev. Roland C. Moores, Presbyterian Church, U.S.A. Not granted.

Rev. F. S. O'Kell, name to be replaced upon the appendix to the roll of the Presbytery of Hamilton. Not granted.

Rev. J. H. Raoul d'Anjou. Application referred to the committee already appointed by the Board of Missions for the supervision of French work, supplemented by members of the Faculty of the Presbyterian College, Montreal, to constitute a commission of Assembly to issue the matter.

Rev. A. L. Kennedy. Granted.

Rev. Donald MacLeod. Application tabled until grounds of objection to his reception are removed.

EVANGELISM AND CHURCH LIFE AND WORK

Recommendations

1. That the name of the Committee be changed to The Board of Evangelism and Church Life and Work.

2. The appointments to the Canadian Committee of the World Council of Churches in process of formation be made by the Committee to Strike Standing Committees.

3. That the General Assembly urge all its people to practice temperance in all things and to avoid all forms of excess as important elements in winning the war.

4. That the General Assembly call upon the ministers, members and adherents of our Church to do their utmost to create a public sentiment against gambling and that suitable sermons be preached showing forth the evils of this baneful and enslaving habit.

COMMITTEE ON CHURCH WORSHIP

Recommendation

That the Assembly commend specially to the ministers the orders for the morning and evening diets of worship as in the revised edition of the Book of Common Order.

HISTORICAL COMMITTEE

Recommendations

1. That the thanks of the Assembly be given to the Board of Knox College, Toronto, for providing suitable and generous space in the building for the Archives.

2. That hearty appreciation be expressed

to the Librarian of the College, Mr. W. H. Sandham, for his invaluable services in research, classification, and filing.

3. That the Assembly instruct the Synods and the lower courts of the Church to recognize the fact that the Historical Committee has passed its twenty-first year of service to re-affirm the purpose of its founders and to enquire as to the discharge of the duties involved.

4. That the courts of the Church and its boards with the colleges and other organizations like the Young People's Societies, observe special dates in our history, for purposes of information and inspiration.

5. That the Assembly place on record its appreciation of The Presbyterian Record, the Glad Tidings, and other publications in providing space for historical material concerning our Church and other Presbyterian Churches throughout the world.

6. That it be a recommendation to the Board of Administration to grant to the committee a sum not exceeding in the aggregate $100 for expenses.

PENSION BOARD

Recommendations

1. That the Pension Board be given authority to retire ministers who through illness become permanently unable to carry on the work of the ministry and who because of such misfortune are in need speedily of the pension due to them.

2. That the request of the W.M.S. to withdraw from the Fund be granted upon the terms tentatively arrived at in the Recommendations, to be confirmed later by the Actuary report.

3. That an amount of not less than $5,000 and not exceeding five per cent of the total unapportioned Budget receipts be placed annually to the credit of the Pension Fund. Further, should the residue of the Pension Income Account, from which annuities and expenses of the Fund are paid, fall below $25,000, then the annual contribution from the Budget Receipts shall be sufficient to restore this minimum, but shall not exceed five per cent of the total unapportioned Budget Receipts, unless specially ordered by the Assembly.

4. That the Pension Board be instructed to explain, thoroughly, the full objects and aims of the Fund, to the first year class in Theology in both colleges, each year, and that the Senates of the colleges be instructed to co-operate in arranging suitable times for presentation.

5. That the Clerks of Presbyteries be instructed to record at each induction a minute to the effect that the candidate has had his attention called to the regulations of Assembly regarding the Pension Fund, and to forward to the Board of the Pension Fund an extract minute showing that this has been done.

6. That sub-section D. section 4 of the Regulations of the Pension Board in the appendix to the Book of Forms, be amended by the transposition of the words — "in order to participate in any benefit from the Pension Fund"—from the end of the paragraph, to be inserted after the words "married or unmarried"—in line 3.

7. That the Pension Board be authorized to seek to increase the Pension Fund, but that nothing be done which would interfere with the regular contributions to the Budget Funds of the Church, and that the matter be referred for conference from time to time between the Board of Administration and the Pension Board.

8. That the Pension Board be instructed to investigate and report to the Presbyteries before March 1st, 1941, on the establishment of an optional Pension Plan for retirement at 65 years of age, with 35 years of service.

BOARD OF S.S. AND Y.P.S.

Recommendations

1. That the resignation of Rev. Dr. W. M. Kannawin, General Secretary, be not accepted.

2. That the General Assembly places on record its sincere appreciation of the faithful services rendered by the Sabbath School teachers and officers who give so freely of their time and talents.

3. That Sessions be urged to give greater attention to the making out of the annual report of the Sabbath School and Young People's Society, so that there may be greater uniformity and accuracy.

4. That the Lesson Helps, Illustrated Papers and other Sabbath School supplies, provided by the Board through its Editorial Committee, and printed and distributed by Presbyterian Publications be used by all our schools.

5. That a Communicants' Class be conducted in every congregation at least once during the year.

6. That instruction in missions be given in every Sabbath School and Young People's Society, and that a monthly, or weekly, offering be taken for the Budget.

7. That ministers be urged to take advantage of the provision made by the Department of Education for week-day religious education in the different provinces.

8. That the thanks of the General Assembly be tendered to those ministers who conducted classes in religious knowledge in the Normal Schools.

9. That we place on record our appreciation of the services rendered to our Sabbath Schools and Young People's Societies by the Editor of Presbyterian Publications,

Rev. N. A. MacEachern, D.D., and commend Presbyterian Publications to the loyal support of every congregation.

10. That we endorse the suggestion of the young people of Ontario in having a National Young People's Night, preferably the third week of November.

11. The Assembly expresses its deep appreciation of the Convener of the Board of S.S. and Y.P.S. for his special services to the Board and the Church during these years when he is so skilfully assisting the General Secretary in his duties.

COMMITTEE ON SUSTENTATION

Recommendations

1. That the Assembly reaffirms its general approval of the principle of the Sustentation plan for the maintenance of the ministry of The Presbyterian Church in Canada.

2. That the Committee be continued, and asked to provide further information concerning the plan and its operation, particularly as affecting congregations in the aid-giving category.

3. That Clerks of all three lower courts of the Church be instructed by the Assembly to see that earnest consideration be given by such to any information provided regarding the plan and its operation.

OVERTURES

No. 1. Synod of British Columbia, protesting against the reduction of $50 in grants to all ministers receiving the minimum salary:

The General Assembly regrets the necessity of the reduction complained of but wishes to point out that the General Board of Missions has not at its disposal sufficient money with which to pay grants which would in all cases bring the salaries of its missionaries even to the reduced minimum.

The General Assembly would assure the aforementioned Synod that the General Board of Missions is always willing to reconsider individual cases, where the Presbytery requests such reconsideration, and states the grounds upon which it believes an injustice has been done any missionary.

No. 2. Synod of British Columbia, with respect to hardships of ordained ministers laboring in mission fields:

The General Assembly assures the Synod of British Columbia that the Board of Missions is ready to do all in its power with the finances at its disposal to correct any hardships suffered by its missionaries when these are brought to its attention by Presbyteries within whose bounds such hardships exist.

Nos. 3, 5, 6, 20. Names on rolls of Presbyteries:

Applications Granted:

Presbytery of Toronto, Dr. W. A. Cameron; Presbytery of Hamilton, Rev. Stuart Woods; Presbytery of London, Rev. W. S. Wright; Presbytery of Brockville, Dr. N. A. MacLeod; and the following by unprinted overtures, Presbytery of Kingston, Dr. J. W. Stephens; Presbytery of Bruce, Rev. Peter Reith. Nos. 4, 9, Presbytery of Ottawa, Dr. William Patterson; Presbytery of Sarnia, Rev. J. K. Macgillivray. Not granted.

No. 7. Presbytery of Sarnia, and Presbytery of Montreal, requesting greater care and more stringent regulations in grants to augmented charges:

The General Board of Missions asks each Presbytery, at some time before the Annual Meeting of the Board, to make a visitation of every aid-receiving congregation within its bounds, urging upon every such congregation the making of an Every-Person Canvass that it may increase its givings for local support and so reduce its drain on the Mission Funds of the Church; and that, before forwarding an application for a grant for the following year, the Presbytery assure itself that such a canvass has been made and that the results are satisfactory in the circumstances; and states that the Board has the power to refuse any application where the above conditions have not been fulfilled.

The General Assembly believes that the full hearted co-operation of every Presbytery with the Board of Missions would go far to overcome the abuses complained of.

No. 8. Presbytery of Sarnia, Presbyterian Record. Establishing and maintaining a Church paper that will more adequately represent our Church and serve its constituency:

That the prayer of the overture be referred to the Record Committee for further consideration during the year in the light of suggestions made by members of the Committee to which the overture had been referred.

No. 10. Presbytery of Lindsay, Assistants and Successors to College Professors and Secretaries:

This was also an overture in 1939 from the Presbytery of Toronto:

No action taken.

No. 11. Presbytery of Westminster, better ordering of our settlement system:

That the overture be sent down to Presbyteries to consider and report to the next Assembly.

No. 12. Presbytery of Toronto. To lighten the duties of the Moderator:

The Committee to Advise with the Moderator is authorized to draw up plans under which the Church could be divided into sections, East, Centre and West, and the whole Church covered by visits from Moder-

ators in a period of three years. Part two suggesting that the Moderator's duties, apart from any conflicting official duties, be limited to the visitation of one of the three sections is held in abeyance.

No. 13. Presbytery of Toronto, Academic Qualifications of Students:

The first part of this overture asks the General Assembly to investigate the condition outlined in the preamble, and to advise methods whereby students who have taken commercial courses in High Schools and who lack matriculation standing may be enabled to proceed to the ministry:

That the present regulations regarding the regular course of training for the ministry, according to which a student is required to follow a course of study leading to the B.A. degree, should not be altered, and that therefore all prospective students should ordinarily be urged to secure this standing; that College Senates are now empowered to admit students of more mature years, who have not full matriculation, to a special three years' course in Arts, and is of the opinion that Senates may safely be allowed to exercise their own judgment in each individual case as to whether or not the student has sufficient preliminary training to enable him to profit by such University courses as may be prescribed.

The problem raised in this overture affects not only students looking forward to Theology, but also students preparing for study in all the professional schools, and it can be dealt with effectively only by the Universities and by the educational authorities in each province.

The second part of the overture asks that the worth of senior matriculation credits in the special three-year course in Arts shall be defined:

Inasmuch as the regulations in the Book of Forms presuppose the admission of candidates to the University with Junior Matriculation standing, it is recommended that in the case of students admitted by the College Senates to this course, each of these credits should be reckoned as the equivalent of one full university course in the first year.

No. 14. Presbytery of Westminster, Restoration of Rev. S. Robertson Orr.

For a full report see the July Record, page 207.

No. 15. Presbytery of Montreal, three-year rule with respect to Assembly Boards and Committees, and

No. 25. Presbytery of Westminster, with respect to commissioners to the General Assembly:

1. That the General Assembly meet each year at the fixed time.

2. That no travelling or other expenses of Commissioners attending the General Assembly be paid, until such time as peace is established in the Dominion of Canada, except as hereinafter mentioned.

3. That the General Assembly appoint a Commission and define its numbers and powers to deal with matters of emergency, and be given authority to appoint a special meeting of the General Assembly if a crisis should occur demanding such action. That no travelling or other expenses be paid to Commissioners for attending such meetings.

The above three resolutions were reported in the July Record, page 207, but the following should be added:

4. That no travelling or other expenses be paid to members of all the General Assembly's Committees and Boards, with the following exceptions: (a) In the case of the Western Synods of British Columbia, Alberta, Saskatchewan and Manitoba, the expenses of two commissioners from each Synod to the General Assembly be paid.

In the case of the Maritime Synod the expenses of four commissioners to the General Assembly be paid.

Each Synod to arrange for such commissioners as it deems advisable.

(b) In the case of the following Standing Committees:

1. Budget and Stewardship.

2. The Board of Missions.

3. The Board of S.S. and Y.P.S.

That the travelling and other expenses be paid to the Synod conveners of these committees from the four Western Synods and the Maritime Synod for one meeting in the year.

No. 16. Presbytery of Montreal, Graduating Students:

See under Board of Missions, Assembly Decisions, first recommendation.

No. 17. Presbytery of Montreal, to make Hebrew an optional study in the theological colleges:

That the Senates of both colleges be instructed to collaborate in consideration of the prayer of this overture and to report thereon to the next General Assembly.

No. 19. Presbytery of Westminster, requesting appointment of Synodical Missionary:

1. That the present is not a favorable time to add to the number of synodical missionaries.

2. That the General Board of Missions be empowered to go fully into the matter of a re-distribution of its home mission territory so that the whole territory may be covered by the Synodical Missionaries employed by the Board of Missions; and that they be asked to report thereon at the next Assembly.

No. 21. Presbytery of Toronto, The War and Day of Intercession:

Granted and ordered that it be left to the Moderator of the General Assembly and to the Committee to Advise with the Moderator with respect to this overture to arrange. A statement from the Synod of Hamilton and London on the Church and War does not call for action further than the adoption of Overture No. 21.

No. 23. Presbytery of London, Pension Board, to reduce retiring age to sixty-five years and to further provide for those who suffer misfortune:

Inasmuch as the Pension Board has been moving toward achieving the request of this overture, no action is necessary.

No. 24. Presbytery of London, Religious instruction on regular time table of the Public Schools:

That the General Assembly grant the prayer of the overture and refer it to the Executive of the Board of Sunday Schools and Young People's Societies for action.

No. 26. Presbytery of Huron, that no appointment of a Secretary of the Board of S.S. and Y.P.S. be made:

That in view of the action by the Board at its regular meeting in March the prayer of this overture be not granted.

Supplementary

No. 1 (1939) Presbytery of Brockville. The Appointment of a Vice-Moderator of the General Assembly:

No action taken.

Nos. 6, 12 (1939) Presbytery of Montreal, and Presbytery of Guelph. Change in method of electing the Moderator of the General Assembly:

1. That each Presbytery shall through its clerk, before the 31st day of January in each year, transmit to the Clerk of the Assembly, the name, or names of minister or ministers, nominated in such Presbytery for the office of Moderator of the General Assembly, together with the judgment of the Presbytery thereupon, and, if a vote has been taken the number of votes recorded for each.

2. The nominations as above to be transmitted by the Clerk of Assembly to a Nominating Committee appointed by the General Assembly to consist of the Moderator of the Assembly, and all past Moderators of the General Assembly who are still ministers of The Presbyterian Church in Canada, such committee, from the names submitted by the Presbyteries to nominate to the General Assembly at its next meeting that one which they judge to have the most general approbation of the Presbyteries.

3. This nomination does not preclude the right of commissioners to nominate from the floor of the Assembly.

4. That this plan, if approved by the Assembly, be given trial for a period of six years.

5. That each Assembly appoint a convener of the committee, the committee to choose its own secretary.

6. That the committee meet at a convenient time in the month of March and when their nominee has been agreed upon and acceptance intimated, public announcement to the Committee be made forthwith.

7. That the Committee's report as amended be sent down to Presbyteries to report to the next Assembly.

No. 26 (1939) Synod of Hamilton and London, to examine the rules governing the Pension Fund to ascertain if there be any alteration of the conditions of ordination according to the Basis of Union of 1875, and to send down the findings to the Presbyteries under the Barrier Act.

The report of the Committee to which this was referred was adopted as follows:

We beg to report that we have carefully considered the rules governing the Pension Fund and are of the opinion that they do not alter the conditions of ordination as set forth in the Westminster Standards, The particular rule, concerning which confusion was alleged (sub-section D of Section 2 of Paragraph 4) only requires all ministers at ordination and induction to connect themselves with the Fund "in order to participate in any benefit from the Pension Fund". Such a regulation involves only questions of good policy wholly within the purview of the General Assembly. We are of the opinion, therefore, that there is nothing to send down to the Presbyteries under the Barrier Act.

Synod of Saskatchewan, unprinted. Remuneration Officers Pension Board:

That this matter be referred to the Board of Administration to take up with the Pension Board and with power to issue.

Estate W. J. B. Bingham

Mr. C. M. Pitts reported for the Committee appointed to confer with the Commissioners from the Presbyteries of Miramichi and Saint John, and with representatives of the General Board of Missions, in reference to a bequest to the Church under the Will of W. J. B. Bingham, late of Saint John, N.B., and to a resolution and directions passed and made by the General Assembly on June 12th, 1934, (Minutes of Assembly 1934, page 42), and recommended as follows:

After fully considering the whole matter and the fact that there was a remission of the Succession Duties of the Province of New Brunswick amounting to $4,279.49 on the representation to them of the resolution of the Assembly in 1934, that the money would be used in the Province of New Brunswick only, for Home Mission

purposes over and above any usual grants, it would appear to your Committee that this provision must be rigidly adhered to as the original bequest makes no mention of where the Board of Missions shall use the bequest, and if applied in its broad interpretation would certainly be subject to Succession Duties.

Your Committee finds that all parties are agreed upon the spending of the money in New Brunswick, the only difference being as to the method of authorizing the expenditures, and the Committee is of the opinion that the point at issue could be harmoniously arranged by the Presbytery of Saint John communicating to the Board of Missions the suggested use of the funds under the bequest, thereby providing the Home Mission Board with the opportunity, according to the terms of the Will, of exercising their "discretion and judgment", and requisitioning money from the Church Treasurer in regular course. This, in the opinion of the Committee, would guarantee that there would be no interference with the regular grants. As we do not believe that the General Assembly would order the Board of Missions to relinquish its responsibilities and duties as demanded by the Will, we recommend:

1. That the Presbytery of Saint John be requested to co-operate with the Board of Missions in this regard by sending recommendations of grants from this bequest to the Board of Missions, but that these monies as designated by the Presbytery of Saint John would assuredly be "over and above" the regular Home Mission grants.

The Committee would point out, however, the need of the Assembly's resolution of 1934 being clarified as to its intention, as to whether the Home Missions to benefit by these special grants are limited to those under the control and direction of the Presbytery of Saint John, or are to apply to Home Missions within the whole Province of New Brunswick as directed by the Presbytery of Saint John.

Therefore the Committee further recommends:

2. That the proper interpretation be that the grants shall apply only for Home Missions under the control and direction of the Presbytery of Saint John.

PETITIONS AND MEMORIALS

Presbytery of Calgary, Development in Boys' Work:

The attention of the Presbytery of Calgary is drawn to recommendation No. 8, page 130 of the minutes of the 1939 General Assembly. "That while not wishing to interfere with any existing boys' organization which is running successfully this General Assembly endorses the Boys' Brigade program for teen-age boys; and that at the present time the Church is not in a position financially to appoint a Boys' Work Secretary".

Presbytery of London, Rev. John C. Davies, Resignation Miss Davies, British Guiana:

That the resignation of Miss Olwen Davies was called for, not, as stated in the Petition, by Sub-Executive, but by the full Board of the W.M.S. (W.D.).

That no useful purpose would be served by submitting to the General Assembly a full report of all the facts involved.

That while there is evidence of non-co-operation between Miss Davies and the W.M.S. (W.D.) testimony bears out that Miss Davies' work in the mission field has been excellent and beyond reproach.

That confirmation of the efficiency of Miss Davies' work and of her personal trustworthiness and character is vouched for in that the Board of Missions, who have now taken over in the British Guiana field the work formerly carried on by the W.M.S. (W.D.) have requested Miss Davies to return to her former labors.

Presbytery of Saint John. Proxies to Board and Committee Meetings:

The Clerk of Assembly having brought to the notice of the court that it was doubtful if the Assembly could grant the prayer of this memorial, it was therefore agreed to lay the memorial on the table until further study of the proposal could be made.

Synod of Hamilton and London. Church and War:

See Overture, No. 21.

Presbytery of Westminster. Appeal Rev. S. McMaster Kerr:

See July Record, page 208.

Presbytery of Guelph. Petition students Montreal College that study of Hebrew be optional.

See Overture No. 17.

TERMS OF APPOINTMENT ASSEMBLY COMMISSION

1. That the Moderator of this Assembly shall have power to call the Commission of Assembly should any emergency arise.

2. The procedure of the Commission shall be as is that of a pro re nata meeting of a Court.

3. The Commission shall have power to transact judicial and administrative business, but shall have no legislative function.

4. Should the Commission judge that the emergency is such that it calls for an extraordinary meeting of a General Assembly they may call such Assembly by registered letter directed to the Clerks of Presbytery and mailed at least thirty days before the Assembly convenes.

5. A quorum of the Commission shall be ten.

The British and Foreign Bible Society

In these grave days of international peril, the General Assembly of The Presbyterian Church in Canada once more affirms its faith in the principles and purposes of the world-wide work of the British and Foreign Bible Society, especially commending the presentation of New Testaments to those serving in His Majesty's Forces in Canada and Newfoundland. Fully recognizing the value of its work at home and abroad, the General Assembly calls upon the members of the Church not only to contribute generously to the funds of the Society, but to be much in prayer that the Bible, as one of the weapons of the Church's warfare, may continue to be published and circulated in the languages of mankind.

The Lord's Day Alliance

The General Assembly, recognizing the supreme importance of the Lord's Day as a means of promoting and strengthening the spiritual values of life in a time of strain and stress, such as we are now experiencing, and also the need of guarding against commercial exploitation of the day by secular interests, would reaffirm its endorsation of the Lord's Day Alliance and commend its work in this special field of Christian education and service, and call upon our ministers and Sessions to bring these important matters before their people.

Fraternal Delegate

Our report in the July number omitted the name of a fraternal delegate. Both last year and this year we sent a message and a delegate to the Canadian Conference of the Evangelical Church. This year we had the privilege of welcoming to the Assembly a delegate from that body, Rev. E. W. Beese, who was warmly received.

GREETINGS AND MESSAGES

To The Presbyterian Church in Ireland

As a member of the great Presbyterian brotherhood ever deeply interested in the welfare of the Presbyterian Church in Canada and sustaining affectionate relationship, we send you hearty greetings, praying for God's blessing upon the deliberations of your Assembly and special grace upon the whole Church in these trying days. Rejoicing with you in your hundredth anniversary we trust and pray that your bow will abide in strength and that in this new era greater attainments will mark your history and larger accomplishments for the Kingdom of God.

MacNamara, Clerk.
Rochester, Secretary.

To the Church of Scotland

The Presbyterian Church in Canada extends warmest fraternal greetings to the Church of Scotland gathered in General Assembly; expresses deep sympathy with all her congregations in the restraints, deprivations, and sacrifices imposed by war; rejoices in the recent manifestation of loyalty that has maintained in its integrity her Foreign Mission enterprise with promise of expansion; assures her of ever grateful remembrance for pioneer service in Canada and for sustained concern for our prosperity; and pledges with her earnest prayer and effort in behalf of the British Commonwealth of Nations and Allies in their heroic struggle for the restoration of despoiled lands and for the cause of Freedom, in the firm confidence that The Lord God Omnipotent reigneth.

MacNamara, Clerk.
Rochester, Secretary.

A reply has not yet been received from The Presbyterian Church in Ireland, but from The Church of Scotland we have the following:

Rev. J. W. MacNamara, D.D.
Presbyterian Church Offices.

Dear Dr. MacNamara:

The cablegram addressed by yourself and Dr. Rochester to Dr. Macdonald Webster, conveying so warm fraternal greetings from The Presbyterian Church in Canada to the General Assembly of the Church of Scotland, was read to our General Assembly at one of its sessions last week. Now that our meetings are behind us, I write to express our General Assembly's most sincere thanks for the message you sent to us.

I would assure you and the whole Presbyterian Church in Canada that your good wishes and sympathy with us were most cordially appreciated and welcomed. It rejoiced the whole Assembly to know that you were thinking of us and joining your prayers with ours for the Divine blessing upon the work of the Church and for victory in the great struggle to which unitedly the British Dominions, the Colonies, and the Homeland have pledged themselves for the cause of Freedom, Right, Truth, and Christianity.

During the course of our deliberations references were made oftener than once to the noble part being played by Canada and its peoples in this great conflict, and I would assure you that our hearts are stirred and our hopes encouraged by what you on the other side of the Atlantic are doing so heroically. The struggle may be long and strenuous, but, keeping together and with faith in God, the allied cause will triumph for the benefit not only of the British Commonwealth of Nations and our Allies, but for all the peoples of the world.

Thanking you again, I am, with fraternal regard,

Yours very truly,
James R. Forgan, D.D.,
Moderator.

(Continued on page 246)

AN EARLIER APOSTLE to The United States and Canada

ONE could engage in an interesting study in contrast by placing the cover page of the Record of September, 1939, side by side with the cover page of this number. There will then be under his eyes the pictures of two men, Dr. Alexander Duff and Norman Macleod, alike in two respects— that both were Scotsmen and both ministers. In features however how different; the countenance of one so rugged and austere while that of the other is so smooth with only gentle undulations and so benign. Yet the former with all his ruggedness had a great heart and the latter, though of beaming countenance and of good nature, was nevertheless a man of unquestioned strength and force. They were both, each in his place, great and good men of such noble character and such zeal for good, always abounding in the work of the Lord, that they exerted extraordinary influence and accomplished exploits making life vastly better for thousands of their fellows.

That Record of September, 1939, related the story of Dr. Duff's visit to America with special reference to his sojourn in Canada. About twenty years before Dr. Duff's visit, Rev. Norman Macleod of Dalkeith, Scotland, with two others was commissioned by the Church of Scotland to visit the congregations connected with that Church "in these colonies". They were absent from the homeland five months and the nature of their activities in general on this side of the Atlantic is indicated by this "specimen of their work which fell to him in common with the others".

"On Friday, I preached and travelled sixteen miles; Saturday, preached once; Sunday, preached and gave two addresses to communicants at the Lord's Table; Monday, preached again; Tuesday, travelled thirty-two miles and spoke for an hour and a half; Wednesday, travelled forty-three miles and spoke for two hours; Thursday, preached and travelled twenty-five miles!"

At this time Mr. Macleod was a young man of thirty-three years, tall, large, and handsome. He was highly gifted and was distinguished as a preacher, debater, a brilliant and entertaining conversationalist, and a writer. In this last capacity we are indebted to him for one of the most inspiring of the hymns in our collection:

Courage, brother! do not stumble,
Though thy path is dark as night;
There's a star to guide the humble:
'Trust in God, and do the right.'
Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely; strong or weary,
Trust in God, and do the right.

In this hymn the man himself is disclosed, for he was a notable example of sturdy independence and dauntless courage.

For many years he was the editor of a unique magazine entitled Good Words and one of his famous stories, a book of nearly 400 pages, is The Starling, in which in a single sentence he graphically portrays the character of a man, an elder of the Kirk, who was no honor to his calling:

"He was smooth as a cat; and, like a cat, could purr, fawn, see in the dark, glide noiselessly, or make a sudden spring on his pray."

His sense of humor was very strong and it is easy to imagine his chuckling over a story such as this, taken from his biography:

"Once an old woman, whose habit and repute were notorious, was being tried by the Sheriff. When the charge had been fairly proved, and it fell to the good lawyer to pronounce sentence, an unusual admixture of mercy with fidgetiness seemed to possess him, for, evading the manifest conclusion, he thus addressed the prisoner—'I daresay, my poor woman, it's not very often you have fallen into this fault'. 'Deed no, Shirra,' she readily replied, 'I haena made a drap since yon wee keg I sent yoursel'."

His pen too was an outlet for his exuberant spirit and we can understand the delight with which he produced this:

Captain Frazer's Nose

O, if ye'r at Dumbarton Fair,
Gang to the Castle when ye'r there,
And see a sight baith rich and rare—
The nose o' Captain Frazer!

Unless ye'r blin' or unco glee'd,
A mile awa' ye'r sure to see 't,
And neerer han' a man gauns wi't
That owns the nose o' Frazer.

Gif French invaders try to lan'
Upon our glorious British stran',
Fear nocht if ships are no' at han',
But trust the nose o' Frazer.

Just crak' that cannon ower the shore,
Well rammed wi' snuff, then let it roar
Ae Hielan' sneeze! then never more
They'll daur the nose o' Frazer!

This ludicrous and purely imaginative product is said to have been written in such experience of pain that he was compelled to forsake his bed for the night seeking relief alternately by stretching himself over the back of a chair and by the diverting task of such composition.

Though wielding a facile pen he never allowed himself to think that he was other than a minister of the Gospel and this he expressed very forcibly:

"My calling is the Gospel, to give myself

wholly to it, as I know it and believe it. For this I live, and for this I could die. Therefore so long as I have Good Words there shall be preaching in it, direct or indirect, and no shame, or sham, about it. This, along with my secularity, will keep it, so far, distinct from other periodicals."

This conception of his calling was further expressed when he again referred to one very popular product of his pen, Wee Davie:

"I have published, with many corrections, my sermon (not story) Wee Davie and 12,000 sold in a week."

True to his high calling, though he was in constant association with men of high degree, he never failed in his ministrations to the poor nor in his labors for the working classes. One of his memorable enterprises was providing special services for workmen, the condition of admission being to appear in working clothes. Thus crowds gathered to his church and a great work was accomplished, evidence of which may be presented by citing some incidents. When about to depart on a special mission to India, two engine drivers on the Caledonian Railway called to express the wish for themselves and their comrades that I would speak a good word to brother engine drivers in India. They were to send me the names of their friends abroad which is very delightful and encouraging.

This story, or as he called it, a sermon, Wee Davie, was intended for the **working men of Scotland chiefly.**

His death on the sixteenth of June, 1872, was followed by such mourning as Scotland had not known since the death of Chalmers. Of the great throng attending his funeral, one of the remarkable features was the large proportion of workmen and of the poor who came to pay honor to his memory, thus expressing appreciation of his indefatigable labors for their welfare; and one brawny working man was heard to say as the dark column moved past that "if he had done no more than what he did for my soul, he would shine as the stars for ever".

It was well known that Dr. Macleod was a great favorite of Queen Victoria, an ever welcome visitor whether the Queen was at Balmoral or Windsor, or London. He was her favorite chaplain. Learning of his illness she wrote with an expression of much concern to make inquiries about him, and almost the last scene at the funeral was the placing on the coffin ere it was lowered three wreaths of immortelles. The first bore the inscription "A token of respect and friendship from Queen Victoria", the second, "A token of respect from Prince Leopold" and the third "A token of respect from Princes Beatrice". This gifted and noble man is the one who with his brethren of the deputation visited Canada in the summer of 1845 and left a record in part at least of his movements and experiences.

The purpose of the deputation, more definitely stated, was "to preach to the many congregations which had been deprived of their clergy during the recent ecclesiastical troubles (The Disruption of 1843), and to explain, when called upon, the views which had determined the policy of those who had remained by the Church of their fathers. They determined not to utter a disrespectful word regarding their Free Church brethren, and while firmly vindicating their own Church to do nothing likely to interfere with the usefulness of any other Christian body."

The story of Norman Macleod's journeyings is somewhat fragmentary, consisting of extracts from letters. The deputation sailed from Liverpool, England, in June but the date of arrival at Pictou, N.S., their place of landing, is not given, and we are thus abruptly confronted with the narrative:

"**Pictou, Friday Night:** This has been a truly delightful day in all respects. We went to church; it is a neat building capable of holding about eight hundred. As we drew near we saw the real out-and-out Highland congregation; old men and women grouped round; one or two of them were from Mull, and asked about all my aunts and uncles. It looked like speaking to people who had been dead. But the scene in the church was most striking. It was crammed, and the crowd stood a long distance out from the doors. Such a true Highland congregation I never saw, and when they all joined in singing the Gaelic Psalm how affecting was it! John (Dr. John Macleod, one of the deputation) preached a splendid sermon in Gaelic, and I preached in English to the same congregation.

"**Monday:** Yesterday is a day never to be forgotten; I do not think it possible to convey the varied, solemn, and strange impressions which were made upon my mind. The weather was beautiful. Many hundreds had remained in town all Saturday night. On Sabbath morning dozens of boats were seen dotting the surface of the calm bay, and pulling from every part of the opposite shore towards Pictou. About one thousand people crossed during the forenoon. Hundreds on horseback and on foot, in gigs, cars, carts, were streaming into town. At eleven o'clock, Dr. Simpson, and I went to the church in our pulpit gowns, I in my dear old Loudoun gown, which has covered me in many a day of solemn battle. The church could not contain anything like the congregation. Dr. Simpson preached and exhorted the first communion table, I exhorted other two, and this was all, for the Ross-shire notions of communion are prevalent here. I occupied some time in my second address in trying to remove such sinful and superstitious ideas as are entertained by many. While Dr. Simpson gave the concluding address I went to the tent; it

was on a beautiful green hill near the town, overlooking the harbor and neighboring country. When I reached it I beheld the most touching and magnificent sight I ever beheld. There were (in addition to the crowd we had left in the church) about four thousand people here assembled! John had finished a noble Gaelic sermon. He was standing with his head bare at the head of the white communion table, and was about to exhort the communicants. There was on either side space for the old elders, and a mighty mass of earnest listeners beyond. The exhortation ended, I entered the tent and looked around; I have seen grand and imposing sights in my life, but this far surpassed them all. As I gazed on that table, along which were slowly passed the impressive and familiar symbols of the Body broken and Blood shed for us all in every age and clime—as I saw the solemn and reverent attitude of the communicants, every head bent down to the white board, and watched the expressions of the weather-beaten, true Highland countenances around me, and remembered, as I looked for a moment to the mighty forests which swept on to the far horizon, that all were in a strange land, that they had no pastors now, that they were as a flock in the lonely wilderness, as these and ten thousand other thoughts filled my heart, amidst the most awful silence, broken only by sobs which came from the Lord's Table, can you wonder that I hid my face and 'lifted up my voice and wept'. Yet how thankful, how deeply thankful was I, to have been privileged to see a sight here in connection with the Church of Scotland which the Highlands of Scotland, even the Lowlands, could not afford! Oh that my father had been with us! What a welcome he would have received! An address signed by two thousand has this moment been presented. Forty deputies from the churches came with it.

"**Fifteenth**—We reached Gareloch, fifteen long miles off, about three o'clock. When we reached the summit of a hill, we saw the church on the opposite declivity; rows of gigs and horses showed the people had come. I spoke an hour and a half on the Headship of Christ. Thank God! we said all the good we could of our opponents, and nothing bad. While John was speaking, I went out to rest myself. I strolled for about a quarter of a mile, and stumbled on the tent, used sometimes in preaching. You could not imagine a more striking spot for a forest-preaching. It was in a forest bay. The tent was shaded by the trees, which swept in a semicircle around it. Immediately before it was a cleared knoll, capable of accommodating four thousand people, with stumps of trees and large bare stems rising over them. I was told many thousands have sat on that knoll, hearing the word; and when I visited it in quiet and silence, and pictured to myself the scene which a Communion Sabbath evening would present, it made me feel how unspeakably great was the blessing of the preached Gospel in the wilderness—how it truly made it bloom and blossom as the rose! And how fearful seemed the sin of being a covetous Church, grudging to send the bread of life to a poor morally starving people!

"**Wednesday, 16th**—Rose at five, and started to preach at Wallace, forty-three miles off. Another gig, with a lady and gentleman, accompanied us all the distance just to hear the sermon and address! The day got fearfully hot, about 85° in the shade; it has kept at 80° ever since! The drive was the more sultry as we had to keep through forest almost the whole way. But with coat and waistcoat off, blouse and straw hat on, etc., I got on jollily; the roads were so so. By clenching my teeth, and holding on now and then, the shocks were not so bad. While the horse was baiting, about twelve miles from Pictou, I walked on, gathering strawberries, which are everywhere in abundance. I saw a log-hut near the wood, and entered it. A man met me, evidently poor, who could hardly speak a word of English; yet he was only five years old when he left Mull! He was married, and had six children. He seemed alarmed when I spoke Gaelic; welcomed me to the house. But he no sooner found out who I was than I was met by a storm of exclamations expressing wonder and delight. He told me two of his children were unbaptized; and, as the gig had come up, I left him with the promise of returning to him next day on my way home.

"We baited the horses at an old fellow's house, who came here when a boy from Lockerbie in 1786. What changes had taken place here since then! He remembered only six 'smokes' where there are now probably forty or fifty thousand—one house only in Pictou, no roads, etc. He said he was driven out of Isle St. John, now Prince Edward Island, by mice, in 1813. A mice plague appeared in that year all over Nova Scotia and Prince Edward Island. They filled the woods and villages; they filled houses and crawled over beds, nibbled the windows of shops, ate up crops and herbage; they swam rivers; they were met in millions dead in the sea and lay along the shores like coils of hay! If a pit was dug at night, it was filled by morning. Cats, martens, etc., fed on them till they died from overgorging. Oh, it makes me sick to think of it! Yet such was one of the forms in which danger and starvation met the early settlers.

"**Thursday, 17th**—We soon reached the poor Highlander's house where I was to baptize the child. The gigs drove on to an inn to bait the horses, and I entered the log-house. I gave him an earnest exhortation, and baptized both his children. They were neat and clean. It was strange to hear them talk Yankee-English, and the father Gaelic. I was much affected by this man's

account of himself. He had much to struggle against. He had lost a cow, and then a horse and then a child. Little wood had been cleared and he was due thirty pounds for it. 'But,' he said, handing me a large New Testament, 'that has been my sole comfort.' I was much struck on opening it to find it a gift from 'the Duke of Sutherland to his friends and clansmen in America.' What blessings may not a few pounds confer when thus kindly laid out. The tears which streamed down that poor man's face while he pointed to that fine, large printed Testament would be a great reward to the Duke for his gifts, had he only witnessed them as I did. The poor fellow accompanied me on the road, and parted from me with many prayers and many tears. It is this parting with individuals and congregations every day, never to meet again, which makes our mission so solemn and so mingled with sadness. As a congregation dismisses, you can say with almost perfect certainty, 'There they go; when we meet next, it will be at Judgment!'

"**Charlotte Town** (now Charlottetown, P.E.I.)—Stalking up the town we met some Morven men. The following conversation amused me as exemplifying a strong churchman. A great rough fellow, a teetotaler (?), was the speaker. His name was Campbell.

"Campbell: 'Is my Uncle Donald alive?'

"John: 'No, he is dead.'

"Campbell (very carelessly): 'Aye, aye. Is my Uncle Sandy alive?'

"John: 'No he is dead too.'

"Campbell: 'Aye, aye' (but no marks of sorrow) 'and what are his children doing?'

"John: 'Indeed, they are the only Free Churchmen in the parish!'

"Campbell (opening his eyes and lifting up his hands): 'Save us!—is that possible!' The death of his uncles was evidently a joke in comparison with the horrible apostasy of his children.

"**Tuesday**—This has been a very strange day; but that you may understand it, I must give you a little biography. There was a man, McDonald, a missionary some twenty years ago, in the braes of Glen Garry. I believe, chiefly from his having been given to intoxication, he was obliged to resign his mission. He came to Cape Breton, and stayed for a year or two. After suffering great mental distress, he became a perfectly sober and steady man. He began preaching among the Highlanders. His preaching had great effect. He separated himself from the other clergy, because he thought them careless and bad. His sect became stronger and stronger. Many wild extravagances attended the revivals under him, crying out and screaming fits of hysteria, which were attributed to extraordinary influences. The result, however, has been that three thousand people, including fifteen hundred communicants, adhere to him; he has eight churches built and twenty-one prayer-meetings established; no lay-preaching; elders in all the churches; sacraments administered. He keeps all a-going, and has never received more than £50 a year on an average. He is laughed at by some, ridiculed by others, avoided by the clergy; but all admit that he has changed, or been the means of changing, a thousand lawless, drunken people into sober, decent godly livers. This man, then ordered all his churches to be put at our service, and sent an invitation through his elders for me to preach. . . .

"When I parted from him, he burst into tears, thanking me for my 'kindness and delicacy to him' and rejoicing in my having been with him. His people, they say, are very proud of him. Well, I would fain hope a real work has been done here. If there have been extravagances, how many such were at Kilsyth, and other places; and surely better all this folly, with such good results, than cold and frigid regularity with no results but death. Better to be driven to the harbor by a hurricane that carried away spars and sails, than be frozen up in the glittering and smooth sea."

They Go to the United States

"Our visit to Boston was a very agreeable one. I had ready access to men from whom I received much information. There is a Sabbath-School Union in Massachusetts, which I visited on Sunday, examining their books, etc., and I shall bring home with me all that is better in their system than in our own. . . . The American Board (of Commissioners for Foreign Missions) interested me much. There is a large building appropriated exclusively for missionary machinery. In the upper floor there are three rooms—two of these are for the library, consisting of volumes of history and accounts of the different countries where their missions are; in short, every book that can be of any use or interest to a missionary. In the other room there is a very interesting museum of objects of natural history from the different parts of the world where their missionaries labor; and what is more interesting, pagan spoils, gods from the South Seas, scalps and tomahawks, etc. I was struck with the many little evidences of extensive missionary operations—a large room being filled with boxes directed to the missionaries in different parts of the world, and a large press kept for holding communications from different missionaries.

"**September 1st**—I am now fourteen miles from La Chute (now Lachute, Que.) One of the most striking features of Lower Canada is its Popery and Frenchism. One feels much more in a foreign country here than in the States. The houses are French, the same as we see in Normandy. There are many beautiful, large, handsome churches, gay crosses by the wayside, nunneries and colleges. The riches of the Church are im-

mense. Popery is to me the mystery of iniquity. It awes me by its incomprehensible strength. . . . Why, two hundred years ago, the Jesuits had in Quebec, in the midst of forests, a college like the College of Glasgow. The savage Indian must have heard their matins as he prowled on the trail of an enemy. . . . But I must resume my travels. There are beautiful fields between Eustache and La Chute. It was at Eustache the rebels made their last stand. They fortified the church. It was burnt by our troops, and one or two hundred burnt or shot. . . .

"**Perth, Sabbath Evening**—I have had the hardest week's work I ever had. I have gone about ninety miles sailing, and a hundred and twenty-seven driving, often in lumber wagons without springs, over the worst possible roads—have held fourteen services, and now, after having preached three long sermons, I am, thank God! well and happy.

"I have seen much and enjoyed myself. I have had peeps into real Canadian life; I have seen true Indians in their encampment; I have sailed far up (one hundred and fifty miles above Montreal) the noble Ottawa and seen the lumber-men with their canoes and the northwesters on their way into the interior, some to cut timber, and some to hunt beaver for the Hudson Bay Company; I have been shaken to atoms over corduroy roads and seen life in the backwoods; and I have been privileged to preach to immortal souls, and to defend my poor and calumniated Church against many aspersions.

"**Perth, Monday Evening**—A journey of twenty-four miles is ended, and I have spoken two hours and a half. This angry spirit of Churchism which has disturbed every fireside in Scotland, thunders at the door of every shanty in the backwoods. I went to Lanark to-day to front it. The roads were fearful; my hands are sore holding on by the wagon; but such a delicious atmosphere; not a cloud in the sky, and so fresh and bracing. The delightful September weather is come; the air is exhilarating almost to excitement. Then, in going through the forest, there is always something to break what would at first appear to be intolerable monotony. There are tall, majestic trunks of trees, which draw your eye upwards till it rests on their tufted heads, far up in the sky; or the sun is playing beautifully among the green leaves, or some strange fire suddenly appears; or you catch glimpses of beautiful woodpeckers, with gay plumage, running up the tree, and hear the tap-tap-tap like a little hammer; or you see a lovely pet of a squirrel, with bushy tail and bright eyes, running a race with you along the fence, stopping and gazing at you, then running with all his might to pass you, then frinking with its tail and playing all kinds of antics; or you halt and listen to the intense silence, and perhaps hear an axe chop-chop-chop—the great pioneer of civilization; and then you suddenly come to a clearance, with fine fields, and cattle with tinkling bells, and happy children, and pigs, perhaps, a small school, and maybe a church, and almost certainly meet a Scotchman or a Highlander, who says, 'Gosh bless me, am Bheil shibse mac Mr. Tormoid'. If you see a miserable shanty and lots of pigs, expect to hear, 'Erin go bragh'.

"**Saturday Night** — Markham, twenty miles from Toronto. I preach to-morrow in Toronto. What a variety of opinions are here congregated! Churchmen and dissenters of all kinds, as at home. I always preach the Gospel, insisting in every place that to believe this and live is all in all, that the whole value of churches consists in their bringing the living seed, the word, in contact with the ground, the heart; that the Church itself is nothing but as a means toward effecting the end of making us know, love, and obey God. I try to bring men into the Church of Christ, and make the question of the Church of Scotland a secondary matter. In explaining the Church question (which, along with the sermon, occupies perhaps three or four hours) I avoid all personalities, all attacks, and give full credit to my opponents; and I think I have not said a word which I would not say if these opponents were my best friends, and were sitting beside me. Indeed I know that a Free Church preacher was (unknown to me) present at one of my longest addresses, and that he said he could not find fault with one expression. I am thankful for this."

The Manse Engages Attention

"The little manse is always affecting to me. It is generally a small wooden house; no carpets—poor, poor. O honest poverty! let me never contemplate thee but with a tearful eye of sympathy and love. . . . Who would despise poor ——'s study, albeit there was in it but few books, an old chair, a rickety table? Yet he himself was there, with a large head and heart, and fit to minister to any church on earth. Who would laugh, though he had only a tin teapot and no ewer to the basin? Honest souls! Your reward is little in this world; and most blameable will we at home be if we do not assist you, the pioneers of civilization in the forest?

"I shot the Long Sault rapid. A noble sight. The St. Lawrence, the king of streams, becomes compressed between rocky islands and a rocky shore. The result is a wavy, foaming current—roaring like a big burn after a spate. Away goes the large steamer, four men at the wheel forward, and four at the tiller astern; down she whirls, the spray flying over her bows, and she going seventeen miles an hour. She cannot stem it, but she shoots it nobly.

It is a fine sight to see the majestic stream, crossed and angry and plunging and foaming like a pettish brook. The brook can be opposed; but what power will stem the fury of the St. Lawrence?

"**Saturday, 16th** — This day's sail was 'beautiful exceedingly'. It was through the Lake of the Thousand Isles. I had, from reading Honison's Sketches of North America when a boy, a vision of beauty and glory and undefined grandeur connected with this same lake. Like most things which appear fair to the fancy, the reality did not come up to the dream, but still it was very beautiful.

"From Kingston, we proceeded by steam to Toronto, up the bay of Quinte to Belleville. This bay is one of the fair scenes in Canada. The moon rose in glory and majesty, and I was loth to quit the deck for the confined crib in the small cabin. While walking on the upper deck, I heard a number of voices joining in a Gaelic chorus. I went down and there found a dozen Highlanders. After they were finished, the following conversation took place, I speaking in high English.

" 'Pray, what language is that?'

" 'Gaelic, sir.'

" 'Where is that spoken?'

" 'In the Highlands of Scotland.'

" 'Is it a language?'

" 'It's the only true langidge. English is no langidge at all, at all.'

" 'It must be banished; it is savage.'

" 'It's no you, or any other, will banish it.'

" 'Pray let me hear you speak a sentence of it. Address a question to me.'

" 'Co as a thanaig thu? (Where do you come from?)'

" 'Thanaig mis as an Eilean Sgianach! (I come from the Isle of Skye).'

" 'O fheudail! Se Gael tha am. (Oh, goodness! He is a Highlander!).

"These men had never been in Scotland. They were all Glengarry men, and were of course rejoiced to meet me.

"The number of Highlanders one meets, and of those too who are from the old homes of Morven and Mull is quite curious. At Toronto there came to see us, first, three men from Mull who had been forty years in Canada, and could speak hardly a word of English; but each was linked some way to my grandfather's house, and they laughed and cried, time about, telling stories about the water-foot of Aros. Then came an old servant from Campbellton—Ochanee! Ochanee!—remembering, I believe, all the shirts I had when a boy. Then a man from Morven entered. 'Do I know your father? Tormoid Og! It's me that knows him. My uncle found a woman, near Lake Simcoe, who was longing to see him. When he entered she burst into tears. She had on a Highland plaid and a silver brooch. He thought he knew the brooch. It was Jenny M'Lean's, the old hen-wife at Fiunary, given her by my uncle Donald before he died; and this woman was Jenny's sister!' It is like a resurrection to meet people in this way. And these form the strength of the country. As long as the old stock remains, all is sound and well. Old associations, the old church, the old school, the simple manners, the warm attachments of a time almost vanished from Scotland, survive here. May they not be blasted by the fierce fire of Churchism, which is annihilating the social habits of Scotland, and converting her peasantry into bigots, and her loyal people into fanatic democrats!

"At ——— I met old Dr. M———. He had a frightful stammer. I asked how they spent the Sabbath, having no minister? He said, 'I t-tried to col-lect the pe-pe-people to hear a ssss-sermon; but, after reading one, s-somehow or other they did not c-come to hear me again! It was to-too b-bad!' Poor fellow! Fancy him reading a sermon!

"In crossing the lake (Ontario), I saw on the horizon a light feathery cloud of a peculiar shape. It was the spray of the Falls of Niagara!

"This is my last letter from America. God be praised for all His mercies to an unworthy sinner. I shall give you my next journal by word of mouth."

GREETINGS AND MESSAGES

(Continued from page 240)

Reply to Loyal Address

Office of the Secretary
To the Governor-General.

Dear Sir:

The Governor-General and the Princess Alice would be grateful if you would convey to the General Assembly of the Presbyterian Church in Canada, their sincere thanks for their kind message of welcome, which they much appreciate.

Yours sincerely,
Sir Shuldhum Redfern,
Secretary to the Governor-General.

The Rev. J. W. MacNamara, B.D., D.D.
Clerk of Assembly,
The Presbyterian Church in Canada.

From the Prime Minister

Reply to Special Resolution

Reverend J. W. MacNamara,
Clerk of Assembly,
The Presbyterian Church in Canada.

Dear Dr. MacNamara:

I am directed by the Prime Minister to acknowledge your letter of June the 21st, in which you bring to his attention a reso-

lution passed by the General Assembly of the Presbyterian Church in Canada.

Mr. King has asked me to tell you how much he and his colleagues appreciate this generous expression of loyalty and support for the war effort which our country is making at this critical time.

Mr. King is sure you will understand the heavy pressure of public business which makes it difficult for him to send a personal reply at this moment.

Yours faithfully,
H. R. L. Henry,
Private Secretary.

Among the Churches

Valleyfield, Que.

On Sunday the 23rd of June the congregation observed the 86th anniversary of the founding of Presbyterianism in this district. Rev. Dr. Malcolm A. Campbell of First Presbyterian Church, Montreal, delivered the message at this special service. In this he exalted active service and the duty of encouraging all workers. Several ministers of the district were present and were seated on the platform. Rev. A. R. Casselman, contributed to the service a short history of Presbyterianism, mentioning the names of some who served the Church in the early days, Rev. Robert MacArthur, Rev. Walter Coulthard, Rev. Alexander Young, Rev. John Lochead, and Rev. George Coull. At the first Communion Service in 1859 the number participating was twenty-seven, ten of whom were of other denominations, but who identified themselves with the Presbyterian Church. A special feature of the occasion was the dedication and unveiling of an honor roll of the boys in the congregation who have enlisted in the service for King and Empire.

Arnprior, Ont.

To celebrate the 102nd anniversary of Presbyterianism in the district St. Andrew's Church, on Sunday, June 23rd, gathered large congregations morning and evening and from a wide area from Pembroke, Renfrew, Pakenham, Kinburn and other places. Rev. Bertram Nelles spoke in the morning on **The Call of God to the Church Today,** and in the evening Rev. Alexander Ferguson of St. Andrew's Church, Ottawa, aroused deep interest in the theme, **The Lord God Omnipotent Reigneth.** The evening congregation was augmented, not alone by members from a distance, but by the presence of the United Church congregation which had given up its service for the occasion. With respect to the beginning of work under Presbyterian auspices the tradition is that the first services were held in a blacksmith shop. The table that served as a pulpit at that time, now over 100 years old, was presented to the church by Mrs. Carson of Ottawa, and is a cherished souvenir. Rev. Alexander Mann who was ordained on the 14th of May, 1840, and designated by the Church of Scotland for mission work in Upper Canada was the first minister so far as records declare. One of his family, a granddaughter, Mrs. H. Cochrane, is an active member still of the congregation. With Pakenham as a centre Mr. Mann in those early years served a large constituency including the Townships of Fitzroy, Torbolton, Pakenham, McNab, and Horton. The present church is a new structure the cornerstone of which was laid on the 23rd of November, 1927, by the late Mr. Ralph Tait and the dedication held on July 8th, 1929. The necessity of erecting a new church lay in the fact that the present congregation represents a minority group following union. The minister, Rev. Thos. McAfee, who served our Church in Western Canada for many years, began his ministry in Arnprior in November, 1931.

Westville, N.S.

At the preparatory service to Communion held recently in St. Andrew's Church, Rev. G. S. Mitchell, minister, fourteen new members were received on profession of faith. On the following Sabbath morning two hundred members were present at the Communion Service.

Burnbrae, Ont.

On Sunday the 16th of June, and on the Monday following, St. Andrew's Church, Seymour Township, observed the Centenary of Presbyterianism. The congregation had the pleasure of welcoming for both services Rev. Dr. W. A. Cameron, Secretary of the General Board of Missions and in turn his was the privilege of addressing large congregations. He spoke in the morning on **Trust in God** and in the evening on **The Virtue of Patience.** Assisting in the service of worship on this special occasion were Rev. D. A. MacKenzie of South Monaghan, Ont., a former minister, Rev. M. Watson, a former member of the congregation, and Rev. B. S. Black of Campbellford. A garden party on the manse lawn brought together a large party on Monday evening. A program followed the supper and was marked by greetings from former members and ministers, read by Mr. Alexander Milne, who further contributed the history of the congregation.

The pioneers in this district were immigrants from Scotland and it was their early effort to secure a minister. Communication with the Church of Scotland resulted in the coming of Rev. Robert Neill who was ordained and inducted as the first minister of St. Andrew's on the 29th of January, 1840. For forty-four years Rev. Robert Neill exercised a gracious ministry in the

community which has made his name memorable and his influence lasting. He was a man of deep piety, marked culture, a genial disposition, and resolute in the prosecution of his work despite difficulties. On the 15th of November, 1840, the first church building was opened for worship. Twenty-six years later a large stone church was erected seating 450 people. This structure was the victim of a lightning stroke on April 19, 1896, and in the autumn of that year the present structure was erected. Daughters of two former ministers, still living in the congregation, Miss Jessie Neill and Mrs. (Dr.) McDougall, at the Monday evening celebration had the honor of lighting the 100 candles on a huge birthday cake, and two of the oldest members, Mrs. Matthew Eagleson and Mrs. Chas. Johns, were accorded the distinction of cutting the cake. Among the greetings on the Monday evening was that of Rev. W. J. Walker, minister of St. Andrew's Church, Belleville, Moderator of Presbytery. The present minister is Rev. M. E. R. Boudreau, B.D., St.D.

Ottawa, Ont.

Erskine Church of which Rev. R. Good, D. Litt., is minister, has launched a loyalty campaign which, as the minister says, "Is already bearing fruit". The minister has prepared a series of pamphlets for the congregation, one of which has been placed at our disposal, and from which we quote in part:

"The times in which we live demand from members and adherents of the Christian Church a closer walk with God. Christians must awake to the fact that the terrible war being waged at this moment is actually Paganism against Christianity. All that we have valued in the past is now being threatened, and there must go out to all Christians the clarion call that our faith in, and support of, Christ's Way of Life be renewed and revitalized.

"It is easy to accept Christianity as a **form** instead of a **force.** Lip service to Christ is too easy and it is meaningless and futile. Unfortunately there has been much of this sort of thing within the Church, and now the call comes that we re-dedicate ourselves to God afresh, to the God and Father of our Lord Jesus Christ. The task is to learn again to pray, to serve, and to live the Abundant Life.

"All the world suffers today because men have not been loyal to God. . . . It is a clear call, then, for our return to the altars of our faith. Let us get back to the essence of our religion, namely, the Love of God in Christ Jesus. This call is to YOU."

West Puslinch, Ont.

The Centennial services which were held on the 16th of June were attended by a throng which filled the church and left as many more outside to listen to the service through the medium of amplifiers. On Monday afternoon there was a re-union and sports, followed by a garden party and program at which the local young people presented scenes of one hundred years ago depicting the arranging of the first preaching service, the building of the log church, and the call of the first minister. Much interest was manifest in the fine historical collection gathered by Lt.-Col. J. B. Maclean, a son of the pioneer minister. This collection contained many articles of pioneer life in Puslinch, and of deep interest to the people of to-day. The W.M.S. held a day of remembrance in connection with the centennial services on Wednesday and heard messages from Mrs. H. Rockaby-Thomas and Mrs. M. Zeidman. The congregation deeply appreciates the kindness and generosity of the many who responded to the centennial invitation by letter, telegram, and in person.

The minister is Rev. J. L. Burgess, and as the preacher at the morning service the congregation had Rev. C. A. Mullen of West Flamboro and in the evening Rev. Dr. J. D. Smart, of Knox's Church, Galt.

Blueberry Mtn., Alta.

A very happy reunion took place here on Sunday the 23rd of June when twenty recent members and adherents of the Whitewood, Sask., field joined in the Presbyterian services conducted by the student, Mr. Nyall C. Burnet, recently appointed to this charge. There are more Presbyterians in this field than in any other in the Peace River district.

Cranbrook, B.C.

Rev. J. Lewis Williams is now the minister of this congregation and is rejoicing in evidences of interest on the part of the people and advance in the work. The attendance at public worship has greatly increased, a Young People's Society was organized last winter with sixty members, and a junior choir with thirty-four members. A male choir has been organized which leads the praise at the Sunday evening services. Extensive repairs have been made upon the church including a new roof and redecoration. All this has been paid for and progress is now being made in repairing the manse. The congregation is now self-sustaining.

Wainwright, Alta.

St. Andrew's Church at its last Communion welcomed into the membership one by certificate and three young men on profession of faith.

Caledon, Ont.

The 109th anniversary of St. Andrew's Church was observed on Sunday, June 30th. The minister is Rev. W. FitzSimons, who was inducted into the charge on the 4th

of January. Under his leadership the congregation has taken on a new lease of life. Mr. FitzSimons presided at both services. In the morning, Rev. Dr. J. W. MacNamara, Clerk of the General Assembly, who had served there as a student, delivered a message on Peace, very suitable for the times. In the evening Rev. Dr. W. M. Rochester, Editor of The Record, in his sermon emphasized the necessity of a more intense application of our powers to the work of life and to the service of the Church. The church was beautifully decorated for the occasion. The choir had prepared specially for the service of song and was assisted by two friends from Toronto.

Morewood, Ont.

The Presbyterian Church here grieves over the loss of a charter member, Mrs. Elizabeth Ann Macellus, who had reached the age of eighty-seven years. She was early identified with the Church and as an earnest worker and as a young girl gave the building itself her care. She was kindly in disposition and eager for the welfare of the Church and the promotion of its work, and this interest was sustained to the end. She was a widow, having lost her husband twenty-seven years ago.

Cranbrook, Ont.

The Kirk Session of Knox Church feels deeply the loss of its senior elder, Mr. W. Cameron, who was recently called away by death. He was born in Oxford County, but at an early age came to the township of Grey with his father and mother and six brothers. One of these brothers was the late Rev. Robert Cameron of Georgetown. Mr. Cameron was a man of great force of character, a leader in his community and in his Church, a Sunday school teacher of ability and a friend to everyone.

Priceville, Ont.

The Presbyterian Church had the privilege of having for its preacher at its anniversary services on the 7th of July, Rev. Dr. A. Forbes, well known as our pioneer Peace River missionary, who preached on the mission enterprise of the Church based upon the passage so generally known as The Church's Marching Orders:

Go ye therefore and teach all nations.

In connection with his sermon Dr. Forbes read a short history of the Church in Priceville.

The history of Presbyterianism in Priceville goes back to 1853, when occasional services were provided by the Free Church of Scotland. Three years later Mr. John Goodwill, a representative of the Church of Scotland, began work on behalf of that body and preached both in Gaelic and in English. These two bodies were united in 1877 under the name, St. Columba. The first building was erected in 1860 by the Auld Kirk and was replaced by a building opened in 1889, Dr. Caven preaching in English and Dr. Carmichael in Gaelic. Since 1898 six ministers have served the congregation, the longest pastorate being that of J. A. Matheson, twenty-one years. Another minister, Rev. A. Sutherland, who served five years, spent seventeen months at the front in the Great War and an equal period in hospitals suffering from war injuries. Dr. W. J. McIvor, now of Danville, Que., was the minister by whose energy the present edifice was erected. When the vote on union was taken in 1925 it stood 60-60, the casting vote giving the church to the Unionists. The Presbyterians withdrew and worshiped in McKinnon Hall until the present building was erected. The corner-stone was laid on October 29th, 1932, and the basement opened for service on February 19th, 1933.

The completion of this church was a triumph of devotion on the part of all for the people had a mind to work. The basement was the work of volunteer labor, the women providing the meals, and gifts from organizations and individuals embraced furnace, lighting, linoleum, pulpit, chairs, etc. These were supplemented by gifts from friends outside the congregation.

BOOKS

Sons but Not Heirs

By Dr. Alfred J. Penney. Published by G. P. Putnam's Sons, 2 West 45th St., New York City. Price $2.50.

An invigorating book this to the reader whether layman or minister, but perhaps more so to the latter, for while the author charges ministers with larger responsibility in the decline of the Church and deals faithfully with their faults he encourages the sincere and arouses those suffering from a sense of inferiority. The chapter on Denominationalism is especially good and distinct, for he does not join in the hue and cry of to-day against it. We wish we could equally commend Achieving World Peace Through the Church. He is blind to certain leading facts and not only misinterprets but misrepresents, a serious but common fault to-day. Any chapter, Reason and Faith, The Preacher, The Church's Need of Sacrifice, picked out at random, and read at a sitting, will stir the reader's soul and do him good.

* * *

The Sunny Side of the Sick Room

By Joseph Taylor Britan, M.A., D.D., Published by Zondervan Publishing House, Grand Rapids, Mich. Price $1.00.

We count the author as an intimate friend though the acquaintance is short. We know him as Chaplain of the Presbyterian Hospital, Philadelphia, and judge him as entitled to speak of the sick-room

both in its sunshine and shadow. His book as seen in the title directs attention to the sunlight. The problem of Pain is examined but only to emphasize Health, Healing and Happiness, the three heads under which the message is presented. Dr. Britan has the poetic gift and six of the poems with which the book is enriched are from his pen.

* * *

The Book of Common Order

of the Church of Scotland by Authority of the General Assembly. Published by Oxford University Press, Amen House, Warwick Square, London E.C. 4. Sir Humphrey Milford. Cloth 5s. net. Leather 6/6 net.

It appears in compact, portable form, and in leather very durable. The type is excellent. This edition is new, having come from the press in June of this year. It was authorized by the General Assembly in 1936 and is the work of the Committee on Public Worship and Aids to Devotion. It combines "the best features of two earlier books, Prayers for Divine Service, 1923 and 1929, and the Book of Common Order, 1928." It is limited, as the Committee states, to a minister's ordinary duties in the parish. It commends itself to us above others of its kind for the freshness, simplicity, and strength of its diction and for its devotional worth.

REV. W. F. McCONNELL, B.A., D.D.

Dr. McConnell died at his home in London on Monday, June 10, 1940, in his fifty-sixth year, after an illness of three months.

Dr. McConnell was born in County Down, Ireland, where he received his early education. He came to Canada in 1905 and after a short business career he entered McGill University, from which he graduated to prosecute his theological training in The Presbyterian College Montreal. During the Great War he served with the Canadians as a chaplain overseas on the Salonika front and in France. He received the Mons Star and held the rank of Major in the army. For his services he was mentioned in despatches and his name brought to the attention of the Secretary of State for War.

Following his war service he was minister of the Presbyterian Church, Leamington, from 1920 to 1923. Then he gave two years of arduous service to The Presbyterian Association as Dominion Organizer. He was called next to Riverdale Church, Toronto, from which after a ministry of two years he moved to the Presbyterian Church, Paris, Ont. A ministry of nine years was completed there and then he accepted a call to Chalmers Church, London, where he was minister to the time of his death.

Dr. McConnell's various pastorates indicate his standing as a preacher and minister, and in the Church courts he stood forth as a forceful speaker and ready debater. In all his work he was diligent and earnest. In 1936 he received from the Presbyterian College, Montreal, the honorary degree of Doctor of Divinity. He is survived by Mrs. McConnell and a daughter Miss Erma. The funeral service, conducted by the Presbytery, was in charge of Rev. J. M. Laird of Knox Church, St. Thomas, who was assisted by Rev. F. R. Anderson, present minister of Chalmers Church, and Rev. Principal F. Scott Mackenzie of The Presbyterian College, Montreal, representing the General Assembly.

CONFIDENT RELIGION

Rev. T. J. Watson, B.D.

For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him.—2 Tim. 1:12.

PAUL was an old man when he wrote these words and his journeys were almost over. He would never found another Church; his achievements were in the past; martyrdom for Christ and His Gospel awaited him in the near future. But before "stepping westward" he writes this letter to young Timothy, his son in the faith, telling him of his love and of his yearning to see him again on the earth. But the latter is more than a personal greeting. As I said, the man who wrote it was standing near to the eternal home of God and he had, therefore, a clear idea of the things that really counted, and that he desired to leave behind him for this lad on whom his heart was set. For he had prayed for Timothy, and trained him, as he hoped, to be his successor in the work of God. And so the view that we may take of this letter is that in it there is summed up the things that matter in the Christian life, both for an old man as he looks back, and for a young man as he looks forward. He sets down one confident word after another: "I am not ashamed" he says; "I know" and "I am persuaded" he declares again. There is not a cloud in the firmament of his faith. Because Christ is his, and fills his horizon, the shadows fall apart, and the landscape of his life is bathed in sun.

This is the confident faith that you need for this great day in which you live. I admit that it is a difficult day, and that there is much about it that all but tempts me to despair. In the midst of traditions and institutions that are crumbling, men are seeking desperately for something that will endure; and in their fevered quest of the thing they call security the ancient loyalties are being flouted, while the claims of Christ and His Church are treated with indifference, if not with contempt. It is

not relevant, they tell us, to the problems of this tragic day. The situation is serious, and difficult, but it is not hopeless. Rather should you thank God that He trusts you with the opportunity of the great day. If your religion is the genuine article, the confident experience of God that was Paul's, then you can show that your God is still adequate to every human need, that your Christian faith is a vital and valid thing, and the source of the deepest joy and peace and satisfaction that a man can ever know.

You cannot do this, of course, unless there is in your own Christian life and witness THE NOTE OF CONFIDENCE.

Only as you yourself have an utter confidence in the God and Saviour of your own Christian experience will you be able to impress others with the worthwhileness of His fellowship. Confidence in God is what we need, and it is for this that I plead; without it your Christian witness will be nothing more than "sounding brass and tinkling cymbal". "I know whom I have trusted," said Paul, and this was the foundation of all that was really worthwhile in his life and work. He trusted in a living Person, a Friend, a Brother, a divine Redeemer; One who was invincibly strong, and who would never let him down. I have trusted Him, and HE IS ABLE. Whatever life may bring, of sin, of sorrow, of bitter antagonism and adversity, He is able; the divine omnipotence is His, and no weapon that is formed against Him can prosper. He is a living Person; He is able; and He is unchangeably faithful; He will keep that which I have entrusted to Him. With a like faith in your heart, confident and unashamed, the world will know whose you are and whom you serve.

PRAYER

O God, fill us, we beseech Thee, with the knowledge of Thy will in all wisdom and spiritual understanding, that we may walk worthy of Thee unto all pleasing, and may be fruitful in every good work, through Jesus Christ our Lord.

Guide and strengthen us by Thy Holy Spirit, that we may be faithful in all our responsibilities, honest in all our dealings, and gentle in our communications with all men.

Keep us all from the evil that is in the world; help us to love Thee and Thy kingdom, and bring us at last to the heavenly home.

Bless all in authority over us, extend Thy favor and protection to our country. Bless Thy Church throughout the world, and may Thy Kingdom come and Thy will be done in earth as it is in heaven. This we ask through Jesus Christ our Lord and Saviour. Amen.—Selected.

Children and Youth

THE BUSY HAND

THERE is a well-known story in the Old Testament which has ever been of deep interest. It is that of Belshazzar's feast. You know the story:

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. . . They drank wine and praised the gods of gold, of silver, of brass, of iron and of wood and of stone.

In the midst of their festivities something happened so that it was written that

The King's countenance was changed and his thoughts troubled him so that the joints of his knees were loosed and his knees smote one against another.

Plainly he received a terrible fright which made him tremble so and this was the cause of his great alarm:

In the same hour came forth fingers of a man's hand and wrote over against the candlestick, upon the plaister of the wall of the king's palace, and the king saw the part of the hand that wrote.

Our late Governor-General, Lord Tweedsmuir, who was very gifted with his pen, in his story of the life of a great Scotsman tells us of another hand which was seen writing. He has taken it from the Life of Sir Walter Scott, the great novelist, as written by his son-in-law, Lockhart.

There was a dinner party in a house which commanded a view of Sir Walter's house. Some of the young men having adjourned from the dining room to the library in which a window looked out upon the great writer's study, one of them reported an incident which then transpired:

After conversing here for an hour or so I observed that a shade had come over the aspect of my friend, who happened to be placed immediately opposite to myself, and said something that intimated a fear of his being unwell. "No," said he, "I shall be well enough presently if you will only let me sit where you are and take my chair, for there is a confounded hand in sight of me which often bothered me before and now it won't let me fill my glass with a good will." I rose to change places with him and he pointed out to me this hand which, like the writing on Belshazzar's wall, distracted his hour of hilarity. "Since we sat down," he said, "I have been watching it. It fascinates my eye. It never stops. Page after page is finished and thrown on that heap of manuscript and still it goes on unweary and so it will be until candles are brought in and God knows how long after that. It is the same every night. I can't stand the sight of it when I am not at my books." Some stupid, dogged, engrossing clerk probably, I explained, or some other to be used in our society. "No boys", said our host, "I well know what hand it is—'tis Sir Walter Scott's."

That was not a hand that threatened some sudden dire calamity as the one that foretold Belshazzar's death. It was simply one that was so busy, busy, always busy directing a pen, that it made the young man nervous. He didn't tremble with fear. He was merely annoyed, irritated, by its ceaseless movement, and it was the more trying because apparently, only the hand, not the man, was seen. It was simply like the "fingers of a man's hand" in Belshazzar's story.

The result of the ceaseless busyness of that hand in the Scottish story is very well known. It produced volume after volume until their number represented a whole library and it earned for this man a princely income. In later years, when he discovered that he was heavily in debt through the failure of a publishing house, it was this busy hand that set to work again. Sir Walter Scott knew what it was to "toil terribly", as someone puts it, and so the hand took up its steady pace, whether to the annoyance of others we cannot tell, but to such effect that had his life been spared Sir Walter would soon have completed the task of meeting all the obligations that were placed upon him by that failure. It was a triumph of labor.

The story reminds us of a true saying commending steady toil which is to be found in the book of Proverbs, chapter 10, verse 4.

THE HAND OF THE DILIGENT MAKETH RICH.

SECURITY

The Eternal God is thy refuge, and underneath are the everlasting arms.—Deut. 33:27.

A minister tells the story that an old lady in one of his churches, far beyond ninety years told him of her coming to America from England as a little girl with her parents. A sailing ship brought them, and it was a long voyage of weary months. One day a terrible storm fell upon them and they thought they were lost, when God in His mercy brought them help as another ship came alongside, and in the pitch darkness of that night of deadly peril they were transferred from their own sinking vessel.

She said she could never forget her own experience. Her father picked her up in his arms, lifted her over the rail, and reached her down to invisible hands of men in a rowboat in the depths of darkness below. It seemed to her that her heart would die within her as her father's hands let go of her. There were terrifying moments of motion and tossing spray till they reached her up from the rowboat to invisible hands stretched down to her from the other ship, and she felt herself firmly and gently grasped and lifted up, up through all that darkness and terror—wonder of wonders!—into her own father's arms. He had hurried across ahead of her and was there to lift her up into his own strong arms of love and comfort.

If God, our Father, has let us down in these days into pitch darkness, and we think ourselves all but lost in the storm, let it comfort us to know that the Father who let us down into it will Himself lift us out of it in His own good time. He is with us in the darkness. He has not forgotten us. The Heavenly Father will never forget His child.

AS A GOOD SOLDIER

A BRAVE and able man, a Canadian, is at the head of the Canadian forces at present in Great Britain. The man to whom this heavy responsibility has been entrusted is Major-General McNaughton, whose efficiency is assured by great natural ability, a liberal education, civil and military, and stern experience at the Front in the last Great War, where his personal qualities and his attainments brought him high honor. As might be expected it is evident that he is applying himself with utmost diligence and to the fulness of his capacity to the very serious problem of Canada's part in the defence of the British Isles, apparently the next goal in Europe of Hitler, the ruthless Dictator of Germany.

Everyone knows that a soldier's life is not one of softness and luxury. His bed is to be wherever he finds himself and no soft couch is to be his resting place. Two soldiers in the last war, chums, found themselves billeted in a peasant's home where they were treated to the luxury of a feather bed. A minute's trial was sufficient. They immediately left it and spread their blankets upon the hard floor. In their rigorous life they had not been accustomed to that, and this kind of life is not the lot of the men in the ranks merely but of the officers as well.

Perhaps many of you have read this paragraph in your daily paper:

Major-General A. G. L. MacNaughton, commander of the first Canadian division, had just returned from a tour of what is now the Canadian front line. On an improvised desk lay a sheaf of maps and a recently formulated plan of action. Tucked in the corner of the room was his army sleeping bag, stretched out on the bare floor.

That last sentence suggests something of the hardships of the life of our army and the armies of the Empire, both officers and men.

Our every-day life confronts us with not a little that is difficult and trying both to the body and to the spirit, and reading our New Testament we are taught that the life of the follower of Jesus is not to be regarded as easy and comfortable. We are to fight the good fight of faith, and we are to be ready to face trying ex-

periences, to undertake difficult tasks, to lead a life of self-denial, as soldiers do, for the good of the cause for whose defence we stand. As if he were talking to a soldier the Apostle Paul wrote to a young man for whose welfare and success he was deeply concerned:

Thou, therefore, endure hardness as a good soldier of Jesus Christ.

In our games, on our hikes, at our summer camps, we all know what it is, in a measure at least, to endure hardness. Let us carry the same spirit into everyday life. We should not make so much of pleasure as we do, as if it were the main thing in life, nor should we feel constantly that we must have this or that which would lead us to luxury and to softness.

BE A GOOD SOLDIER.

THE YELLOW DAISY
Vivian T. Pomoroy

IT was a very wet day. But Lydia did not mind. Not a bit. She wanted it to rain. She was going to stay in and make doll's clothes. The next day was to be a dolls' tea party. There were to be seven teddy bears, five dolls and a few animals. As a matter of fact, the wet day was very welcome.

Lydia had a splendid piece of bright red silk. She sat on the floor. She had a large sharp pair of scissors, needles and spools of silk. The red dress was to be all cut in one. You doubled the silk over, cut a round for the neck, and then cut two pieces like this) (at the sides, sewed the sides up, and then did something to the neck and the bottom of the skirt to make it neat. (I cannot quite remember if you hem or seam a neck; but perhaps you know.) And then you put a sash round the waist to give it the fashionable look, and also make a flare round the bottom—and there you are!

Well, Lydia doubled her silk, seized her scissors. Snip. Snip. Snip. There was the neck. Snip. Snip. Snip. Snip. Two sides. The bottom of the skirt level.

Lydia put down her scissors, picked up the dress and started to sew—the sides, the neck, the bottom of the skirt. It took a good time, for small stitches are awfully hard to make. At last it was done.

Lydia held it up, seized hold of Dinah, the doll, and tried on the new dress. Perfect! Scarlet suited Dinah. She was a rosy brunette.

And then—oh dear! oh dear! There, right in front of the dress, just below the neck, was a round hole. It was too dreadful to be true, but there it was. Somehow the scissors had slipped and snicked a nasty little hole just where it showed most. If only it had been in the flared skirt or under the arm! But no! There it was, staring—staring. The new dress was ruined.

Lydia was furious. She was going to fling Dinah, the dress and all, clean across the room, when the door opened and Mother came in. In a second Mother saw what had happened, and she knew that in another second Lydia was going to burst.

Mother said quickly: "Oh! But I see a way out. The dress is really too severe. You must embroider a yellow daisy on the front, and the hole can be worked over into the perfect center of the daisy. Why! It is just as well it happened. The daisy will be the very making of that dress, and I have exactly the silk to do it."

Lydia looked, stared at Dinah, and then took off the dress. The pink in Lydia's cheeks grew even pinker. But she worked at the daisy—quite an easy flower to draw, as even I know, and easy to embroider, as perhaps you know.

And—do you believe it?—all that Lydia was going to put into a great and furious temper she put into that daisy; and you never saw a better daisy. It really looked like a real daisy. Its petals stood out, its stem curved strongly, and it had two sturdy green leaves. A most marvelous job!

Dinah's dress was a very fine affair; and at the party everybody admired the embroidered daisy.

Lydia's mother said: "Lydia did every stitch herself".

Father looked at it and said: "Well, I call that a spirited daisy. There is life in it."

And Mother, being the nicest kind of Mother, never said a word about what was once a hole being now the heart of a yellow flower. But Mother and Lydia looked at one another, and they laughed; for they both knew what fun it is to turn a loss into a gain.—Exchange.

INTERNATIONAL S.S. LESSONS

LESSON—AUGUST 11
The Works and the Word of God
Psalm 19

Golden Text: Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.—Psalm 19:14.

LESSON—AUGUST 18
God's Care of His People
Psalm 23

Golden Text: The Lord is my shepherd; I shall not want.—Psalm 23:1.

LESSON—AUGUST 25
Confession and Forgiveness
2 Samuel 12:13, 14; Psalms 51:1-3, 9-13; 32:5

Golden Text: Confess your faults one to another, and pray one for another, that ye may be healed.—James 5:16.

LESSON—SEPTEMBER 1
Praising God for His Blessings
Psalm 103:1-5, 10-18

Golden Text: Bless the Lord, O my soul, and forget not all his benefits.—Psalm 103:2.

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Our Church Calendar

Vacancies

Amos, Dromore, etc., Ont., Mod., Rev. J. R. Waldie, Arthur, Ont.

Bass River, etc., N.B., Rev. P. M. Sampson, Boom Rd., N.B.

Cannington, Ont., Mod., Rev. J. A. McMillan, Kirkfield, Ont.

Carstairs, Alta., Mod., Rev. R. H. Williams, Red Deer, Alta.

Centre Road and West Adelaide, Ont., Mod., Rev. A. G. Scott, Arkona, Ont.

Chatsworth, Ont., Mod., Rev. Wm. Sutherland, Wiarton, Ont.

Clinton and Bayfield, Ont., Mod., Rev. Hugh Jack, Seaforth, Ont.

Creemore, Dunedin, East Nottawasaga, Mod., Rev. W. Coutts, Stayner, Ont.

Edmonton, Alta., First Church, Mod., Rev. W. Simons, 10921 83rd Ave., Edmonton, Alta.

Edmonton, Alta., Strathcona, Mod., Rev. F. D. Roxburgh, D.D., 11309 63rd St., Edmonton, Alta.

Fenelon Falls, Glenarm, Ont., Mod., Rev. Wm. McRoberts, Bobcaygeon, Ont.

Grand Valley and South Luther, Ont., Mod., Rev. H. Lindsay Simpson, Orangeville, Ont.

Halifax, N.S., Knox Church, Mod., Rev. D. G. Ross, Windsor, N.S.

Hillsdale, Moonstone, Craighurst, Mod., Rev. C. Graham Jones, Elmvale, Ont.

Innerkip and Ratho, Ont., Mod., Rev. Dr. H. H. Turner, Box 293, Ingersoll, Ont.

Innisfall, Alta., Mod., Rev. R. H. Williams, Red Deer, Alta.

Keene, Westwood and Warsaw, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.

Lochwinnoch, etc., Ont., Mod., Rev. G. Killen, Cobden, Ont.

London, Ont., Hamilton Rd., Mod., Rev. J. M. Laird, 50 Gladstone Ave., St. Thomas, Ont.

London, Ont., New St. James, Mod., Rev. Dr. John McNair, 8 Christie St., London, Ont.

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Newmarket, Ont., Mod., Rev. C. H. Bowman, Maple, Ont.

New Westminster, B.C., St. Andrew's, Mod., Rev. S. M. Kerr, 2141 Grant St., Vancouver, B.C.

Norwood, Man., Mod., Rev. R. McKay Esler, 96 Wallace Road, St. James, Man.

Picton, Ont., Mod., Rev. J. W. McDonald, Roslin, Ont.

Priceville, Markdale, etc., Mod., Rev. H. Lindsay Simpson, Orangeville, Ont.

Saskatoon, Sask., St. Andrew's, Mod., Rev. R. M. Ransom, St. Andrew's Church, Saskatoon, Sask.

St. Mary's, Ont., Knox, Mod., Rev. J. N. McFaul, Stratford, Ont.

Sonya, Cresswell & Wick, Ont., Mod., Rev. J. A. McMillan, Kirkfield, Ont.

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0	0	" 6 and 7 years old
5	1	" 7 and 8 years old
5	1	" 8 and 9 years old
6	1	" 9 and 10 years old
5	0	" 10 and 11 years old
2	1	" 11 and 12 years old
0	1	" 12 and 13 years old
1	0	" 13 and 14 years old
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Calls

Ancaster, Ont., to Rev. D. J. Donaghue, New Westminster, B.C.

Cranbrook, B.C., to Rev. T. Lewis Williams.

Hanover, Ont., to Rev. Dr. W. J. Mark.

Inductions

Hagersville, Ont., Rev. S. M. Gordon, May 30th, 1940.

Whitby, Ont., Rev. David Marshall, Sept. 11, 1940.

Note: Rev. H. Buntain of Tyne Valley, P.E.I. has not been inducted to this charge as stated in the last issue of the Record. He is under appointment for a year as ordained missionary.

There is a power in fairness.

Worth should warrant welcome.

Go, put your creed into your deed.

One man with courage makes a majority.

As a rule people are ready to be nobly led.

If we are right we are in the truest sense safe.

Every victory worth winning costs something.

Suffering means power if we keep faith and love.

Dominion and power are reached through suffering.

It is the well-doing that meets with a well-done.

Even in a righteous cause force is a fearful thing.

There is no love or service without pain or sacrifice.

When love and skill work together expect a masterpiece.

The life of faith cannot be separated from the life of love.

The essential need now or anytime is to live our faith in God.

A nation's chief peril may arise within its borders, not without.

Religious faith strengthens purpose and carries over hard places.

Most of the real tonic qualities of life die when patriotism dies.

Be not deceived; happiness and enjoyment do not lie in wicked ways.

God can only help us fully as we are seeking to co-operate with Him.

Hundreds would never have known want if they had not first known waste.

More than once what seemed the worst disaster proved the greatest asset.

Three graces which glorify life are fortitude, kindness, and faithfulness.

Be noble! and the nobleness that lies
In other men, sleeping but never dead,
Will rise in majesty to meet thine own.
Of all things beautiful and good
The kingliest is brotherhood.

If a man takes no thought of what is distant, he will find sorrow near at hand.

The preacher should not be content to move men but should strive to mould them.

Only work for the sake of the work itself and the good it can do deserves success.

If you would make men trustworthy, trust them; if you would make men true, believe them.

We have not accustomed ourselves to endure hardships like good soldiers of Jesus Christ.

The little word "home" covers immeasurable values and first and foremost it means liberty.

In the soul of religion the apprehension of truth and the enthusiasm of devotion inseparably blend.

Our Christian faith will cease to be faith when we can no longer believe in the regeneration of a nation.

The difference between the difficult and the impossible is that it takes longer to accomplish the impossible.

It is of the very essence of religion to detect the actual disharmony between the human spirit and the Divine.

In the fulfilment of this determination to fight, says the true patriot, we give of our lives, our livelihood, and all we hold dear.

Two striking things about Christ are that He lived what He preached, and He had faith that could remove mountains.

The beginning of the Christian life is really a radical and permanent moral change wrought in the spiritual nature.

With me religion is a very simple thing. It means to try with all my heart and soul and strength to do the will of God.

In the Book of Acts we find that the gift of the Holy Spirit was the source of all the Christ-like things that shine in its pages.

Fundamental national progress is not necessarily indicated by substituting a silent motorcar for a screeching wheelbarrow.

Never forget how easier far devout enthusiasm is than good deeds, how soon our indolence contents itself with pious raptures.

Selected.

NEC TAMEN CONSUMEBATUR

The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXV TORONTO, SEPTEMBER, 1940 No. 9



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The Presbyterian Record

VOL. LXV TORONTO, SEPTEMBER, 1940 No. 9

By the Editor

BOASTING EXCLUDED

WE take these words from the Apostle Paul, who, in his letter to the Romans, asks and answers a question:

Where is boasting then? It is excluded.

He dwells upon the fact that all have sinned and come short of the glory of God, and that we are saved not by the works of righteousness that we have done, but according to God's mercy. We are all "sinners saved by grace". There is then no room for boasting. It is excluded "by the law of faith". What possible ground for boasting is there since we are "justified freely by His Grace through the redemption that is in Christ Jesus?"

We should concede that policy of exclusion to be justly applicable to the whole of life. Boasting should find no place in life, whether with respect to what has been or is to be. Precepts abound to warn us against the sin, the folly, the danger of vain glorying. Of the root from which it springs it is written, "Pride goeth before destruction, and an haughty spirit before a fall." In slightly different form he puts the same thought, "A man's pride shall bring him low." He it is also who warns us about life's uncertainties, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." If a man glory, let him find his limits in this regard as defined by the Psalmist, "My soul shall make her boast in the Lord."

Life somewhat lavishly illustrates these warnings both in the realm of the personal and of the national. Who can forget the tragedy of Winstanley who, having completed the Eddystone Lighthouse, declared in confidence in its power to resist wind and wave that he wished he could be in it when the wildest storm that ever raged under heaven prevailed. He had his wish, and he perished with the edifice. How terrible the rebuke to Nebuchadnezzar's boasting, who, in his self-glorying cried, "Is not this great Babylon, that I have built for the house of the Kingdom, by the might of my arm, and for the honor of my majesty?"

We all, men and nations, have had experiences compelling attention to this duty of foregoing boasting. In the present great world struggle, we shall do well to avoid even the suggestion of boasting. There has been little indication of this, and certainly no trace of it so far as we have known our Empire leaders. In some quarters we have observed a too-confident note. Confidence is good, but let us beware of over-confidence expressing itself after the fashion of slogans. The song, "There will always be an England" is "catchy" but subdue it for the present at least and keep it off the motorcars. (Parenthetically we are constrained to ask, "Why England? Is there not a Scotland and an Ireland?") Concerning this declaration one pithily asks, Who knows? Even in this war we have had experiences that suggest dire possibilities. We dare not underrate the forces against us, or neglect to take into account unknown hazards. We may rejoice in the maintenance of our place and power as an Empire, as did Henry Ward Beecher, speaking of the assaults and grim prophecies of ruin which England had survived.

"England has been destroyed every ten or fifteen years—from the time of the Armada to the present day—in the prophecies of men. Every few years she has been about to be overthrown by sea; she has been about to be ploughed up by land; she has been about to be stripped of her resources in India and in other parts of the globe. Nations have formed alliances against her; the armies and fleets of the civilized world have gone about her; her interests have been repeatedly and violently assailed, and yet she stood, as she now stands, mistress of the seas, and the strongest power on earth."

Yes, it is very well to rejoice in that, but not to prophesy. Who can tell what may happen? The monarch of the forest, which has withstood the storms of centuries, may at last succumb to the tempest or the lightning stroke. The British people as a whole, their leaders in the State, the Army, the Navy and Air Forces, have sturdily pressed forward in the line of duty, but in silence. They have accomplished exploits worthy of the highest praise, but concerning these they have had no word for the public. Premier Churchill has been the Empire's voice, but he has not boasted. His messages disclose the fact that he has taken the full measure of the situation, and realizes the gravity of it. He does speak assuringly, but soberly. He bids us hope, but at the same time he bids us strive to the utmost, to take nothing for granted, to watch, to work, to fight, to wait, and to

trust. Only by the fullest measure of consecration on the part of all to the great task can hope of victory be entertained. This is the substance of these ringing messages that have come from this valiant leader. He warns against slackness, against over-confidence, he reminds us again that eternal vigilance is the price of liberty, and with vigilance the marshalling of all our resources for a struggle indefinitely to be prolonged. We note in his words strong resolution and confidence, but nothing beyond.

Humility becomes us at the present time, notwithstanding the accomplishment in all branches of His Majesty's Service. Let us not forget that other nations of great eminence have fallen, and that our Empire is in real peril. We shall let Kipling speak for us, but the Psalmist shall have the last word:

God of our fathers, known of old,
Lord of our far-flung battle-line,
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

* * *

For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word—
Thy mercy on Thy people, Lord!

"SOME TRUST IN CHARIOTS, AND SOME IN HORSES; BUT WE WILL REMEMBER THE NAME OF THE LORD OUR GOD."

SIR JOHN HARRIS

THE year 1933 marked the one hundredth anniversary of a great event,—the passing of an Act by the British Parliament abolishing slavery throughout the Empire.

That Centenary was observed in part by a great meeting in the Church Assembly Hall in Edinburgh. Two men of eminence in their devotion to the cause of freedom were upon the platform on that occasion, one, Sir Arthur Steel-Maitland, and the other, Sir John Harris. We had the privilege of attending that notable gathering, of hearing a great speech by Sir John, and of making the acquaintance of these two true noblemen. The former died five years ago at the early age of fifty-eight years, and in the May Record of 1935 we directed attention to his lofty character and his splendid philanthropic service. The latter, Sir John Harris, was called hence but a few months ago at the not advanced age of sixty-six years.

It is our privilege now, as we did with respect to Sir Arthur Steel-Maitland, to say something about Sir John Harris and his work in extending the bounds of freedom. The two names are inseparable in the history of recent effort in the anti-slavery movement, the climax of which was reached on the one hundredth anniversary of Great Britain's Act of Emancipation when Sir Arthur Steel-Maitland handed to the President of the Assembly at Geneva the resolution which launched the struggle internationally, and brought the League of Nations into active identification with the cause. A new anti-slavery convention was drawn up, to which forty nations, including the U.S.A., have subscribed to bring about the suppression of slavery in all its forms throughout the world. Thus did these great leaders see the fruit of their labor concerning which Sir Arthur magnanimously declared that for this achievement Sir John Harris deserved all the credit.

It was when he was a humble missionary that Sir John was led to espouse the cause of the slave. As was the case with Livingstone and with Abraham Lincoln, it was what he witnessed that inspired him for the conflict. Having seen the horrors of slavery in Africa, Livingstone resolved to do his utmost "to heal that great open sore of the world". Lincoln, a riverman on the Mississippi, was moved by the spectacle of a slave auction in New Orleans to declare: "Please God, some day I will hit that evil, and I will hit it hard". Hence, when President of the U.S.A. that declaration of emancipation which gave liberty to four million slaves. In like manner, it was an incident of horrid cruelty with which he was confronted, that led John Harris, the missionary, to leave his field and return to England. In referring further to him, we draw from a sketch of his life and work by Arthur Porritt in the London Christian World.

"One morning, nearly forty years ago, John Harris and his wife, pioneer missionaries in Equatorial East Africa and living in a remote region thousands of miles from civilization, found on the verandah of their wattle and daub house a tiny hand and foot freshly hacked off a living child of about five years of age. The district in which these two missionaries were working was part of the Congo Free State, then under the misrule of King Leopold of Belgium, as President of the International African Association. Sir Edward Grey called it "a vampire slave State". John and Mrs. Harris had seen atrocities perpetrated on natives to compel them to bring rubber from the forests. They lived amidst a reign of terror—multilation, torture, murder and debauchery—but had seen no way of stopping such horrors. The finding of that little child's bleeding hand and foot shattered their indecision and compelled action. John and Mrs. Harris started for home to blaze abroad the horrors of the 'red rubber' régime. It was the turning point in Harris's career. On reaching Eng-

(Continued on page 262)

The Spirit of the Empire

IT is spirit that counts, with all that is implied in that word. It is not numbers, not armed might, not immense resources that tips the scale in some grim encounter or life and death struggle. It is spirit and it is not irrelevant to cite the great words, so oft quoted, and notably by Earl Haig in the dark days of the last war: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

The Spirit of God dwells in man and inspires him to heroism. Disasters in the present conflict are not wholly explained by the prodigious ascendancy of the enemy's mechanized army, "Fear took hold on them"; and the retrieving completed at Dunkirk was a triumph of spirit.

Without being exhaustive we may enter into particulars:

Integrity. "Thrice armed is he who has his quarrel just". "We fight alone", said Lord Churchill, "but not for ourselves". A true knight has entered the lists.

Unity. History has recorded nothing to compare with the response of the British Dominions to the call of the hour. There has been neither defection nor disaffection. They have rallied to the support of the Motherland with men, ships, money, supplies and with the assurance of more to come to the limit of capacity.

Courage. To have survived those early crushing blows reveals an indomitable spirit. Her "head is bloody but unbowed". The Empire's courage in the Great War was designated by an American citizen as sublime. A thousand times more worthy is that tribute now.

Sacrifice. In bringing her gifts to the altar Britain holds nothing back. If an example of consecration is desired, here we have it. It is in the World's eye now, and it is in the form of a "living sacrifice". Britain brings her all to the cause. Money? Yes! Money too. What she spends in a day would more than cover the Church's yearly outlay for missions throughout the world. Our specifications may be summed up in words which have appeared before in the Record and are from the gentleman who used the word sublime in the Empire's former struggle:

> As sublime a courage
> As invincible a spirit
> As unwavering a faith
> And as knightly an example of self-sacrifice as the annals of history disclose.

The Budget figures for this year suggest an arousing of our spirit. The need of an awakening is impressively evident in the following figures:

BUDGET RECEIPTS—JULY 31st

1939	$98,493.18	1940	$93,891.84

An example of action is before us in this issue. See Brampton on page

272 of this number upon which the former Convener of the Budget Committee comments:

> Congregations interested in means to promote increased Budget Revenue will find two suggestions in the article on Diamond Jubilee, Brampton Church.
>
> 1. A donation to the Budget Funds of the Church as part of the anniversary program.
>
> 2. The inclusion of an item "For Budget" in a local financial undertaking.
>
> Both ideas worked well in Brampton for the Budget revenue was increased by $500 that would not otherwise have been contributed.
>
> With the autumn season approaching in which so many congregations will observe their anniversaries, we heartily commend this suggestion as one that will benefit both congregations and the Church at large.

In the truly Christian graces should not the tables be turned and instead of the Empire setting an example let the Church lead? This is but a word to the wise.

Note: The Convener of the Budget Committee is now Rev. Dr. Stuart C. Parker of St. Andrew's Church, Toronto, ex-Moderator of the General Assembly.

Sir John Harris

(Continued from page 260)

land, he found that Roger Casement and E. D. Morel had launched a campaign against the monstrous evils of King Leopold's rule. Coming fresh from the scene, with their convincing evidence as eye-witnesses, John and Mrs. Harris plunged into the agitation which stirred the soul of England and eventually wiped out the scandal. By that time John Harris, the unknown missionary, had become a national figure.

* * * * *

"Later another glaring scandal, also associated with rubber, arising out of a commercial company's exploitation of the Putumayo Indians on the Amazon, found John Harris an active figure in an agitation which put an end to barbarous abuses. As a propagandist Harris had revealed exceptional qualities. His energy, resource and patience seemed inexhaustible. Above all, he was never caught tripping on matters of fact. The Anti-Slavery and Aborigines Protection Society sought his services as Parliamentary Secretary, and for the rest of his life he devoted himself to the protection of native races. By voice and pen he fought slavery unrelentingly. The greatest triumph of his full life was achieved through the League of Nations, for in 1932 the nations of the world signed a Slavery Convention solemnly committing themselves to bring about the total suppression of slavery in all its forms throughout the world."

For this signal service John Harris was knighted.

Of his earlier career the following is related:

"While an apprentice in a London warehouse, he came under the influences that led him to be a missionary. He was one of a group of young men who met for religious fellowship and to quicken their interest in missions. He was a member of Rev. Dr. F. B. Meyer's Church in the Baptist communion, and became a leader in religious activities. It was he who suggested to his associates that they should send out and maintain a missionary in some unevangelized part of the world. When no other volunteer could be found, he undertook the hazardous mission to the Congo, and with his wife, Miss Alice Seeley, soon entered upon his work. In later years his convictions led him to unite with the Society of Friends, the Quakers. Believing that his anti-slavery work would be promoted by membership in Parliament, he sought election to that body, and for several years served in Westminster. Two years ago he had a serious illness; until then his exuberant health and bustling vigour was a constant astonishment to all his friends—and they were legion. He died, as he would have wished, walking in the garden which was one of his chiefest joys."

Sir John Harris, therefore, has justly earned a place in British esteem and affection, and in the world's regard. His name may well be placed on that roll of honor on which appear such names as Wilberforce, Buxton, and others, who fought valiantly for the liberty of the slave.

UNFOUNDED CLAIMS

July 8, 1940.

Editor, Presbyterian Record,
100 Adelaide Street, West,
Toronto, Ontario.

Dear Sir:

Please allow me a little space in which to clear the name of a noble British institution recently misrepresented in several cities of Canada. I refer to the Palestine Exploration Fund, an organization which for seventy-five years has led the world in the field of Biblical Archaeology.

On or about April 20th last newspapers of Toronto and Hamilton carried a paid advertisement in one or more issues calling attention to public lectures on archaeology and related Biblical subjects to be delivered in Massey Hall and in a Hamilton church building by a certain Mr. J. O. Kinnaman under the auspices of the British-Israel World Federation. Mr. Kinnaman was expressly described therein as official lecturer for the Palestine Exploration Fund in America; thereby his name and utterances were invested with the weight and honor of that grand old institution. He was also announced as a celebrated achaeologist and as the holder of M.A., D.D., and Ph.D. degrees. He was currently described to the public in news items as a Dean of Madison College, Tennessee, and as one of the two surviving members of the party which, under the leadership of the late Howard Carter, opened the tomb of Tutankhamen.

Quite obviously the newspapers acted in good faith when they published the notices in question. I doubt not that the British-Israelites did likewise, their sin being only that of credulity, if a sin that is. However, I am now able to produce documentary evidence for what I suspected as soon as I saw the announcements. Mr. Kinnaman is by no means what his sponsors took him for. To substantiate my assertions I enclose herewith copies of letters from organizations and individuals of unimpeachable knowledge and veracity. I do not deem it necessary to publish them; but I am sure that you should see them before publishing this.

Mr. Kinnaman had no right whatever to use the name of the Palestine Exploration Fund, the central committee of which repudiates him emphatically. He has posed as a representative of the Fund for at least three years, and a few months ago he did at last apply for status, only to be rejected. He is utterly unknown to those intimately acquainted with the late Mr. Carter's famous expedition and even those associated with him in it (as was Mr. Winlock of the Metropolitan Museum, New York). Nor was Kinnaman a Dean of Madison College. According to official communications from that college his position there was so casual and temporary that his credentials were not even investigated. He has not been re-elected there for next year. Yet, while there he affected a pose as "Dean of the History Department".

And what of the degrees? When Mr. Kinnaman went to Madison College, apparently in 1937, he described himself as follows in terms of academic honors: An A.B. from Tri-State College, an M.A. from Benton Harbor College, a Ph.D. from the University of Rome, a D.D. and a potential Ph.D. (soon to have been conferred) from Temple University, a past-deanship and a past-presidency from Benton Harbor College, and a past-presidency from Cox College, Atlanta. I omit several allusions to brief periods of study in which no degrees were involved.

Now, Benton Harbor College, long since closed, never conferred any M.A. degrees; in fact it was a preparatory school. Nor was Kinnaman ever dean or president of the school. Far from giving or preparing to give him any degrees, Temple University has never heard of him. He was never president of Cox College in Atlanta; in fact the institution was not open during many years of his supposed incumbency. As for the Ph.D. from Rome, I am naturally unable to investigate it now; but if it were genuine why fake another from Temple University in 1937? The A.B. from Tri-State College in Indiana is the only little feather left in his plume. And Tri-State is not an accredited college now; it might have been so once. Incidentally, nobody has ever heard of Mr. Kinnaman as an archaeologist. It would seem, therefore, that he has been quite a romancer first and last.

I hope, Mr. Editor, that this letter will not only vindicate the good name of the P. E. F., but that it will also serve as a warning to the public against the folly of accepting just any "fly by night" speaker as an "authority" on anything whatever unless he has been certified by reputable scholars—of which Canada suffers no lack.

Incidentally, Mr. Kinnaman shows no inclination to correspond with me.

Sincerely,
N. H. Parker,
McMaster University.

O Light Divine! we need no fuller test
That all is ordered well;
We know enough to trust that all is best
Where love and wisdom dwell.

That ancient sea of human passion upon which high words and great phrases are the resplendent foam is just now at a low ebb.—Chesterton.

Is Hitler Anti-Christ?

Rev. John Pitts, M.A., Ph.D. (London)

A Sermon Preached in Calvin Church, Toronto

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Remember ye not, that, when I was yet with you, I told you these things?—2 Thessalonians 2:3-5.

ON not a few pages of the New Testament there appears a somewhat vague and shadowy figure, which must have seemed strangely ominous and disturbing to the first generations of Christians. This figure is variously described by the writers. In his First Epistle to the Thessalonians, Paul speaks of the "Man of Sin" or the "Lawless One". John, in his first Epistle, uses the more familiar title of "Anti-Christ" which plainly means one who is actively opposed to all that Christ means and stands for. In the Book of Revelation the Anti-Christ is described as the "Beast" and the "False Prophet", and there is also the cryptic reference to the mystic figures 666 as being "the number of the beast". The whole conception seems bizarre and foreign to us moderns, but it is clear that it occupied a fairly prominent place in early Christian thinking. But it is not Christian in its origin. It goes back to the Jewish teaching concerning the advent of the Messiah, and is really a bold and picturesque application of the oft-quoted saying,

"The darkest hour is just before the dawn."

The Jews have always been a suffering race, and oft-times in their history the outlook for their race has been very black indeed. But they often took comfort in the thought that when the world's hostility to the chosen people of God reached its highest pitch, the Messiah would appear and (in the language of the Second Psalm) "Break them with a rod of iron and dash them in pieces like a potter's vessel". Then would follow His triumphant and glorious reign. This idea was shaped and elaborated by the national experience of succeeding generations, especially in the century preceding the coming of Christ. The atrocities perpetrated against the Jews by the cruel king Antiochus Epiphanes provoked the great national revolt led by Judas Maccabaeus. And the idea arose that Antiochus was the enemy of God and His people depicted in the Book of Daniel—the king who "should do according to his will, and exalt himself and magnify himself above every god, and speak marvellous things against the God of Gods, and prosper till the indignation should be accomplished".

This is the figure which in early Christian thought is transformed into the sinister guise of Anti-Christ. Here again we have the idea of the darkest hour heralding the dawn. But in this case the dawn is the Second Advent of our Lord. Many of the early Christians believed that the coming of Christ was rapidly approaching, but Paul reminds them that the stupendous event could not take place until there was first of all the manifestation of the "Man of Sin". He maintains that the order of events was first the revelation of Anti-Christ, and then—and not till then—the glorious appearing of the Saviour. A generation later the writer of that strange book known as the Revelation of St. John the Divine gave his version of this same idea. He wrote at a time when the followers of Christ were suffering cruel persecution and martyrdom. They found themselves in conflict with all the power of a Totalitarian State, the Roman Empire. How mighty that empire seemed! How weak appeared the Church! It looked as if the cause of Christ were doomed, as if "the faith once for all delivered to the saints" would once and for all be destroyed. How could the Christians continue to believe in the triumph of Christ's cause? How could they maintain their faith and hope in that hour of darkness and peril? It was to help them to persevere and to remain faithful in the hour of darkness that the Book of the Revelation was written. Its keynote is: "The Lord reigneth; let the people rejoice". God is not dead. His hand is still on the helm of the universe; the moral government of the world has not been wrenched from His almighty grasp. Evil may seem to grow and grow until at last it will completely swallow up the good. But that prophecy will never be fulfilled. When evil reaches its zenith, and seems on the point of victory, the lightning of God will flash out, and evil will be destroyed. Iniquity may reach a certain level of achievement, a certain stage of development, but it can go no further. There is much evil in the world. But the ultimate fact in the universe is not the evil of man but the goodness of God, and it is impossible—even unthinkable—that evil should win. Wickedness, by violence and craft and cruelty, may lift itself up to a great height, but that is the end of its achievement. Just when it seems to be on the point of final triumph it is hurled down to the pit of destruction by the awful thunderbolts of divine judgment. The "Beast" may gather his forces together for a mighty assault upon the things of God,

but his rise to seemingly supreme power only presages the glorious advent of the Christ who is the power, as well as the wisdom of God.

Who is this "Beast" of whom the Book of Revelation speaks? Who is the "Man of Sin" of St. Paul, the "Anti-Christ" of St. John? Is he a definite historical figure? or is he merely an abstraction, a personification of the evil tendencies of the world? In every age there have been Christians who have regarded Anti-Christ as an actual person, usually belonging to their own times. Paul seems to have taken this view, but he gives us no clue as to the identity of the "Man of Sin". That was reserved for the writer of the Book of Revelation who, in common with the believers of his own generation, saw the Anti-Christ in that cruel and monstrous figure, the Roman emperor, Nero. In the sixteenth century Martin Luther called the Pope Anti-Christ, and as was natural the Pope responded by calling the Reformer by the same opprobrious name. Three centuries later it was Napoleon Bonaparte who was held to fit the Apostolic description, and twenty odd years ago it was the German Kaiser.

As a matter of fact, there is no reason why this idea should not find many historical embodiments. Evil is not an abstraction; it does not exist in a vacuum. It has no existence apart from the evil deeds of evil men. Wickedness is always Anti-Christian, and every evil man is a partial embodiment of the Anti-Christ. St. John himself tells us that. "Little children", he writes, "it is the last time; and as ye have heard that Anti-Christ shall come, even now are there many anti-Christs, whereby we know that it is the last time". Every man therefore who is opposed to Christ is therefore something of an anti-Christ, however obscure and ineffectual he may be in his evil doing. But there are some vigorous characters who seem to gather up into themselves all the evil tendencies of their age. They stand for all that is antagonistic to God. They lord themselves over their fellows, they perform seeming miracles, they even arrogate to themselves divine honors and prerogatives. Nero was such an one. So was Napoleon. And so is Adolf Hitler.

Hitler has risen from obscurity to the unenviable position of the greatest dictator in history, not excepting Julius Caesar. His career reveals him as Public Enemy Number One. He is to-day the supreme ruler in the kingdom of violence and cruelty and "power-politics", which is undoubtedly the kingdom of evil. He has no respect for human lives or human rights, whether in his own country or outside it, if they stand in the way of his mad scramble for power. He has no appreciation of those great human and spiritual values upon which alone a civilized human life, a sane and secure world-order, can be established. With such men as Goering, Goebels, Ribbentrop, Rudolf Hess, Heinrich Himmler, and Julius Streicher, he has created a government of wickedness—what Isaiah, if he were here to-day, would have called a "covenant with death" and an "agreement with hell". Hitler and his circle represent what H. G. Wells has called "the revolt of the clumsy lout against civilization". Under the specious guise of being the saviour of his country the erstwhile Austrian housepainter gives vent to his mad lust for power and domination, and has dragged down to the level of his own personal destiny the fortunes and happiness of a large proportion of the world's population.

I doubt if anyone here will deny this, but if it should seem too strong an indictment let us recall some of Hitler's exploits. He entered political life as a spy—spying at meetings of German workers and reporting his "discoveries" to the heads of the German Army, or Reichswehr, in which he was a non-commissioned officer. There was the Reichstag fire, for which a half-witted Dutchman was beheaded, but for which—so the evidence at the trial clearly indicated — Goering, Hitler's chief lieutenant, was directly responsible. There was the awful blood-bath of June 30th, 1934, in which nearly three hundred (some observers have said more than a thousand) Germans were cruelly butchered by Hitler's command, without any trial and merely on grounds of suspicion. A year later Dr. Dollfuss, the Chancellor of Austria, was brutally murdered by Hitler's agents and by his orders. In 1936 there was the destruction of the Spanish towns of Gernica and Almeria, the one by German bombing-planes and the other by German battleships. That by no means exhausts the list of exploits. We think of the repression of Church independence, the crushing of religious liberty, the imprisonment of Niemoller and other German pastors, and the cruel outbursts against the Jews. Nor does that complete the tale, much of which can never be told. The rape of Austria, the destruction of Czecho-Slovakia, and now the murderous attack upon Poland with its bombing and machine-gunning of helpless women and children—all these things are the work of one whom Paul would have described as the "Man of Sin" and whom the writer of the Book of Revelation would have described as the "Beast".

Indeed, the "number of the beast" is written all over Hitlerism and its works. That phrase is simply the Bible's way of setting forth the nature of wickedness, and covers all that we mean by "beastliness". It suggests the law of the jungle, with all its ugliness and bestiality, with its denial of those principles of justice and righteousness upon which a secure and happy civil-

ized life rests. It refers to a principle of evil in human life—a principle which expresses itself through dominant human personalities. The forces of iniquity, what St. Paul calls "principalities and powers and the rulers of darkness in high places", operate through human instruments. One dominant personality can gather to itself all the sinister forces of an epoch, and by means of political and military power can threaten the life and wellbeing of whole communities. Not for nothing does the New Testament speak of Anti-Christ. Again and again it gives us a picture of an evil genius, lording it over men's minds and bodies, and extending its baleful and soul-destroying influence over vast areas of human life. That prophetic picture is being fulfilled in Hitler and in Hitlerite Germany today. We admit the right of every nation to choose what government it likes, but when that government is in the hands of men with the gangster-mentality, the people cannot complain if we see stamped upon it the number of the beast. That number is said to be 666, but George MacDonald showed real insight into the nature of evil when he remarked that the number of the beast is Number One. And that number is stamped upon Hitler and all the sub-Hitlers who gather around him. The lust for power —expressing itself in an utter disregard of the rights of others and of the finer values of human life—that is Number One, and that is Hitler.

St. Paul regards the Anti-Christ as a False Messiah. The term "Messiah" means the Anointed One. The idea and the word are both Jewish. The Jews of old believed that God, in His own good time, would send His Anointed to deliver His people and establish a kingdom of righteousness. It is true that they conceived that kingdom in terms of Jewish domination of the other nations of the earth. But when "in the fulness of time" the Messiah did come it was to inaugurate a kingdom of the spirit in which all peoples would serve God on equal terms. That is why His own people in their blindness rejected and crucified Him. The Anti-Christ is also a Messiah. He gives himself out as one called of heaven to deliver his people from their supposed enemies. Is not that a picture of Hitler? His enmity towards the Christian religion is equalled only by his sense of vocation. He proclaims himself to be the saviour of the German Reich; he claims to be the true interpreter of Christian teaching; indeed, one of his official admirers goes so far as to say "Adolf Hitler is the Holy Ghost". We know well how to assess such a blasphemous claim as that. When we think of the true conception of Messiahship as set forth in the New Testament and embodied in Jesus Christ our Lord we can plainly see that Hitlerism is the pinnacle of anti-Christianity. Christ is the embodiment of good; Anti-Christ is the embodiment of evil; and it is not difficult to see on what side Hitler stands. He has elevated himself into the position of a god. He arrogates to himself complete control over the bodies, minds, and souls of the German people. If he is not an Anti-Christ, then the plain language of Scripture and the equally patent facts of the present situation have no meaning.

One other thing: Paul tells us that the Anti-Christ is not only the "Man of Sin", he is also the "Son of Perdition". The first description expresses his nature; the second prophecies his fate. The son of perdition means the son of doom. He cannot last; he cannot triumph against the forces of righteousness; he is fated for destruction. It is Paul's way of stating the fundamental conviction that the Kingdom of God cannot lose in its conflict with the kingdom of evil. Evil may hinder and delay the triumph of good, but it cannot finally thwart it. God never commences a work that He is unable to finish; what He begins is bound at last to find its perfect fulfilment. History—which after all is His story, God's story, and not merely man's—supplies many examples of this fact. The Roman Empire matched all its power against the infant Church of Christ, and sought by every means to crush it. But the Church triumphed and the Roman Empire disappeared. Napoleon filled the hearts of the men and women with dark forebodings. He possessed undoubted genius; he wielded enormous influence; he had immense forces at his disposal; and he cynically argued that "God is always on the side of big battalions". But he was finally crushed, not merely by force of arms, but by the forces of peace and righteousness arrayed against him. That is the fore-ordained fate of every Anti-Christ. What a pity Hitler cannot understand history! It might have saved him from the doom which awaits every man who sets himself up against the Christ of God.

Serious times lie ahead of us. We have entered upon a war from which we have many times prayed to be delivered; and no one knows how long the war will last. But we need to keep up our courage, and every consideration which helps us to do so must constantly be borne in mind. And this is one of them: Evil can never triumph, however strong it may appear to be. darkest hour presages the dawn. The rise of Anti-Christ is but the last stage before the revelation of the power of the true Christ. Whatever happens God cannot be defeated.

"Kingdoms may rise, and kingdoms fall;
Thy changeless purpose rules them all."

The most significant landmark on the highway to progress is undoubtedly the encouragement given to the people to express their opinion.

Among the Churches

Mainsville, Ont.

There is a small group of Presbyterian families, twelve in number, at Mainsville who are doing a splendid work. This congregation dates back to 1835 having been organized by Rev. Dr. Boyd, whose ministry in these early days covered a wide area. The cause in this community stands a witness, not only to a faithful ministry, but to the loyalty and sacrifice of the pioneers. That spirit still remains as the results of the activities of our people show.

On Sunday, July 14th, this congregation celebrated their 105th anniversary. Large crowds were in attendance at both services. At the evening service, a temporary electric light system was installed, an evidence of the resourcefulnes of some of the people. By special request the minister conducted the services his subject in the morning being, "Let the redeemed of the Lord say so", and in the evening, "While we look not at the things that are seen, but at the things that are not seen". The choir rendered suitable music under the able leadership of Miss Lockerbie. The offering for the day amounted to $165. On the Tuesday evening following a social gathering was held followed by a musical program, the proceeds amounting to $92. The W.M.S. raises its allocation, and the congregation contributes $325 to the minister's stipend. The total congregational contributions represent an average for each family of $37.50 a year. This is very creditable for a farming community where there is no wealth as viewed in these days and they are to be commended for their interest and devotion. Mainsville is associated with Cardinal under the ministry of Rev. A. R. Gibson.

Chippawa, Ont.

A beautiful baptismal font and communion-table chair were recently presented to the Chippawa congregation at a morning service. The font was presented by the Willick family in loving memory of their aunts, Della and Louise, and their uncle, Edward Weaver, for many years an elder of the congregation and Sabbath School Superintendent. The chair was presented by Ann Gray in loving memory of her mother, a devoted member of the congregation for seventy-four years. These presentations complete the furnishings of the chancel.

St. Catharines, Ont.

In keeping with a suggestion from Headquarters in Ottawa a Citizen's Organization has been effected here whose aim is to be of as great service as possible to the enlisted men of the community and their families. Rev. H. M. Coulter of Knox Church is chairman of the religious section and through him each church has been furnished with a complete list of its enlisted men. The information thus compiled was secured by a house to house visitation by the social service branch of the Citizen's Committee. With this information at hand it is easy to see that the Citizen's Committee has placed itself in a position to afford help to the enlisted men and their families as circumstances shall require.

Besides visiting the homes in case of trouble, financial, family, or otherwise, the Citizen's Committee through the ministerial branch have arranged services where there is an encampment of 150 men guarding important public services.

The Ladies' Aid of Knox Church has appointed an Overseas Committee with the object of sending boxes to the boys overseas. To secure funds for this purpose they placed collection boxes at the church entrances and have devoted the receipts to this worthy cause.

Bluevale, Ont.

On June 22nd, the congregation of Knox Presbyterian Church, lost a beloved member in the passing of Miss Mary Black in her 84th year. She was the last of a family whose parents were among the pioneer settlers of Turnberry Township, and who played a large part in establishing a church and a school in this community. Early in life she joined the Church and was always a devoted member deeply interested in Missions and for the last few years a valued member of the Home Helpers department of the W.M.S. She was a woman of culture with strength of faith and deep convictions blended with loving kindness, yet withal a strong character.

Huntsville, Ont.

The congregation of St. Andrew's Church of which Rev. G. Lloyd Evans is the minister, reports a Young People's Society with an enrolment of 70, a men's Bible class with an average attendance of 16. The Teen-age girls welcome from 12 to 15 regularly to their meetings. The Young Married Women's Club in six years have contributed to the church the sum of $1,500.

London, Ont.

Hamilton Road congregation laments the loss of a beloved elder, Mr. W. J. Ireland who during the two years in which he served in that capacity gave himself to the utmost to fulfil the obligations of his office. He had been for many years a staunch supporter of all the work of the congregation.

Dixonville, Alberta.

In midsummer Rev. H. K. Caslor of Brownvale, Alta., visited this field to dispense the Sacraments. This is the mission field made famous by the capable and excellent medical and religious services of Dr. Margaret Strange Savage who in 1936

resigned to engage in private medical practice. Mr. Caslor's visit was anticipated for many weeks, and when he arrived the people of Dixonville and district showed their appreciation by filling the little log church, as in the days of Dr. Savage's ministry, despite unfavorable weather. The average present at all services was over 80. Four years had elapsed since the sacraments were last dispensed.

In Dixonville there were seven families with infants and growing children to be baptized. There twenty-seven communicants partook of the Lord's Supper. At the adjacent appointments of Hazel and Chinook Valley, owing to the weather, there was a sparse attendance, but even so the combined number was twenty-two. Three children were baptized and twelve participated in the Communion. Mr. A. R. Hancock, the student in charge, assisted Mr. Caslor in the services.

During the past months the congregation has undertaken extensive alterations on the manse. All expenses have been met by the field and to date over $146 has been raised for all purposes, an effort which augurs well for the future.

Sydney Mines, N.S.

St. Andrew's Church lost one of its most faithful elders and workers by the death of Mr. Neil MacLellan. He was a native of Sydney Mines and at the time of his death was chief clerk of the Nova Scotia Steel and Coal Company. He commanded the respect and affection of those who were associated with him and who worked under him. In his thought and active interest, the Church held a supreme place. For more than twenty years he was the Chairman of the Board of Managers and under his direction nothing was slighted or half-done. For more than fifteen years he was a member of the Session and was always in his place and doing his part. For many years he had been in charge of distributing the Presbyterian Record and was faithful to this task. He was always a loyal friend and supporter of the minister, and could hardly be asked to do anything that he did not undertake. He was a devoted husband and father, a loyal and faithful churchman, a highly respected citizen and a true Christian gentleman.

Glencoe, Ont.

In celebrating on the 7th of July its Jubilee, Glencoe congregation gave prominence to several events, the Jubilee of course, but with it the re-opening of the church after complete re-decoration and the return for the anniversary services of their former minister, Rev. B. L. Walden, now of Port Colborne. Interest in the occasion was evinced by the attendance at both services which completely filled the edifice and expanded into the entrance. Appreciation of the good work done in re-decoration was generally expressed. The floral decorations for the day added greatly to the beautiful and attractive appearance of the interior. The services were in charge of the minister, Rev. Fred Douglas, who was assisted in the evening by Rev. A. E. Kewley of Trinity United Church, whose congregation joined in the evening service. Thoughtful and timely sermons were preached by Mr. Walden. In the morning he spoke of religion, not merely as a retreat where one could find safety but as an impelling force to righteousness and active service. In the evening he presented the issue in its simplicity which now engages the armed forces in Europe, choosing as his theme German National Socialism in its bearing upon Christian civilization.

At the evening service the minister read letters of greeting and congratulation from Dr. McNair, Clerk of the Presbytery, and from Rev. Hugh Cameron of Ottawa, who was minister of this congregation sixty years ago. Mr. Douglas also related outstanding events in the history of the church in the past few years. A noteworthy feature of the life of the congregation to-day is that one of their number, Mr. Duncan Farris, has been enrolled as a student in theology at Knox College. He referred also to the good work of the Young People's Society in decorating the Sunday School and the enterprise of the congregation in its re-decoration of the church.

Marion Bridge, N.S.

The Sydney Presbyterial of the W.M.S. (E.D.) held a very successful annual meeting here on the 3rd of July. The day was fine and there was a large attendance of delegates and visitors. The various reports showed a lively interest in missions, manifest in an increase in membership and contributions. Miss Margaret MacRae of Sydney Mines, soon to be designated for work in the Jhansi Mission in India under the Board of the W.M.S. (W.D.), was the speaker in the afternoon and her address engaged close attention. In the evening Rev. D. J. Gillies of Indian Brook addressed the gathering, speaking in Gaelic, and Rev. W. Scott Duncan of Glace Bay also delivered an address. The service of praise was led by the Chalmers Jack Mission Male Choir, who are doing a wonderful work throughout the congregations of the Presbytery in helping needy congregations.

Tyne Valley, P.E.I.

The Presbyterian Church here was the scene of an interesting service when Mr. Herbert Buntain of New Glasgow, N.S., under appointment to this congregation for one year, was ordained to the ministry. There was a large representation from the different sections of the Richmond Bay congregation and the church was beautifully decorated for the occasion. The usual

formalities were observed in the ceremony, the Moderator of Presbytery, Rev. W. O. Rhoad of Kensington, presiding. A warm welcome was accorded Mr. Buntain by the congregation.

Whiterock, B.C.

The third Annual Conventicle, the enterprise of the Cloverdale Mission, was held as usual at Whiterock. It was scheduled to be held in the Jones Picnic Park, beautifully situated on the shores of Semiahmoo Bay, but unfortunately the day dawned quite wet and so the company assembled in the building at present occupied by the John Buchan Memorial congregation.

The accommodation was taxed to its limits and in some ways this conventicle was the most inspiring and successful yet held. Rev. Harry Lennox, Moderator of the Presbytery of New Westminster, presided and was assisted by Rev. Jas. A. Munro of Chilliwack, Rev. W. Forbes Robertson of Murrayville, and Rev. Alex T. Macintosh. Rev. John McTurk of Richmond Presbyterian Church as in former years gave a most inspiring message on the Scottish Covenanters again holding up the copy of the Solemn League and Covenant that has been in his family for generations.

Seldom have we experienced the solemn spiritual uplift of the dispensing of the Sacrament of the Lord's Supper as on that occasion. The Moderator and those who assisted him seemed to be as men set apart indeed and the messages before and after Communion will not easily be forgotten, Rev. Jas. Munro giving the former and Rev. Alex T. Macintosh the latter.

That this Annual Conventicle has made a place for itself in the life of the whole Fraser Valley and further afield was attested by the presence of visitors from Chilliwack, Sardis, Vancouver, Westminster, and even far away Peace River, for our hearts were gladdened as Rev. C. E. Fisher of Grande Prairie walked into our assembly.

The lament, Flowers of the Forest, in the absence of our good friend, Mr. Tom Reid, M.P., was played on the bagpipes by Mrs. Work, an adherent of the Whiterock congregation. Mr. Reid, being busy with his parliamentary duties at Ottawa, sent a very inspiring message to the minister and to the Conventicle:

"In the light of world events, it is more important now than ever, that friends of the Conventicle, including yourself, carry on with this anniversary service. I cannot help but remember your words last year when in speaking to us at the service you mentioned that a testing time for true believers in Christ might arise similar to Covenanting days.

"May God bless your efforts in this splendid work, and may the spirit of faith be reinvigorated in those participating in the Third Annual Conventicle with every good wish for its success and continuance. May the blessing of our Heavenly Father be theirs during these trying days. Finally, with courage, let us keep the faith entrusted to us."

Elders taking part in the Communion Service proper represented four different sessions of the Presbytery of New Westminster.

East River, St. Mary's, N.S.

Zion Church deeply mourns the passing of Miss Mary A. Gunn. She was born at East River, St. Mary's, sixty years ago, the daughter of McConnachie and Anna Ross Gunn and a granddaughter of Angus Gunn, one of the pioneers of St. Mary's who emigrated from Scotland one hundred and nine years ago. Miss Gunn became eminent in the teaching profession first in rural areas and for the past twenty years as a member of the staff of the New Glasgow schools. Hundreds of children came under her instruction in the class room and they will ever recall her as a kind, generous, affectionate guide.

The funeral services were conducted by Dr. Hugh Munroe and Rev. F. A. Lawrence.

Glenelg, N.S.

The Presbyterian Church here sustained a great loss in the passing of Mrs. T. A. McKeen. She was in her 81st year. To her and her husband, who has pre-deceased her, is due the major credit for the existence of a church here. Not only in 1925 did they stand firm, but since by general support and faithful attendance they rallied the people of this community. She was a faithful and generous member of the W.M.S. and of the church.

Brookfield, P.E.I.

This congregation, of which Rev. Dr. A. O. Thomson is the minister, celebrated a short time ago the fiftieth anniversary of the Presbyterian Church, Hunter River. This was the jubilee of the opening of their present church. Services were held on Friday afternoon and on Sunday evening by Rev. Thomas Goodwill, whose father was a former minister of this congregation. On Sunday morning the Communion Service was conducted by the minister. A special feature of this occasion was the presentation of a French-Morocco bound Book of Praise for the pulpit by Miss J. Patterson in memory of her father, James Patterson, who donated the site on which the church was built. At the Friday and Sunday services large congregations gave evidence of deep interest in the occasion. On Monday evening a social re-union was held at which addresses were given by local clergymen of a most encouraging character. Shortly after this celebration the W.M.S. Presbyterial held its annual meeting in the Hunter River Church, thus expressing their desire to recognize the congregation's jubilee.

MRS. D. G. CAMERON

Highly esteemed for her personal qualities and remembered for a long life of almost uninterrupted service in the Presbyterian Church, widespread and profound sorrow followed the announcement of Mrs. Cameron's death on the 27th of June. As indicative of that sustained activity in Christian work is her record of fifty-eight years almost continuous service as a Sunday School teacher, a record which began in her sixteenth year, in St. Gabriel's Church Sunday School, Montreal. She was a native of Montreal, born in 1863. At the age of twenty years her marriage took place and accompanying her husband she became one of the pioneers of Presbyterian Church work in the West, where at that time our Church had but one Presbytery between the Great Lakes and the Pacific Ocean. Now, notwithstanding the division in our Church in 1925, we have in that area four Synods with fifteen Presbyteries. Her Sunday School work was but one phase of her Christian service. She was active in the Women's Missionary Society and was of special help to the Church through that body during the last fifteen years. One who knew her very well and who worked with her many years says:

"I cannot tell just what she meant to our Society. Her counsel was always sought and her very presence at our meetings was an inspiration. We have missed her greatly at the last two Provincials, but we knew that her strength had been failing and it was impossible for her to attend." A friend in the legal profession stated that "her death stirred many memories for she was a gracious friend of my early days here and her own wise and gentle example, and eager work for the well-being of our town will long remain".

For the last twenty-seven years she was a resident of Swift Current, where her death took place, and a devoted member of St. Andrew's Church. She is survived by her husband, Dr. D. G. Cameron, by one son, Lt.-Col. C. L. Cameron of Ottawa, active in war work, a daughter, Mrs. W. L. Anderson of Regina, and a sister, Mrs. M. Amaron of Montreal. The funeral services were conducted in St. Andrew's Church with Rev. S. Farley of First Presbyterian Church, Regina, and Rev. H. R. Horne, Missionary Superintendent, officiating in the absence of the minister, Rev. J. Younger-Lewis, being in attendance at the General Assembly.

To each man is given a day and his work for the day,
And once, and no more, he is given to travel this way.

WITH THE BOYS OF THE C.A.S.F.

By Presbyterian Padre of the Canadian Chaplain Service

THERE are, no doubt, many of our people who wish to know what is being done for their boys who have left home and loved ones to serve their country in this grave hour in the world's history. In regard to their physical welfare it is no overstatement to say that the Canadian army is cared for in a way that is unexcelled by any other army in the world.

The work of the Canadian Chaplain Service is so ordered as to influence the boys and help them in these aspects of their life, personal, moral, social, and spiritual. Let me in this short article try to give you some idea of the privilege that is ours as we move amongst these splendid lads from week to week. In our area each chaplain holds four or five services on Sunday in different forts and stations commencing at about 9 a.m. and finishing sometimes as late as 10 p.m. These services are greatly enjoyed by the officers and men and at recent Communion services held by your Presbyterian Chaplain here in six different forts about 240 soldiers partook of the Holy Sacrament.

The hospitals are visited day by day and the chaplains are called each time that any boy is to undergo an operation and engages in prayer with the patient. When desired we write a letter to those at home to reassure and help them in their very natural anxiety. That the boys are getting the very best of medical, surgical, and nursing treatment will be gathered when I tell you that recently in our hospital alone there were eleven operations for appendicitis in one week and in every case complete success was attained in the shortest possible time. The bright and cheerful spirit displayed by the boys in hospital would be a revelation to most people and their camaraderie acts like a tonic. It renews one's faith in humanity. Even in hospital they have not forgotten how to sing and one of the things the writer enjoys most is to go down and play their favorite hymns for them in the ward. Last Sunday evening the ward was crowded with the walking patients from the other wards, and even two stretcher cases, one on each side of the piano, lay back and sang most lustily. I hope your imagination can see that picture. It was really wonderful. At the close of this sacred sing-song I heard a voice at the end of the ward shouting to me, "Padre, would you come here a minute?"

Down I went and was surprised to find that the bright smiling countenance was that of a boy who had both legs in plaster casts. Said he, "Say, Padre, I did enjoy that singing and I would like your autograph". Imagine my surprise when he pushed one leg in the air, handed me a

pencil, and indicating the plaster cast said, "Just put your name there, Padre".

Sometimes one hears it hinted, by those who do not know, that the modern age of young men has not the stamina and grit of former days. Personally I am convinced that this is not so and that the young men of Canada today, in the current slang phrase, "have got what it takes". Only yesterday one boy looked up from his sick bed and said to me, "Padre, our unit has a chance of going over very soon, and it's just my luck to be lying here". As he said this his face registered genuine disappointment.

It is the same story we get as we visit the different forts and stations. The morale of our Canadian troops is one hundred per cent and their keen desire is to be in it "over there". Of course we all wish that there could be an end to this awful tragedy of war but that cannot be as yet. Meantime are we not proud that our generation is no pauper generation living only on the sacrifice of bygone days, but is a generation of those who, if need be, are ready to give themselves for the cause of Freedom and Justice?

The course of our duties takes us on occasions down to the great transport vessels taking troops to the other side. As one looks these boys in the face it makes one feel proud to belong to the same race and country. Our answer to those who ever even hint that our soldiers are anything but the finest type of our Canadian manhood—our answer is "Come and live alongside these boys and you will know". Of course there are exceptions but the exceptions only prove the rule in this case as in many others. The vast majority of these boys live a clean, sober life and we are solidly proud of them.

I write these things on conviction after having been with your splendid young men for the past ten months and more. I close with the prayer that, if you who read these lines have someone you love dearly now serving in His Majesty's forces anywhere today, God will send him back to you in safety. To those who go overseas we bid them farewell and it is the Chaplain's privilege at times to hand them a copy of the Holy Scriptures. Almost invariably their copy of the Testament is put by them in one place, namely, in the tunic pocket over the heart. Perhaps it is only because it is the natural place to put it. I prefer to think that your boy or your husband has set sail for the other side with the protecting Word of God just there—close to his heart.

Note: The Chaplain's Committee would be pleased to contact individual Presbyterian Chaplains if parents or others wish their boys to be specially visited or helped.

CHAPLAINCY SERVICE

The Committee on Chaplaincy Service has received word through the office of the Principal Chaplain, P. Lieutenant-Colonel Bishop G. A. Wells, of the following additional list of ministers who have been recommended for appointment to Chaplaincy Service:

Rev. D. P. Rowland, Toronto, Ontario, recommended for appointment for duty with the Irish Regiment, Toronto, appointment will be to the 11th Infantry Brigade.

Rev. W. D. Grant Hollingworth, Medicine Hat, Alta., recommended to No. 8 General Hospital, Saskatoon.

Rev. T. J. Watson, recently minister of Rogers Church, Toronto, recommended to be appointed to Chaplains' Pool M. D. 2.

Rev. C. J. MacKay, Kirkland Lake, Ontario, recommended to be posted to Chaplains' Pool M. D. 1, London, Ontario.

Rev. S. Farley, Regina, Sask., recommended for the position of District Chaplain of Military District No. 10.

CHURCH GREETINGS

Presbyterian Church in Ireland

Acknowledgment of our cable message conveying greetings has been received from the Convener of the Colonial Mission, Rev. William Chestnutt. He forwards with his letter the reply to our greetings by the Moderator of the General Assembly.

Mr. Chestnutt says:

Your cablegram of greetings was enthusiastically received by our General Assembly at its meeting in Belfast and the Moderator was requested to send our very best wishes to your great Church. I enclose the letter of greetings signed by the Moderator and Clerk of the Assembly.

The following is the Moderator's reply:

Rev. W. Barclay, B.D., Moderator.

Dear Sir,

Your cablegram of greeting sent in the name of the Presbyterian Church in Canada of which you have the honor to be Moderator was read at the opening session of our Centenary General Assembly and was most cordially received. It has been entered on our records. On behalf of the Presbyterian Church in Ireland we thank you for your kind wishes and trust that your Church may be abundantly blessed in the dark days of stress and strain through which we are all passing.

With hearty greetings,

Sincerely yours,

James B. Woodburn,
Moderator of General Assembly.

Wm. A. Watson,
Clerk of General Assembly.

DIAMOND JUBILEE

The Presbyterian Church, Brampton, Ont.

WITH the first discussions of a diamond jubilee celebration in Brampton Presbyterian Church, it was proposed that the congregation this year "do something extra" for the Budget Funds of the Church. In August that suggestion bore fruit. A representative of the congregation called at the Church Offices to present a cheque for $500, "In grateful acknowledgment of the congregation's debt to its missionary origins". (This Thankoffering was raised as part of the Jubilee Fund, and is not a part of the regular Budget contributions to the congregation). Brampton has a reminder of its "missionary origins" in an article in the U.P. Missionary Record for 1850 in which under the heading, Foreign Missions, the beginnings in Brampton are recounted: Under "Expenditures from Foreign Mission Fund" (1848) it is reported:

To Mr. Pringle, for outfit £80

First Quarter's Salary £25

Brampton has had a Presbyterian Church for 93 years. Earlier work undertaken in the township under Rev. Andrew Bell, Rev. Thomas Johnston, and Rev. William Rintoul, produced two congregations in the town, the one in 1847, the other in 1855. In 1877 these two congregations united, and in 1880 the cornerstone of the present church was laid. It is the Jubilee of this latter event that is to be observed.

The Brampton Church is a handsome structure of Credit Valley sandstone of varied hues. The interior of dignified design and plain decoration is set off by beautiful windows and an organ-case of rich dark walnut. There is accommodation for 800 persons. This year in addition to renovating and painting the exterior of the church, the congregation is able to make many changes within. A Casavant organ, the Jubilee Memorial, is being installed and will bear a memorial plate:

"To the Glory of God and in memory of two generations:
—the pioneers who established the Presbyterian Church in Brampton,
—and their successors who built this church".

A communion table and tri-seat of beautiful design in dark walnut has been presented "In memory of John Davidson, an elder from 1926-1936"; it is the gift of his family. Dr. E. D. McLaren's memory is honored in the presentation of a bronze memorial tablet by the Pringle family. An anonymous donation, conditional upon the congregation's providing certain facilities, has made possible the installation of organ-chimes and the latest equipment for their amplification and broadcast from the church tower.

In its ministers Brampton had for many years a succession of able men of whom the names of many, because of their subsequent careers, are known to the whole Church. Rev. James Pringle, who began the work in Brampton and himself served for 40 years, had as student-assistants R. P. Mackay and John Wilkie, the former a sometime Secretary of the Foreign Mission Board of The Presbyterian Church in Canada, the latter for 40 years a missionary in India. Rev. E. D. McLaren, Mr. Pringle's colleague and successor, later served in St. Andrew's, Vancouver, and as Secretary of the Home Mission Board. He was followed by Rev. Alfred Gandier, later Principal of Knox College. Rev. Wylie C. Clark, Rev. James Little, Rev. Norman A. MacEachren, now of Presbyterian Publications, and Rev. Malcolm McArthur served the congregation prior to 1925. Subsequently Rev. Dr. James Wilson, Rev. J. F. Anderson, Rev. H. M. Coulter and Rev. A. N. Miller have ministered in Brampton, Mr. Miller being still in charge.

Jubilee services will commence with the dedication of the memorials on September 22nd and 29th and will continue throughout October. Every endeavor has been made to locate former members numbering more than 3000 and their descendants in order to invite their attendance. Those who have not received other notification are asked to accept this invitation through the columns of The Presbyterian Record.

RESCUED AT SEA

THIS story is of special interest to all in our Church for two of those saved were Rev. Dr. J. G. Inkster, formerly of Knox Church, Toronto, and Mrs. Inkster, who were returning to Canada from New Zealand where he had given eight months' service to the congregation of St. John's, Wellington. The ship on which they sailed on their return voyage to Canada was one that for many years has plied the waters of the Pacific between Vancouver and ports in Australasia. The disaster was an incident of the war for when only twenty miles off the coast of New Zealand the vessel struck an enemy mine and very shortly after sank, but without the loss of a life. Dr. and Mrs. Inkster have returned to Canada and through the press he has giver the following story of the disaster.

"We were in our stateroom when the explosion came and were both asleep. The force of the explosion was so great it not only stopped the ship, but actually threw it backward. There was no panic or fear among the passengers. When we got on deck I saw another man with his walking stick and I remembered that I had forgotten mine, a gift which I prized. We were on the starboard side. I told my wife to stay there as I was going back for my

stick. I went and got it, but when I reached the deck I could not find my wife. I ran along the ship's side calling "Alice" but there was no trace of her. The ship's officers were near me and told me I would have to get into a boat as the 'abandon ship' signal had been given and they could not wait. I got into the boat. I thought, 'Well, I have got my stick, but I have lost my wife'. It was ten hours before I saw her again!

"I remember when on deck looking over the side of the boat and feeling thankful it was a calm sea and a moonlight night. There were about fifteen people in the lifeboat we occupied. The crowd was in good order. We stayed with the other boats and watched the Niagara sink. Then, after daylight, we all stayed together while rescue tenders came around us. Above all else I want to say that the action of Captain William Martin, the officers and crew of the Niagara was magnificent. Their efficiency was perfect in abandoning of the ship. By the time we reached the deck of the Niagara every boat was cleared away and ready for lowering.

"When we got aboard the rescue ship I went straight to the Captain and told him I would like to say a word to the passengers and crew. When they all came in for dinner we gave thanks to God for safe deliverance and I offered a prayer. It was the second time in my life I heard a prayer applauded. The first time was when I gave prayers at a public meeting in Boston."

Dr. Inkster, whilst rejoicing in deliverance for himself, Mrs. Inkster and the full complement of passengers and crew, laments the loss of sermons and lectures and several gifts to Mrs. Inkster and himself when they left New Zealand.

BRITISH PRESBYTERIAN ASSOCIATION

Rev. F. Scott Mackenzie, D.D.

IN April of this year the Presbyterian College, Montreal, conferred the honorary degree of D.D. upon the Right Reverend John Flynn, O.B.E., Moderator-General of the Presbyterian Church of Australia. This action was thought to be appropriate, not only because of Dr. Flynn's outstanding and distinguished service to the Australian Church, but as a gesture of fraternal interest and good-will toward the Presbyterian Church in another part of the Empire.

In his acknowledgment of this degree, Dr. Flynn refers to action already taken by the General Assembly of the Australian Church, looking toward closer co-operation among Presbyterian Churches in all of the British dominions. He writes as follows:

"During my sojourn in England, Scotland, and Ireland, I was intrigued to find that interest in Australia among the ministers of the Old Land was as keen as their knowledge was vague. Conferring with a few of your leaders in Montreal and Toronto, my consciousness of the need of some action became deeper. But before I was back in Australia the depression had brought about a slump; and soon after everything was so chaotic that it became a life and death struggle to preserve what already existed; so 'the things that are not' were relegated to the future.

"In September 1936 however, the General Assembly of Australia appointed a committee—with myself as Convener—to investigate the possibility of bringing about closer relationship between Presbyterian Churches throughout the Motherland and the Dominions.

"The same Assembly gave general approval to a suggestion received from New Zealand that I should spend some months visiting the churches of that sister Dominion. After considerable delay, my wife and I reached Auckland in February 1938, and travelled continuously for eleven weeks, giving lectures and addresses to representative congregations and audiences.

"Late that year the New Zealand Assembly authorized its Life and Work Committee to take action toward the ideal which I had been putting forward wherever I went.

"The various intrusions of Hitler and company have inevitably prevented serious action meantime, but they have created an atmosphere in which the needs to which I had drawn attention are more apparent than ever. So last September our Assembly re-appointed the Committee, in the hope that eventually adequate action might be taken.

"My suggestion is that we should all work toward the establishment of a 'British Presbyterian Association', which might eliminate that 'fragmentation' which prevents Presbyterianism—even among English-speaking people—from exercising its full force in the interests of international righteousness.

"In the light of these activities therefore, you will understand how very deep is my appreciation of this gesture (in reference to myself) which Canada has made to Australia. Also, how the action of your Senate has quickened my hopes that British Presbyterianism may become one in force as well as one in affection.

"If you are in a position to make any comments on our hopes of a British Presbyterian Association I would be most interested to hear them. Probably your work in the college prevents you from engaging in many of the things you would like to undertake. In that case, perhaps you could mention the matter to one of your brethren

who possibly has already caught the vision, realizing the many obstacles which must be overcome before our goal is attained, and who could correspond with a view to concerted action later on."

This information ought to be of interest to all ministers and members of the Presbyterian Church in Canada, and I should appreciate it greatly if you can find space for it in the Record. I have no doubt that our own General Assembly will respond very heartily to the idea expressed by Dr. Flynn, and co-operate actively toward the attainment of his ideal.

CENTENNIAL

St. Andrew's, Sydney Mines, N.S.

St. Andrew's Church celebrated the Centennial of the dedication of the first Presbyterian Church in that town during the week July 21st to 28th. That church was dedicated by Rev. James Fraser, then minister of Boularderie, on April 25th, 1840, and was the first Protestant church in Sydney Mines. The General Mining Association began production of coal about 1830. Miners, engineers, and mechanics, most of them Presbyterians, came from the Lowlands of Scotland for this work, among whom services were held at intervals by Mr. Fraser from 1836. In 1840, following the dedication of the first church, an appeal was made to the Glasgow (Scotland), Colonial Committee, which responded by sending in July 1842 Rev. Matthew Wilson as missionary. He served most acceptably until his retirement in May 1883. Several facts of that period may be noted:

The congregation has had but seven ministers, Rev. Matthew Wilson, M.A., Rev. Donald MacMillan, Rev. H. L. MacKinnon, B.D., Rev. F. Scott Mackenzie, Th.D., D.D., Rev. Wm. Orr Mulligan, M.A., D.D., and the present minister, Rev. Quincy A. McDowell, M.A., B.Th.

There have been three churches, dedicated respectively in 1840, 1876, and 1907.

Nine persons have been given to full-time Christian service by the congregation. One of these, Miss Margaret Catherine MacRae, who has been appointed to the Jhansi Mission, India, under the auspices of the W.M.S. (W.D.), was designated by the Presbytery of Cape Breton during the Centennial week. She is the second young woman to be designated to missionary service in recent years. The other is Miss Ethel MacDonald, who has labored among the Koreans in Japan since 1929.

On Sunday, July 21st, Rev. Dr. F. Scott Mackenzie, Principal of the Presbyterian College Montreal, a former minister, preached to large congregations, morning and evening, bringing timely messages. In the same afternoon a goodly number assembled for a Gaelic service provided by Rev. D. J. Gillis and a male quartet from North Shore.

Monday brought Community Night when local clergymen and Rev. A. E. Doig, Moderator of Presbytery, presented greetings. Other speakers were Rev. Neil D. Patterson of North Sydney, and Rev. Neil MacLean, Sydney, who had first professed their faith in Christ in St. Andrew's. The choir of St. Matthew-Wesley Church, North Sydney, that church having been connected with St. Andrew's in Rev. Matthew Wilson's time, led the service of praise.

Historical Night followed, the choir of the Presbyterian Church, Sydney, leading the praise. Rev. Norman D. Kennedy of First Presbyterian Church, New Glasgow, gave a very comprehensive review of the History of Presbyterianism in Nova Scotia, and Mr. Edmund MacDonald, Clerk of the Session of St. Andrew's, of Presbyterianism in Sydney Mines.

Wednesday evening was devoted to Fellowship, a large number of members and friends of St. Andrew's, and many former members from far and near, assembling on the manse lawn. The Sydney Mines town band furnished music; Mr. Sutherland, a Highland piper, rendered a number of selections; Mr. Turnbull Nicholson, Chairman of the Board of Managers, presided and gave a splendid address. Mr. Alexander Boyd, senior member of the Session, and Mr. Gordon Kerr, a former member and elder, now of Sydney, gave reminiscences of St. Andrew's. For this gathering the ladies supplied refreshments.

Patriotism was the theme on Thursday evening, on which a splendid address was delivered by Hon. Justice J. Keiller MacKay of Toronto, a native of Nova Scotia, but now residing in Toronto, and a member of St. Andrew's Church there. He was introduced by Mr. Turnbull Nicholson, a classmate at Dalhousie and a comrade in the Great War.

On Friday evening the Presbytery of Cape Breton set apart Miss MacRae for her work in the Jhansi Mission.

Sunday, July 28th, the last day of the celebration, was the climax of all events. Rev. A. Gordon MacLennan of Shadyside U.P. Church, Pittsburgh, preached morning and evening to large congregations, St. Andrew's large choir under Miss Rachel MacLean taking its special part in the service.

On the Sunday afternoon the work of the Sunday School was given prominence by a great rally of all the Protestant schools of the town. A junior choir, Miss MacLean leading, provided the service of song, and Rev. W. Scott Duncan of St. Paul's Church, Glace Bay, gave a memorable address on The Watch.

DESIGNATION

One of the most recent recruits to our missionary staff abroad is Miss Esther Thomson, daughter of Rev. J. B. Thomson of Dufferin Street Presbyterian Church, Toronto. The service of designation was most fittingly held in her father's church on the evening of July 25th. The weather was somewhat unpropitious, the temperature being at about its highest. Nevertheless a good congregation assembled. The service was in charge of the Presbytery of Toronto, the Moderator, Rev. R. C. McDermid, presiding. Miss Thomson was presented to the Moderator by her brother, Rev. J. K. Ross Thomson of Long Branch and Dixie, a unique incident, who discharged his duty in this particular very happily. After the designation, the address to Miss Thomson was made by Rev. Dr. W. A. Cameron, Secretary of the General Mission Board, who was qualified by his intimate knowledge of British Guiana, as well as by his position in the Church, to afford encouragement and substantial help to Miss Thomson in entering upon her work.

Following the designation service, the company assembled in the school room to spend a social hour. This was presided over by Mr. A. N. Tomlinson, Clerk of Session of Dufferin Church. He paid his tribute to Miss Thomson and was followed by representatives of the Session and many other organizations who supplemented their tribute by various gifts. That from the Session took the form of a cheque. Miss Thomson left early in August for her new field of labor. She has had training and experience in business and with that capacity she is expected to serve the mission to great advantage.

SCOTT INSTITUTE FRESH AIR CAMP

This worthy benevolent institution has again opened its doors at Grimsby Beach. A valuable addition has been made to the equipment in the form of six cubicles for the accommodation of mothers with little children, each being furnished in part with a single bed and a cot. A brief service of dedication of this new section was held on the first day of July, Rev. Morris Zeidman, Rev. J. B. Thomson of Dufferin Church, Rev. A. G. Rintoul of Wychwood Church, Toronto, and Rev. Dr. Rochester taking part.

The camp has a history now of twelve years, and owes its inception to the sacrifice and energy of Mr. and Mrs. Zeidman. Writing to the Toronto Star, Mr. Zeidman states as indicative of the good work:

"Some of the members of the camp have been on relief for as long as eight years. Their children eight years old and under have never known any other kind of existence. Camp is the big moment in their lives, with its wholesome food and plenty of it. The boys and girls can't believe it. They get actually all they can eat, two helpings, and then, if necessary, a further allowance of bread. Our children have gained as much as ten pounds in ten days. As the main purpose is to see that they gain physically, care is taken to prevent over-fatigue, and particular attention is given to diet, special nourishment being provided where needed with plenty of milk. Every mother and child is medically examined before leaving for camp. Some diabetic mothers have special food supplied for them. One such mother has had a heavy burden of sickness in the home. Her three children have had mumps, chickenpox, measles, and whooping cough in close succession. The camp's service is supported by the free will contributions of friends."

AN ELDER'S JUBILEE

The man who has reached this milestone in a long life of service in the Church is Mr. J. H. Maguire of Grace Church, Calgary. His deep interest and work for the Church have been evident to all who know him and even in the Church Offices he has been recognized as a faithful servant. His eldership began fifty years ago in the congregation of Elmvale, Ont., where he was ordained to that office. He is highly esteemed both for his personality and his work as indicated by the testimonial in the form of an address presented to him by the Session of the church on attaining his jubilee as a elder.

* * *

Dear Mr. Maguire:

At the regular meeting of the Kirk Session last night, it was brought to our notice that you had completed 50 years in the Eldership of The Presbyterian Church in Canada.

Your brother Elders have asked me to convey to you their congratulations on your reaching this milestone in your long and faithful service in the cause of the Master.

The Kirk Session also desires that I should express the debt of gratitude owing you by Grace Church for your many years of labor among us, so cheerfully given at all times. We would remember your wise counsel among us, your great interest in the lives of the little children in the Sabbath School and your patience and efforts for the Hymn Book Fund. We are in hopes that this fund may reach its objective at an early date.

With best wishes for your health and happiness.

Sincerely Yours,
John A. Clark,
Clerk of Session.

Hatred, as well as love, is blind.

No heart is pure that is not passionate.

Missionary Notes



MR. THOMAS JANKI AND FAMILY

Mr. Thomas Janki is in the Immigration Department of the British Guiana Government. He is stationed at Georgetown and at present is Deputy Assistant Censor. He is an elder in the Burns Memorial Church, Georgetown, is a member of the Central (People's) Committee and is the representative of that Committee on the Mission Council.

Chinese Literature Society
Rev. Z. K. Zia, M.A.

I am very much pleased to read your June number of The Presbyterian Record in which you wrote about the Radio Station here in Shanghai. It is now doing good work, both in preaching the Gospel and in giving latest news of the world. The North China Daily News gives news twice each day, and many people like the service. Tomorrow we will hear the British Ambassador through our station. The Lord has blessed our station richly for we have no worry as to the supply of speakers and of financial aid. I still give devotional talks twice each week. Some of my radio talks have been published in the Shining Light, and some in book form.

Personally, I think very highly of Mr. K. S. Lee who is now in the U.S.A. His wife has just come up from Hongkong. She is now back, wondering whether she should move to Shanghai. Of course no city is safe nowadays. We trust in the Lord.

We are praying for friends in England and in Canada.

* * *

Manchuria
Men's Short-Term Bible Class
Rev. Allan Reoch

This class opened on the 1st of May with an enrolment of 35. Throughout the session of six weeks the men worked hard and the spiritual tone was excellent. The day opened with a prayer meeting at 9 a.m. Then after five hours of Bible study the students returned to their living quarters for their evening meal. Every other night two of the men gave an address in connection with the lectures on the art of preaching (Homiletics) and these were the subject of criticism the following evening.

Pastor Liu taught Church History and Homiletics. Mr. Johnson took up Isaiah. Pastor Wang gave addresses on the Epistles. The Westminster Shorter Catechism was taught by Pastor T'ang. I had the Acts and the Song of Solomon as my subjects. Owing to pressure of work at Taonan, Mr. Davis was unable to come for the class.

On two occasions the presence of the Holy Spirit in power was very manifest. At one of the evening meetings a Szepingkai Christian of about two years' standing was taking his turn at the preaching. For the most part he told his own story in a frank unaffected manner. At the close the Evangelists were greatly moved to prayer. Again at the closing exercises of the class, there was a quiet but deep manifestation of power. A number of us had given a word of exhortation and encouragement to the graduates. Without previous consultation we all took the same approach, reading a verse of Scripture followed by a word or two of comment. These verses were much along the same line, that of standing fast in these days in order to save others. Personally, after sitting down, I felt I had made a specially weak effort but apparently no effort was needed for the Holy Spirit winged these verses right into the heart of one of our Evangelists who was wavering and about to leave to go into money making. He went right up to the pulpit and read a half-finished letter about arrangements to establish a business and made a confession of his spiritual weakness but also his determination to preach until the end.

Eleven men, including one Mongolian, and one blind man who had taken his examinations orally, completed the four years' course and were given diplomas.

The spiritual refreshment received by all who attended the class will be a steadying influence during these times.



NORTH FORMOSA SYNOD

This church court assembled in the Theological College in Taihoku on May 21st and continued in session until the 23rd, inclusive. It is composed of representatives from the three Presbyteries in the northern part of the Island. The former All-Formosa Synod will now be changed to a General Assembly which will be composed of the two Synods now established. At this meeting a resolution was passed expressing the purpose to make this first year of its history a memorable one by:

1. Special meetings in every church for the deepening of the Christian life of all members.

2. Evangelistic meetings for non-Christians in every church.

3. A special effort to make the church self-supporting.

With respect to the last the Synod set as its objective ten or more self-supporting churches in 1940 and the conviction was confidently expressed that this goal would be reached. Eight years ago on the sixtieth anniversary of the founding of the Church in North Formosa there were only six self-supporting churches. The significance therefore of the effort to establish ten in a single year will be readily appreciated. It is anticipated that by the seventieth anniversary of the Church, two years off, the number of self-supporting churches in North Formosa will be over forty.

* * *

Bible Society Notes

His Excellency The Right Honourable The Earl of Athlone, K.G., has graciously consented to accept the office of Patron of the British and Foreign Bible Society in Canada and Newfoundland. His Excellency is already a Vice-President of the Parent Society, and has spoken on its behalf in South Africa and in England. Her Excellency The Princess Alice, has also manifested a deep interest in the work of the Society.

The Society has been further encouraged by a very kind and sympathetic message received from the Hon. J. L. Ralston, the new Minister of National Defence. He states: "I wish to assure you that there will be no change of policy in regard to your work, by reason of my taking over the work of this department. I wish to assure you that your interest in the soldiers in the Canadian forces is already well known to me, and I regard it as being of the utmost importance."

The Society has recently had the privilege of sending a message of welcome to H.R.H. The Princess Juliana of The Netherlands. A copy of the Bible in Dutch was forwarded to her, and in acknowledgment of the message and gift her A.D.C. wrote: "Your feelings of sympathy in these days of deep sorrow for the House of Orange and for our country, greatly touched Her. May God grant us a better future in a free and independent Holland".

THE PRESBYTERIAN CHURCH IN IRELAND

Forces' Canteen

The Convener of the Colonial Mission, Rev. William Chestnutt, advises us that the Church has a Forces' Canteen at the Church House, Belfast, and states that they would gladly welcome any members of The Presbyterian Church in Canada serving in His Majesty's forces who may be passing through Northern Ireland. This is a kindly act in connection with church relations and many of our Canadian boys who should find themselves in Belfast would be assured of a very warm welcome indeed and every kind attention.



NEW ALBION SCHOOL, BRITISH GUIANA

This building was opened on the 25th of April of this year with an attendance of 850. The accommodation is adequate for ten years yet at the present rate of increase. The cost of the building was $11,000 and it is the gift of the Albion Estate, which also contributes $10.00 per month toward our evangelistic work. At the opening ceremonies the address was given by the Deputy Director of Education. The Principal of the school is Mr. A. H. Baburam.

WHY MEDICAL MISSIONS?

MOST obvious of all the reasons for carrying on medical missions is the enormous amount of sheer unnecessary physical suffering in regions where the Christian Church has responsibility. Millions, both rich and poor, in Asia, Africa, and interior Latin America, need and cannot get what medical care alone can supply, because that care does not exist. This is true in spite of real and very creditable progress. In India, even with the best that the British government can do, death rates from tuberculosis, plague, cholera, and other preventable diseases run into the millions in a decade. Africa is a land of crippling and depleting diseases and very inadequate medical facilities. The need in China since the war broke out has been multiplied beyond description. Relief of suffering is the first task of Christian medicine.

Public service, both direct and indirect, is rendered by medical missions. Dr. James McKean of Thailand (Siam) introduced smallpox vaccination into that country, supplying the demonstration on which the government program was later built. The Council on Public Health Education in China, on which Dr. W. W. Peter was the prime mover, had a wide influence on the public health program of the Chinese government, as well as on schools and colleges.

Medical education is a creative phase of medical missions. Three Christian medical schools in India, one in Chosen, and five in China proper, are making an invaluable contribution to the future of the medical profession in those countries. Step by step they are making it possible for the leadership in medicine to go over to the nationals, inspired by Christian standards of service. Nursing has been the creation of Christian missions. Missions started this work in China, Chosen, India, Thailand, the Near East, and elsewhere.

The emergency service rendered in times of epidemic, famine, flood, and war has been invaluable. My father's hospital in Konia, Turkey, (the former Iconium) ministered to thousands of despairing refugees during the former World War. At one critical juncture he was able to stop the order for the deportation of the people of Konia itself. To-day in war-torn China the majority of the scores of mission hospitals (all of the Presbyterian hospitals) are carrying on, and time and again have been the one hope of stricken people.

We who are steeped in Western ways with their Christian elements sometimes think that humanitarian reactions are inherent in human nature. This is not so, particularly where religious teaching runs the other way. Dr. Case of Burma was in a terrible railroad wreck in which his car was the only one not damaged. The car was full of decent, friendly Burmese Buddhists. But when he shouted to them to come and help him save those in the wrecked cars, the only one who responded was a boy who had been to a mission school. The others believed that the injured and dying were expiating in that way some sin of a former existence. It was their fate. Outsiders should not interfere.

The Christian doctor reconciles science and religion, in areas where newly discovered science is overstressed and religion discounted. Scientifically trained, he believes in bacteriology and in prayer, and uses both. He believes in Osler's Medicine

and in the Bible and uses both. He is acquainted with modern psychology, but he believes that faith in God transcends this. He is instrumental in demonstrating Christianity in action, in its most appealing form.

"He was moved with compassion" is a characteristic remark in the New Testament accounts of Christ's ministry. Other things entered also into Jesus' contact with suffering individuals; but there was always this basic response of compassion and healing. Those who humbly endeavor to follow him can do no less. If there were no other reason for medical missions, this Christlike compassion would still be a powerful enough force to send out the ministry of healing.—E. M. Dodd, M.D., Secretary of the Medical Department of The Board of Foreign Missions, Presbyterian Church in U.S.A.

ONTARIO RELIGIOUS EDUCATION COUNCIL CONVENTION

By E. R. McLean

Organized Sunday School work as we know it today has a history of about a hundred and sixty years, and for almost half of that time there has been in Ontario an interdenominational organization devoted to the inspiration and training of the thousands of voluntary leaders engaged in this service. In 1940 we celebrate the seventy-fifth anniversary of the organization which is now the Ontario Religious Education Council.

The convention in celebration of this anniversary will be held in Hamilton, November 4-6 inclusive, in First United, James Street Baptist, and St. Paul's Presbyterian Churches.

On Monday evening, November 4, there is to be a Young People's Rally, to be addressed by Rev. Archer Wallace, D.D. A special committee of the Anglican, Baptist, Presbyterian and United Church Young People's organizations, with Mr. Will Lawson of Dundas as chairman, has been constituted to arrange this.

What then shall be America's attitude? What is my own attitude, in so far as I am now identified with American life and well-being?

First, I would say, let us stop, or at least let us go very slow, in giving moral advice. Let us not slip into the peculiar sort of righteousness which asserts that it is America's paramount duty to keep out of the war, while we gratuitously put ourselves into it by incessant preachments to people who are fighting for their lives. If we cannot—and I think we cannot—share their sufferings, at least we can abstain from throwing into their pain the embittering gift of advice superior to responsibility.—Exchange.



THE SEEKER AFTER GOD

In the June number of the Record, page 183, there appeared from the pen of Rev. E. H. Johnson of Manchuria, a story entitled, A Seeker After God, but without the name of this seeker who afterwards became so active in evangelistic work. Mr. Johnson sent a picture sometime after he forwarded his story, but again without the name. We therefore give the picture of this nameless worker for the Kingdom of God.

Who loves the rain
And loves his home,
And looks on life with quiet eyes,
Him will I follow through the storm;
And at his hearth fire keep me warm;
Nor hell nor heaven shall that soul surprise,
Who loves the rain,
And loves his home,
And looks on life with quiet eyes.

JOYFUL RELIGION

Rev. T. J. Watson, B.D.

At midnight Paul and Silas prayed and sang praises unto God, and the prisoners heard them.—Acts 19:25.

AND this was a brave thing for them to do. Remember that Paul and Silas were men with all things apparently against them. Wandering preachers of a new sect for which the Roman world had no room, they had been arrested, and scourged, and flung into a Roman prison. Their backs were bleeding and scarred from the rods of the lictors. They could not rest in comfort, for their feet had been made fast in the stocks. Yet they were of a good heart, and sang out their thanksgiving to God. No antagonism or adverse experience was able to rob them of their joy in the God of their salvation. In the truest sense of the word, "the joy of the Lord was their strength". "At midnight Paul and Silas . . . sang praises unto God." It reminds us of an Old Testament word, "In the night His song shall be with me". However dark may be the night through which the Psalmist yet may pass he will continue to sing; like Paul and Silas he challenges the darkness with a song.

Here, it seems to me, is the responsibility of God's children at this midnight in the world's history. Perhaps you are thinking that so lofty and joyful a religion is the veriest mockery at the present time. The dark angel of war is abroad on the earth, and we can hear the beating of his wings. On every side there is the foreboding of evil, and the confession of impotence; we are living in a badly frightened world. How can we sing the Lord's song in the face of those tragic facts? It is not possible to do it, and also we doubt if it is right. Can we be expected to sing the praises of God in the prison of ill-health, or sorrow, or temptation, or an unfavorable environment? Yes, we can sing the praises of God then; indeed, we must do this very thing. The world is watching us closely to see what difference being a Christian makes to men who have to live through this bitter night of doubt and sorrow. We must sing our song of praise, not simply to keep our own courage up to the mark, although this is important, but as a witness to the abiding realities which war, and sorrow, and sickness, and temptation, and unfavorable environment, cannot touch. A great and unseen audience may be waiting at this moment for our song.

In one of his best-known poems Browning tells the story of a young girl who had a single holiday in the year from her work in the silk mills of Asolo. On that day she went singing through the town in sheer gladness of heart. Four times over, we are told, her words and music were carried through open doors and windows to souls that were in need of them. They moved to repentance two people who had been living in sin. They made an artist ashamed of his anger; they acted as a check on an anarchist who was determined to assassinate the king. And yet, in the end, Pippa wondered if she had been of any use. But we know that her song had challenged the darkness in lives of which she knew nothing.

I plead this morning for Joyful Religion, for it is the kind of religion that gives men the best impression of what our blessed Lord can do for them.

"Don't let the song go out of your life;
Though it chance sometimes to flow
In a minor strain; it will blend again
With the major tone you know.
What though shadows rise to obscure life's skies,
And hide for a time the sun,
The sooner they'll lift and reveal the rift,
If you let the melody run.
Don't let the song go out of your life;
Though your voice may have lost its trill,
Though the tremulous note may die in your throat,
Let it sing in your spirit still.
Don't let the song go out of your life;
Let it sing in your soul while here;
And when you go hence, 'twill follow you thence,
And live on in another sphere."

* * *

PRAYER FOR THE EMPIRE

Lord of all, whose balance trieth the nations, to lift up or to cast down; Thou hast planted us, as a people, in quiet resting-places and stretched out our branches over the sea, and laid upon us a mighty trust. Never through vain conceit may we be blind to the unchanging conditions of Thy blessing. The world and its fulness are Thine; our portion thereof may we hold, not in wanton self-will but reverently, as of Thee; making it the stronghold of right, the refuge of the oppressed, and the Moderator of lawless ambition. Crown Thy servant, King George, with every personal and princely blessing. Higher than the eminence of his station raise him by the graces of Thy Spirit; and may the glory of his rule be in the simplicity of his obedience. Enrich the members of his house with inward and outward good. Make all who speak or act for the Empire true organs of thine equity, that through their wisdom and their faithfulness Thou may'st be our Lawgiver and our Judge; and let it be that, as with the people so with the chiefs, as with the servant so with the master, as with the buyer so with the seller, all may know Thee as weighing the path of the just; that righteousneess may be the girdle of our power. Amen.

What I aspired to be,
And was not, comforts me.

Children and Youth

OUR LAST DAYS AT THE SUNBEAM
June 8th to 15th, 1940

THIS story is given in a communication to the Canadian McAll Association, a Society which was organized to assist in the support of a work established in France in 1872 by Rev. Robert McAll, a Congregational minister from England. His was a purely Gospel mission but nevertheless exerted an extraordinary influence in Paris and throughout the country. This the National Government recognized and bestowed upon Mr. HcAll the highest decoration at its command, the medal of the Legion of Honor. The Sunbeam was one of the holiday homes of the McAll Mission devoted to the service of children.

The story covers a week beginning with the 8th of June. Since that time no further information has been received and it is impossible to tell what experiences of suffering these and others have had since that time. It is a case which arouses our deepest sympathy and calls for immediate practical assistance. The latter however is impossible. In the present circumstances there could be no hope of help reaching those who stand in sorest need now.

This is the story:

The war broke on September 2nd but the authorities of our country did not allow us to leave immediately our beautiful Normandy with our children.

We had to bear a hard winter, snow and ice, covering all the country roads. Our thoughts went constantly to our brothers, our sons, fighting on our eastern frontier. But events were going on rapidly in Finland. They were closely followed by those in Norway, in Holland, in Belgium, and even France in her turn was invaded. Along the road which passes our door the poor refugees passed. They were bombed and shelled ceaselessly by the foe. Many found rest and consolation at our house, The Sunbeam. We heard their tales of woe, and gave them all our sympathy. How grateful we felt that we at least did not have to suffer the atrocities of a bombarded country! We dried their tears, and gave a glass of water to the soldiers who passed our door, looking so tired, and thanking us for the short halt they made on our doorway. We wondered at this retreat of our troops, those soldiers of France, so brave, so courageous, filled with such a splendid zeal to fight, and who said "Never fear, we shall have them". But one morning, just as we uttered the last word of our morning prayer, we heard a noise like that of thunder above our heads. The house trembled down to its foundations. The children jumped up and looked at me. "Lie down on the floor", I called to them, and silently they ran near me and lay down. My arms stretched out around all those young heads. They were all there crowding near me. The house had been shaken but not a window was broken. We were safe, but the village of Ecouis, at two kilometers distance, was badly hurt, although it was of no military value whatever. Ten children, going to school, were killed.

It was time for us to think of building trenches in our garden. So we asked the peasants to lend us the necessary tools; and courageously our boys, under the leadership of their young monitor, made very rapidly (in two days) a trench which had two metres depth and ten metres length. "It is just like a real soldier's trench", said the children proudly. But it made our hearts ache to hear them call out "Here they are", and to see them run with us toward the trenches as we heard the deep roar of the enemy's airplanes fiying over us in groups of 15 to 20, coming from all directions.

On that first night a group of soldiers in charge of the wounded arrived in our village. Among them was a pastor whom we knew who was Chaplain of that group. There was also a young soldier who was of the McAll Mission. It is a relief and a privilege to meet them and feel they were near us. During all that day the refugees passed our door in an endless procession. Towards evening one of our boys called from his window on the second floor, "I see a parachutist falling in the field just behind the house of Mme. D". Our older boy ran toward that spot with some of the soldiers taking their arms with them, but the night was falling and it was soon too dark to discover the whereabouts of that man. Yet he was seen unbuckling his parachute just behind the wood running into a thicket. One could hear his footsteps on the leaves and broken branches of the wood. The men tried to trap him by surrounding the wood, but suddenly, in the silent night the sound of an alarm signal rang. Then a green fuse sprang in the air from the wood opposite. The man had managed to escape. Nothing more could be done and the next day the bombs fell again, stronger than ever. The German aviators came out of the clouds, from very high in the sky, and flew over our house with a frightful noise, but all the bombs fell on the nearby villages of Ecouis and Noyer, and we were spared. I telephoned to the authorities begging them to let us go and to help us find a means of conveyance, but the answer was "Remain quietly where you are".

On Friday, at 5 p.m. we had a splendid Sunday School service under the leadership of our friend the Chaplain. Hardly was the Sunday School over when we heard the roar of airplanes and bombs again. This time Ecouis was entirely destroyed. That night the soldiers and their wounded left the vil-

lage. Next day was June 8th. I telephoned very early to the authorities who answered: "Do not fear, you shall leave as soon as we think it is right for you to go". We spent all that day in the trench, and the airplanes never ceased flying over our beautiful country. We watched with beating hearts several air fights. We were in the thick of the battle. Our children were very calm, and did not show any fear outwardly. We had told them in the morning that we would soon be leaving. We began to pack, and we took the precaution to sew their names in the dress or coat of each child, so as to be sure to find them again if any of them were lost.

The situation became worse every day. I could not leave the children a minute. One of our older girls tried to go to Ecouis to post our letters. On her way she had to throw herself under an apple tree as a German airplane was flying a few metres only above her. In the village the only living person left was a young officer who was watching over the ruins and the dead. Nobody was left at the post office, and the cattle were left to stray along the paths. . . .

As soon as Jeanne came back, I tried again to telephone to the authorities. At last I was told that we could get a car, but when? "We do not know" was all the answer we could get. My older boy once more jumped on his bicycle to reach the town of Les Andelys from which the car would come. Half an hour after his departure, at 9.30 in the evening, he rushed back breathlessly saying, "Les Andelys is a roaring blaze of fire. The bus conductor is coming to fetch us right away". This man came despite the authorities who had ordered him to transport the town archives. He answered them, "I do not care for anything any more. My house is burning, my wife is grievously hurt, my children are lost. . . . If you prevent my going to fetch the children of Fresne l'Archeveque, I shall shoot you". So we owed our lives to the generosity of this distracted man who in his distress acted like a hero for the sake of our children. Our big boy on his bicycle had managed to find his way among the endless line of cars and carriages who tried to make their way among the crowd of people flying from the bombs and fire. He distanced the car which was coming to fetch us, and could tell us "Do not take more than one parcel for each child. We are not allowed to put anything on the roof of the car because the parcels could catch fire when we go through Les Andelys aflame".

We left our dear house, The Sunbeam, on Saturday, June 8th. What a rush we had to pack our luggage and our children in the dark night into the old bus whose machinery was in bad order, making transportation a danger in itself. When we reached the valley, we could see better our surroundings. A thin slice of moon only was



MR. DANIEL J. FIRTH.

visible, lighting the sad procession of refugees through which our car tried to plough its way. We could hear the cattle, let loose in the field mooing miserably. On the other side of the road the woods of Noyer and those of Les Andelys, towards which we were going, were on fire. The children never cried although their hearts were sad, at leaving the house where they had spent the whole winter together. One child cried on seeing the burning line at the horizon "The woods are burning" and, further, "Oh, everything burns at Les Andelys". We made our way as fast as possible through the town which has only one narrow street going along the river. We feared the explosion of incendiary bombs which had just been thrown, and also the tongues of fire which came from the burning houses that lighted our way down to the station. We arrived just as the train was getting ready to start. It was a very long one, but the crowd was dense, and the people fighting to find a place. I wondered if I could find a place once the children were settled. I felt as any mother would feel when she would fain have prevented her little ones from being the spectators of such horrible scenes. When I managed to climb into this famous train, I discovered that I was just sitting on our luggage which had been thrown in helter skelter. Then I began to make sure that we were all there. I sent

(Continued on page 284)

Presbyterian Youth Meet Demand of the Times

THE Presbytery of Hamilton is very busy these days preparing for the coming Seventh Annual Convention of the Presbyterian Young People's Societies of the Province of Ontario, to be held in Hamilton, Ont., over the Thanksgiving week-end, October 11th to 14th inclusive.

A letter from Mr. Dan. J. Firth, President, Ontario P.Y.P.S. and Convention Chairman, calls the young people to rally to the theme, *"More Than Conquerors Through Christ":*

Dear Young People:

We are fast drawing to the time when we shall be meeting in Hamilton for our Ontario P.Y.P.S. Convention. This year more than ever before everyone who can possibly attend is urged to do so. We are seeing the tragic results of a nation being forced to give up its Christian principles and restrict its worship of God. Never in history has there been a greater challenge to the Church of Jesus Christ to lead the world to its Lord and Saviour. We know that He will not fail, and that only through Him may we have a just and lasting peace. But in spite of this there are thousands in our midst who are indifferent and heedless to the Christian message. So as young people who are sincere members of the Christian Church, in these terrible circumstances, we have a great responsibility.

One of the best ways of helping to acquire the necessary strength for the task is by meeting in Christian fellowship as a group of young people for worship and inspiration. The Seventh Annual P.Y.P.S. Convention is being planned, as the others in the past, to strengthen our faith and deepen our consecration. Great blessing is expected from the stirring messages of Dr. Buswell on the theme, More Than Conquerors Through Christ; the solos of Molly McIntyre; our Sunday morning Communion Service; the grand Sunday evening Rally Service; and the opportunity of worship and meditation in the Quiet Time periods and Song Services. There will also be time given to Discussion Groups on problems of vital interest to our work, to necessary business and a Fellowship banquet.

This will be a Convention that no one should miss, not only shall we receive personal inspiration but we shall show others that with present world conditions we dare not sacrifice our Christian faith. May every society be well represented, so that we all may have added strength to become More Than Conquerors Through Christ.

In His Service,

Yours sincerely,

DANIEL J. FIRTH,

President, Ont. P.Y.P.S.

Any inquiry regarding the Convention should be sent to the Registrar, Miss Marjorie Towns, Box 397, Dundas, Ont.

Our Last Days at the Sunbeam

(Continued from page 282)

my son to discover those who had found a place in other carriages which he searched carefully with his electric torch. As I began to feel quiet about my charges, I could thank God that he had allowed us to fly from such dangers, but our hearts were sad and heavy.

We arrived at an important junction and there we had to wait for three hours. The battle was raging still around us. We heard the cavalry passing, airplanes were flying around, and bombs falling with their horrible whistling noise. Nobody uttered a word but the horses stopped short on the road. At last, at three a.m. our train started again. We passed several big towns and came to Nantes. The kind reception we received at the Foyer Fraternal was a blessing and a rest. If our children never cried yet their system had gone through a great physical strain; and the long journey which lasted three days, then this halt at Nantes, and then three days again, made a mark on the health of the more delicate ones.

I must express again the admiration I felt for these little ones who could bear such trials with a calm and a dignity that many an older person would envy. They were real little heroes, and showed themselves the real children of our beautiful France. And yet we are now full of pity for them because they left with such little baggage that we find that they are without the necessities. They have, it is true, a roof and care in the midst of the mountains of Southern France. Yet, now that they are safe, they crave for news of their families. They remain also under a feeling of constant danger. The other day an airplane was flying above us and a little four-year old boy came running to me, saying; "Come quickly in the house there is an airplane here"; and a ten-year old girl, came running to one of her leaders, saying, "Oh, let us hide somewhere". Their obedience and discipline were the main factors which enabled us to save them in the midst of the flight and through the fire. We want them to await here the peace that we ask God daily to give to his children. (Signed) Cécile Perrot.

All is of God that is and is to be;
And God is good. Let this suffice us still,
Resting in childlike trust upon His will
Who moves to His great purposes unthwarted by the ill.—Selected.

How, with an unpredictable period of enforced idleness ahead of them, can the unemployed be enabled to preserve their self-respect, their toughness of fibre, and that resiliency of mind and emotion which is essential for a courageous grappling with life?

THE OLDEST SUNDAY SCHOOL HYMN

Early in the second century this hymn was composed by Clement of Alexandria and became known as Clement's Hymn. In some churches it is used to-day as a children's hymn and is probably the oldest of the kind now in use.

Shepherd of tender youth
Guiding in love and truth
  Through devious ways;
Christ our triumphant King,
We come Thy name to sing,
Hither our children bring
  To shout Thy praise.

So now, and till we die
Sound we Thy praises high,
  And joyful sing;
Infants and the glad throng
Who to Thy Church belong
Unite to swell the song
  To Christ our King.—Exchange.

The bravest battle that ever was fought;
Shall I tell you where and when?
On the maps of the world you will find it not;
It was fought by the mothers of men.



Y. P. GROUP, VICTORIA HARBOUR, ONT.

The Young People's group presented in the above picture is active in the service of the Presbyterian Church and has been of special help to the minister, Rev. L. Ernest Gosselin. On several occasions they have conducted the services at Coldwater. On one occasion recently by undertaking this duty they set the minister free to take the services in another town. This work they do as part of the young people's program. Their ministry in this particular embraces the full order of service, even to serving as a choir. Usually two addresses

are given providing for a variety in the message. Interest in their work is evinced by the good attendance at these public services.

YOUNG PEOPLE'S RALLY

The 20th Rally of the Young People of the Presbytery of Halifax and Lunenburg was held this year at St. James Church, Kennetcook, N.S. This gathering of young people had the privilege of hearing a message from Miss Susan Sylvester, a deaconess of the W.M.S. (E.D.) who has been so helpful in the work at Fontenelle in the Gaspe Peninsula, the French Mission which has so recently engaged our attention. She spoke in the afternoon. In the evening the message was delivered by Rev. R. S. Quigley of Maitland, N.B. The theme constituting the basis of these addresses was Youth and a Changing World.



(Upper) THE STAFF. (Lower) THE PUPILS.

SUMMER SCHOOL

The Presbyterian Church, Summerside, P.E.I.

Rev. William Verwolf, B.A.

Again this year we had a two-week Summer Bible School in our church, one that was in quality better than any preceding. This is the third successive summer, and each summer adds new zeal to the school.

We were able to use three student missionaries, Mr. R. D. Duncanson, Mr. Donald MacDonald, and Mr. Donald Archibald, all of whom are serving fields in P.E.I. and New Brunswick. Besides these we had three doubly qualified teachers of the fair sex, qualified in the art of teaching, and in their devotion to Christ Jesus. These all were able to do the very best kind of work.

Our school is an all-Bible school, using no handicraft or handwork of any sort, believing that the Bible carries its own intrinsic interest, and that handicraft is proper in its own place. We follow a carefully planned curriculum from year to year, so that we lose not a minute in making plans, and we redeem the time by two and three-fourths hours each morning of intensive, systematic, masterful study of the Word of God. Do the children like it? You ought to see them. The masterful accomplishment of a very definite piece of work exhilarates them for more work. And the amount of work accomplished in a bare two weeks time is amazing. Of course, it is not all work. Before school in the morning you may see them at organized play and croquet. Then we have a fifteen minute intermission of hard play. For hard play and hard work go together.

We had a Bible School service last Lord's Day morning, where in lieu of the usual sermon the children gave, altogether unrehearsed, some of the vast amount of material they mastered in the two weeks previous.

INTERNATIONAL S.S. LESSONS

LESSON—SEPTEMBER 8

Inviting Others to Worship God

Psalm 96

Golden Text: O magnify the Lord with me, and let us exalt his name together.—Psalm 34:3.

LESSON—SEPTEMBER 15

The Ever-Present God

Psalm 139:1-12, 23, 24

Golden Text: If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.—John 14:23.

LESSON—SEPTEMBER 22

The Voice of Wisdom

Proverbs 4:10-27

Golden Text: Keep thy heart with all diligence; for out of it are the issues of life.—Proverbs 4:23.

LESSON—SEPTEMBER 29

The Use and Abuse of Wealth

Proverbs 11:24-31; Luke 16:11-13

Golden Text: Lay up for yourselves treasures in heaven.—Matthew 6:20.

LESSON—OCTOBER 6

Luke and His Gospel

Luke 1:1-4; Acts 1:1; Colossians 4:14; 2 Timothy 4:11a

Golden Text: It seemed good to me also . . . to write . . . that thou mightest know the certainty of those things, wherein thou hast been instructed.—Luke 1:3-4.

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BROADCAST

Rev. Wm. Barclay, Moderator of the General Assembly, will take the radio service on the C.B.C. on Sunday, September 22nd at 5 p.m. Eastern Daylight Saving Time. This might well be the subject of announcement in our Churches throughout the Dominion on the morning of that day.

Our Church Calendar

Vacancies

Amos, Dromore, etc., Ont., Mod., Rev. J. R. Waldie, Arthur, Ont.
Bass River, etc., N.B., Rev. P. M. Sampson, Boom Rd., N.B.
Cannington, Ont., Mod., Rev. J. A. McMillan, Kirkfield, Ont.
Carstairs, Alta., Mod., Rev. R. H. Williams, Red Deer, Alta.
Centre Road and West Adelaide, Ont., Mod., Rev. A. G. Scott, Arkona, Ont.
Chatsworth, Ont., Mod., Rev. Wm. Sutherland, Wiarton, Ont.
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Be wise to-day; 'tis madness to defer.

All may do what has by man been done.

Well-timed silence hath more eloquence than speech.

Our reason for prayer is that we cannot help praying.

The closed mind will lead, sooner or later, to the closed church.

Deception has run its course; resolute action is the duty of the hour.

Prayer is and remains the native and deepest impulse of the soul of man.

Love, joy, peace, faith, hope, humility are the characteristic Christian ideas.

A nation like an individual, is nothing profited if gaining all else it loses its soul.

Having done our duty, let us quietly and trustingly leave the issue to God.

Let us deeply resolve that we will not fail on our own part of the battlefield.

Justice is as strictly due between neighbor nations as between neighbor citizens.

God does work miracles of reinforcement in the fainting spirit of the praying believer.

He presents a noble ideal of life who is found "caring with a grave diligence for high things".

Solitude is as needful for the imagination as society is wholesome for the character.

As Jesus faced the Cross with courage and faith so only thus may we remain masters of our lives.

To develop a strong will use it every day and every hour in what the best in us declares to be right.

No life can be pure in its purpose and strong in its strife and all life not be stronger and purer thereby.

God is not to be thought of as our air-raid shelter but as our home, our dwelling-place, our habitual environment.

The real test of character is willingness to keep on day after day, week in and week out, year passing year, with humdrum routine because it is one's work and one's duty.

As the Bible assumes the existence of God so it also assumes the naturalness of prayer.

Words are like leaves; and where they most abound much fruit of sense beneath is rarely found.

Prayer is a universal instinct, a permanent habit and custom of human creatures in all ages of the world and in every clime.

Be sure that God
Ne'er dooms to waste the strength He deigns impart.

From the Bible we have learned the ideals that are fundamental to life, truth, justice, honor, and fair-dealing.

Democracy is that form of government which above every other is inspired by the consciousness of the dignity of man.

Men might be better if we better deemed of them. The worst way to improve the world is to condemn it.

To speak of large incorporating unions between Churches as a first step toward a state of power is a demonstrable delusion.

Drudgery is as necessary to call out the treasures of the mind as harrowing and planting those of the earth.

It is one thing to confess, "I believe in God" but it is another thing, and something more, to live that way.

Wealth itself has no moral attribute. It is not money but the love of money which is the root of all evil.

If a man has acted right, he has done well, though alone; if wrong the sanction of all mankind will not justify him.

An invasion of a country is not so much to be feared as deterioration, corruption, and treachery in its citizens.

The nations of the British Commonwealth have no doubt had many failings but they have loved and honored justice and mercy.

Man in his fragile boat has the rudder placed in his hand just that he may not be at the mercy of the waves, but follow the direction of his own insight.

Marriage is a vital relationship, developing, weathering storms and frosts by the grace of God, growing towards a perfection which endures to the end of life and beyond.

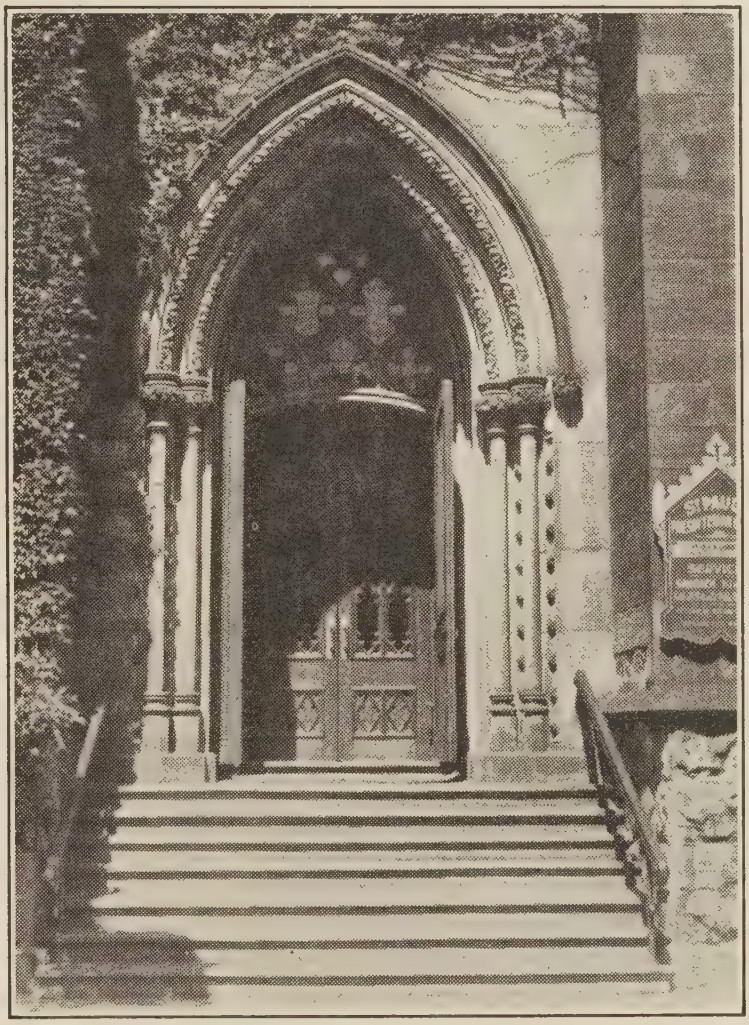
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The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXV TORONTO, OCTOBER, 1940 No. 10



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The Presbyterian Record

VOL. LXV TORONTO, OCTOBER, 1940 No. 10

By the Editor

A DIFFERENT TONE

IN June last when Great Britain suffered the defection of France her last companion in arms in a terrible conflict in behalf of freedom, she was left alone to contend against the mightiest and most ruthless military power the world has known. In the view of not a few her only course was to raise the white flag and surrender; and such was the suggestion of a writer in one of our exchanges. True he did not say surrender. He counselled an armistice which in this case would have meant abject surrender as was the case with France. One trembles to think what that would have meant not to Britain alone but to the world.

June has passed and September has come and the world knows that Britain fights on; and in justice to the counsellor of an armistice we present his most recent deliverance.

"The month of August witnessed a striking shift of opinion from pessimism as to England's (Britain's.—Ed.) power to survive to optimism as to the eventual triumph of the British spirit. One of the most heartening signs of the times is the morale of our cousins. They have been subjected to terrific strain—the long and dangerous propaganda of the Nazis, the swift defeat of their friendly neighbors on the Continent, the disaster of their expeditionary force, the collapse of France, the loss of Somaliland, the terrible bombardment during recent weeks and other difficulties we need not take the space to mention. But through it all the nation has kept calm and dogged and cheerful. Nothing the enemy has thus far done has been able to break the British or make them afraid. A month ago, official Washington gave us the impression that the Nazis were almost upon us, conveying the idea that not much longer could we have the protection of the British Navy. Now there is a decidedly hopeful tone and we are beginning to believe what Churchill has been saying about a long war.

"A great part of the credit for this change of front belongs to the Royal Air Force. By day and night these hardy and resourceful fliers have been ready to leap into the air at the first alarm of an enemy raid and to give attack against any odds. With a skill and a daring beyond belief they have coped with the massed squadrons of German bombers protected by fighters high above and have shown a skill and a spirit which has put new heart into the defenders of Democracy everywhere. Added to the defense of the Island has been that better defense of aggression. For even though a thousand enemy planes might be attacking England, Scotland and Wales, the R.A.F. yet had men and planes to spare to carry destruction to the foe. Night after night, military objectives have been sought out and bombed, all along the coasts of France, Belgium and the Netherlands, up along the Rhine, far into the interior—even to Berlin and Milan. The skill with which these aviators have made their way through the night to deliver these attacks, escape the barrage of the enemy's fire, and find their way home again seems uncanny."—The Presbyterian..

What a tribute to those of whom Churchill said: Never in history have so many owed so much to so few.

UNDAUNTED

IN 1932 in his Christmas message broadcast to his subjects throughout the world, His Majesty, King George V, indicated the possibility of severe trials awaiting the Empire when he said:

"It may be that our future will lay upon us more than one stern test."

What he hinted has come to pass, and in, perhaps, undreamed of severity. First there was reverse to our arms and to our ally's forces in Belgium and France in which we and they narrowly, miraculously it may be said, escaped an overwhelming military disaster after neutral nations in the path of the enemy had succumbed in rapid and alarming succession, and the betrayal by the King of Belgium. Finally there was the capitulation of France, our only ally, and we were left alone to maintain an unequal and apparently futile resistance. Could our late Sovereign speak to us now would he be content with "stern test" as descriptive of our plight. Ordinary speech he would find inadequate. Witness his confidence however for this predicted hour of trial:

"Our past will have taught us how to meet it unshaken."

Is his faith being vindicated? Lord Churchill confessed that had 20,000 men of the force encircled and entrapped by the enemy passed through the port of Dunkirk

to safety his expectation would have been realized. Instead, over 335,000 landed safe in England the accomplishment of courage, resolution, and resource by air, land, and sea, by trained and untrained heroes. Yes! They met it unshaken; and now that frightfulness is in the ascendant in Britain they are dauntless and so far triumphant.

What about the leaders? Have they shown weakness and panic? How we glory in our leaders with Lord Churchill, the incomparably able and aggressive Churchill, in the van! With respect to our King and Queen words fail to express the Empire's admiration for their Majesties in their interest in every aspect of the struggle, in all means devised to thwart the enemy, in sharing the common danger and restraints, and in concern for the suffering and bereaved. They, too, are unshaken. What a sample of true Royalty their conduct and bearing presents to the world! Let us hope and pray that wise heads, strong arms, stout hearts and true, will be preserved to us. Then the day of triumph whether soon or late will surely come.

As the above was concluded news of the narrow escape of Their Majesties was carried across the sea. Twice was Buckingham Palace bombed by the Germans and parts of the Royal Residence smashed while occupied by the King and Queen; and with what effect upon the intended victims. Hear it:

"After the attack the King and Queen walked through the cellars of the palace reassuring members of the staff and inspecting damage to the Chapel."

Later in response to the War Cabinet's congratulations the King used these brave words:

"Like so many other people we now have had a personal experience of German barbarity which only strengthens the resolution of all of us to fight through to final victory."

With fresh fervor will His Majesty's subjects around the world now join in the prayer of the National Anthem,

GOD SAVE OUR GRACIOUS KING.

A GOOD MAN GONE

A BOOK to which we often turn for a word in season bears the title, New Every Morning.

On the fly leaf we are reminded that for possession of this helpful volume we are indebted to "The Midland Manse", but on a date long before the meeting there of the Sixty-fifth General Assembly, to be exact, St. Andrew's Day, 1928, when the occupants of the manse were Rev. John and Mrs. McNab. It will be recalled that last year the Assembly met in Midland, Ont. With the book we associate another name that of the late Mr. James Playfair, a prominent citizen of Midland, and an intimate and admiring friend of the author. This friendship was nourished by the annual winter sojourn of Mr. and Mrs. Playfair in the city in California where the author carried on his ministry. The book therefore has interesting associations.

Now the author, Rev. Robert Freeman, D.D., of Pasadena, California, has finished his course. An exchange reports his death as having taken place in midsummer. We regarded him as a friend though we had never met, and were grieved to learn of his demise. Others beside ourselves will read with interest this brief reference to the deceased.

"All California mourns the death of one of its most distinguished citizens, Dr. Robert Freeman. Several years ago, knowing that his heart condition was bad, he deliberately chose the alternative of continuing in active work to the end. Mrs. Freeman has joined the faculty of Occidental College as lecturer in Bible. Doctor Freeman came to Pasadena in 1911, following Dr. Malcolm MacLeod, from the Lafayette Church of Buffalo. He often told of belonging as a lad to a Sunday School class in Edinburgh, from which came 26 ministers. Dr. Robert N. McLean conducted the memorial service at the Pasadena church. Characteristically, Dr. Freeman had asked that the funeral be in private with a minimum of expense and flowers, memorial gifts to go to the home for the veterans at Monte Vista Groves."

DR. MARGARET O'HARA

IT was known for some time that Dr. O'Hara was rapidly declining in strength and therefore her death was early expected by those who were near to her. This sad event took place at Smith Falls, Ont., on the 28th of August. The funeral service which was held in Westminster Church, was a memorable occasion as a tribute to one whose long life had been one of complete devotion to the cause of medical missions, the relief of suffering wherever opportunity presented itself, and the bringing of light and hope into the dark places of the earth; and in that service she was actively engaged for thirty-six years. To that work she brought not only ability and thorough training but the utmost of devotion, a radiant disposition, and a robust character. The minister of Westminster Church, Rev. J. MacBeath Miller, delivered the address at the funeral service from Dr. O'Hara's favorite Psalm, No. 103. In his reference to the departed he spoke of her as "a faithful strong woman and a great soul, and richly endowed with natural gifts. . . . Her success in her calling was the result of strict Christian discipline. In her the Gospel triumphed in the full flowering of her character and richness of her personality. Her three great loves were India, Queen's University, and The Presbyterian Church in Canada." Rev. Dr. N. A. MacLeod of Brockville also spoke and in his address re-

ferred to his long friendship with Dr. O'Hara, paid tribute to her for her steadfastness of purpose and her faith which overcame all obstacles.

Assisting in the service were Rev. H. A. Berlis of Perth, Moderator of Lanark and Renfrew Presbytery, Rev. Charles Donald, Southminster United Church, Ottawa, Rev. K. McCaskill of McDonald's Corners, Rev. James Foote of Carleton Place, and Rev. A. McDonald of Kingston. The following were there in a representative capacity, Rev. Dr. N. A. MacLeod, for The Presbyterian Church in Canada, Mrs. C. H. Thorburn, Ottawa, for the General Council of the Women's Missionary Society of The Presbyterian Church in Canada; Mrs. J. R. Hill of Ottawa for the Ontario Provincial Board, Miss Bertha McEwen, Presbyterial President, Mrs. J. W. Miller representing the Toronto Presbyterial. Queen's University was represented by Dr. Wallace, the Principal, and Dr. W. E. McNeill, Vice-Chancellor. Several members of the medical profession were present. The Westminster W.M.S., and the Young Women's Auxiliary and the United Church W.M.S., and the Young Women's Auxiliary were present as societies, also St. Andrew's, Perth, W. M.S. In addition to immediate relatives, other relatives and friends were present from widely scattered centres in the province.

The tribute of the local paper, the Record and News, was briefly expressed:

"Writer, doctor, philanthropist and friend to all, Dr. O'Hara had endeared herself to all and the esteem in which she had been held was attested, both by the large attendance at her funeral, and the many floral tributes and messages of sympathy."

It was our privilege to have a large degree of intimacy with Dr. O'Hara since her retirement in 1927. She was not infrequently a guest in our home and our admiration for her was great. It was ever evident that she was animated by singleness of purpose, by selflessness, and by supreme devotion to the cause to which she had dedicated herself in early years.

One incident which is mentioned in her book Leaf of the Lotus, is noteworthy. Rev. J. MacBeath Miller stated in his address that Dr. O'Hara entered the classes at Queen's University when they were first open to women. At the farewell to her upon her departure for India, Dr. G. M. Grant, later Sir George Grant, Principal of Queen's, presented on behalf of the medical students of the University a complete set of surgical instruments and a medical case. This was evidence that she had made a most favorable and powerful impression upon the students in the days of her training.

In paying our personal tribute we present to our readers that which we had written at the time of her retirement in 1927.



DR. MARGARET O'HARA

Of all gracious ministries that of women's work for women in foreign lands perhaps stands pre-eminent. In this sphere woman proves a ministering angel, indeed, and specially when she comes as a medical missionary.

When Christ sent forth His disciples, He said, "Heal the sick; cleanse the lepers". When we consider such a field as India and the work of the women medical missionaries, we exclaim in the light of this command, How Christlike the service!

The Pioneers

In this form of missionary enterprise The Presbyterian Church in Canada has had its share. Nearly half a century ago the Women's Foreign Missionary Society placed its first woman medical missionary in the field by sending Dr. Elizabeth Beatty to Indore, India. The wide-open door there called for another recruit and Dr. Marion Oliver was sent two years later. Then, to meet the developing opportunity, Dr. Margaret McKellar was commissioned and in 1890 she joined her sister missionaries at Indore and two years later was transferred to Neemuch, beginning medical work in that centre.

Her Coming

The fourth representative of the W. F. M. S. in this field was Dr. Margaret O'Hara

who arrived in India in December, 1891. For four years she labored in Indore and then when another field, Dhar, was marvellously opened, to her was committed the task of service there. On July 8th, 1895, she took up her abode in a miserable bungalow, not willing to await the securing of a site and the erection of proper buildings. In Dhar she wrought steadfastly for thirty-two years. After thirty-six years of unwearied labor for the women and the children, chiefly, of India, she retired and took up her residence at her birthplace near Smith's Falls, Ontario. It can hardly be said that she rests from her labors for she is in constant demand and readily responds to these calls to inform and inspire the people at home with respect to God's work in that far-off land.

The Door Opened

As one thing leads to another so events with which she had nought to do determined Dhar as her sphere of labor. In 1885 a high official of that state, to quote another, sent his wife and their family doctor down to Indore for consultation with Dr. Beatty. Then others came and a connection between the two places was established. These events and the hope of having a lady doctor such as they had in Indore, ensured the hearty welcome given to Dr. O'Hara. The pioneer evangelistic work of Rev. Norman and Rev. Frank Russell in that district was a factor also in fixing her sphere and in preparing the way for her coming.

In Her Profession

Dr. O'Hara was efficient in the practice of medicine. One incident, a case recorded in the medical journals, will suffice. She was called to see a woman dying of cholera. The patient was literally at death's door, the body having become quite cold. Dr. O'Hara's first act was to offer prayer and then immediately to adopt remedial measures never before used with the result that she saved the woman's life.

Teaching and rescuing and caring for orphans supplemented her medical work. The orphanage was a distinguished feature of her service and her work in this realm won recognition from King Edward, who bestowed upon her in 1904 the Kaiser-i-Hind medal.

Her strong and independent spirit was always in evidence. She protected her orphan girls from the clamorous appeals of mothers or other relatives who, when the missionary's wards reached the age of usefulness, sought possession of them which meant a return to degradation. Both by properly drawn papers and by her strong will she asserted guardianship of these, her helpless charges, and saw generally when the girls left her hands that they were established as wives in the homes of Christian men.

Entering the home of a Brahmin in response to a call, she was ordered by a young Brahmin to take off her shoes. She said she would, but with her feet in them, and forthwith walked out, only to return shortly after, upon request.

Princes' Favor

She was indebted to the Maharajah for the site for hospital, orphanage, and other mission buildings, who made this his personal gift to the mission. She had his sympathy and support always. When the aged Maharajah was dying, she was called to the palace for consultation.

Upon leaving for furlough twenty-five years after the beginning of her service in Dhar State, she was invited as the guest of honor to the second Maharajah's palace. Her fellow missionaries were guests also. Very gracefully, the Maharajah, at a certain stage of the magnificent banquet, rose, called for water, for His Excellency as well as the rest of the company declined wine, turned to Dr. O'Hara and drank to her "health and prosperity, a safe journey and speedy return to Dhar".

Incidental

The Sabbath was an honored institution in the mission household. Under the doctor's directions it was well known that no one could have a hot bath on Sunday, the reason being not a disregard for cleanliness but the rights of the Superintendent of the Sunday School, whose work it was to make the necessary preparations for such an event; and very little cooking was done on Sunday, that the servants might enjoy their freedom on that day.

Though the Leper Asylum at Dhar was under state control, yet Dr. O'Hara did much to relieve the victims of this terrible affliction.

More Personal

In nationality Dr. O'Hara is Canadian by birth and of Scotch-Irish descent. Her name would indicate with certainty her father's lineage as Irish, and MacTavish, her mother's name, as certainly proclaims the Scotch. Her birthplace was in the vicinity of Smith's Falls, Ont., as we have indicated. After graduating from the preparatory schools she taught for some years. It was through the influence of a beloved clergyman, an elderly man, that she determined to be a medical missionary. She took her course in Queens, Kingston, and later took further work in New York, in preparation both for her medical and evangelistic career.

Though in her retirement she merits rest which has been richly earned, it is our hope that during the period of this final furlough she may still be of service to the Church. She is a Presbyterian and again and again declared, during the period of strife, "Whatever happens, I stick to the Presbyterian Church".—R.

THE CHURCH PAPER

THE Church Paper is and has always been recognized as an important factor in the life and work of the Church, and as such our paper, The Presbyterian Record, has had an honored history.

The maintenance of the Church paper has become in all denominations an acute problem. The wrecks of the past ten or twelve years are many and survivors labor under heavy financial burdens, the Record being one of the few that nearly pays its way, having cost the Church last year, as reported in the General Assembly returns, the sum of $295. This is more than offset by the revenue accruing to the Church by its influence and appeal.

Whilst we still rank among the highest, if not the highest, in circulation among our exchanges in proportion to membership, we are far from the Assembly's goal of a copy in every family. Lately there has been an advance in organization to promote circulation by the co-operation of Presbyteries. A considerable number of congregations provide the Record for every household independent of personal subscription. This we think is ideal and is a just expression of loyalty to the Assembly's wishes. Failing the adoption of this method in a congregation, we must look to Sessions and in particular to those appointed locally as Record representatives to do their utmost; and to that end our experience is encouraging every such well-planned and energetic canvass having, without exception, increased the number of subscribers.

Other Churches depend on this. The Christian Observer of the Presbyterian Church in U.S. (South) annually appeals in October to the whole Church, a week having been fixed by the General Assembly for that purpose. This year the week, October 13-20, was so designated, and the paper thus presents the matter:

"In taking such action each year the General Assembly urges that the effort be made to place a church paper in every home in the Church and asks the Women's Auxiliary in each congregation to make a canvass for new subscribers. Those who are not subscribers are requested to subscribe. Those who are subscribers are requested to renew their subscriptions."

October is the month in which we too address our constituency that subscriptions may begin with the calendar year, and it is worthy of attention that some women's organizations in our Church, as in the Presbyterian Church in U.S., and some Y. P. Societies undertake the canvass.

We confide in Presbyteries, Sessions, and in all concerned to make

1941 THE BEST YEAR.

ACKNOWLEDGMENTS

Dr. MacNamara, Clerk of The General Assembly, has received a communication from Rev. D. W. Hay, M.A., who was appointed by the last Assembly to the Chair of Systematic Theology in Knox College. This letter is in reply to formal notification of his appointment.—Ed.

Glasgow, N.W. Scotland.

Rev. Dr. J. W. MacNamara,
Toronto, Canada.

Dear Dr. MacNamara,

Thank you for your letter with an extract from the minutes of your General Assembly recording my appointment to the Chair of Systematic Theology in Knox College.

I am deeply gratified at the honor done to me by the Assembly in offering me an appointment in such a noted College, and have great pleasure in recording my acceptance of it, subject to my being released by my Presbytery from my present charge. You may take it that I shall be so released, since there is no obstacle in the way.

I am very deeply appreciative of the Assembly's readiness to hold the appointment open until the cessation of hostilities sets me free to take it up, and I shall seek demobilization at the earliest possible moment thereafter.

The work that lies before me in Canada is of a kind that inspires my whole devotion and I am eagerly looking forward to the day when it will be my privilege and joy to serve the Church in Canada.

Yours sincerely,
David W. Hay, C.F.

* * *

From the Reformed Church of Transylvania.

Dear Brethren,

I have to thank you cordially for the gift which I obtained through the European Central Office of Geneva. In the present time of warfare and general uncertainty we are doubly grateful for this token of brotherly love.

May God add His blessing to your Church and its leaders and members.

Yours sincerely,
Vasarhelyi John,
Bishop.

THE CUP OF SACRIFICE

Rev. James D. Smart, M.A., Ph.D.

Can ye drink the cup that I drink of?—Matt. 20:12.
This cup is the New Testament in my blood.—Luke 22:20.
O My Father . . . let this cup pass from me.—Matt. 26:49.

I WANT to speak to you this morning concerning "the cup of sacrifice". I have always been hesitant to use this word "sacrifice" for fear of debasing it. I have heard it debased within the Church when the giving up of chocolates during Lent has been called a sacrifice, or when a minister wanting money for the church has called for a great exhibition of the spirit of sacrifice. The abstaining for a few weeks from non-essentials is not sacrifice, and with most of us, even though we had to double what we do for church and charity, we would not be exactly sacrificing in order to do it. This great and noble word "sacrifice" should, it seems to me, be reserved for a higher and holier use. It should come upon our lips only when in some crisis of life we are called upon to hazard our all for the sake of something greater than ourselves. We have not reached the point of sacrifice until it involves the imperilling of our own security or of what is most precious to us. Then and only then can we speak of drinking the cup of sacrifice.

The three texts which I read to you show us the mind of Jesus concerning the sacrifice which he was called upon to make. Very early in His ministry Jesus seems to have realized that the course He was following must ultimately end in violent death for him. But He was equally certain that by no other course of action could He carry His redemptive purpose through. Down at the end of the road He saw the cross towering up, yet not for one moment did He turn aside from the road which He had taken. This, He saw, was to be the cost to Him of His work for mankind. Night after night in the silence when all the others were fast asleep, He counted the cost, and He decided that that which had been given Him to do was worth all that it might cost Him. He was prepared to drink down the cup of sacrifice which, it seemed, God was putting into His hands.

He could have turned aside. He could have gone away back to Nazareth to His carpenter's bench and lived a quiet, decent life for the rest of His days. Then He would have preserved His life and spared Himself all that suffering. But the world would have lost a Saviour, and all the blessings which have flowed from Jesus' reckless giving of Himself in love for mankind, even unto the death, would never have been. Jesus knew that. He knew that He could save Himself and lose the world its Saviour. But He chose to lose Himself that the world might have a Saviour.

Look now at the three texts which have to do with the cup of sacrifice.

First, "Can you drink of the cup that I drink of?" Those words were spoken to James and John when in the eagerness of their loyalty they came asking Jesus for the most responsible places in His kingdom. Jesus said to them, "But are you ready for such responsibility? Do you understand what it may cost you? I know it may cost Me a vast amount of suffering and even My death. Are you prepared then to link your destiny with Mine and drink of the same cup with Me?" How it must have rejoiced the heart of Jesus to receive the immediate answer from James and John: "We are ready".

To-day Jesus puts to you and to me the same question which He put to James and John: "Can you drink of the cup that I drink of?" Like James and John we profess to be earnest disciples of Jesus. We say that the kind of world we want for the future is the kind that Jesus was trying to build. We do not want our children to have to live in a world in which truth is sneered at and Christian virtues are reviled as signs of weakness. We do not want the darkness of paganism to come down upon our world. But day by day it is becoming clearer to all of us that these things which we cherish as Christians can be preserved for the future only at a great cost. And the question being pressed home upon us is: "Are we ready to pay whatever it may cost?" The same cup of sacrifice of which Christ drank has been filled full up to the brim and it is here confronting us in our day. He says to us, "Can you drink of the cup I drank of?"

The second reference to the cup of sacrifice was at the Last Supper itself. Jesus took the wine-cup from the table, and, lifting it up, He made it forevermore the symbol of His sufferings and selfgiving. "This cup is the new covenant in my blood." But what did He do with it then? He passed it around the whole group of the disciples saying to them "Drink ye all of it". No longer does He say "Can ye drink of the cup that I drink of?" No longer has He any doubt about the quality of their faith. He puts into their hands the cup which symbolizes His own sacrifice and asks them to drink of it with Him. For the sake of the world that is to be saved, for the sake of defeating and beating down the powers of evil, for the sake of God's victory, He invites them to become sharers of His suffering as you might invite men to become sharers of a feast.

It is that same grim and solemn invitation which is given to you when the wine-cup is placed in your hand. This cup is

the symbol of our Saviour's sacrifice. It is His invitation to you to become a sharer in His sacrifice that through your sacrifice and His, evil may be conquered and God's kingdom brought to victory on earth. He counts you worthy to drink with Him of the cup of sacrifice.

The third reference is found in the story of Jesus that same night praying in the Garden of Gethsemane. He and His disciples had left the upper room. They had gone through the streets of Jerusalem and out through the East gate. The road led down through the valley and up the side of the Mount of Olives to this garden. Leaving the disciples, Jesus went aside by Himself to pray. The Cross in all its horror rose up before Him and His whole being craved to escape from it. He did not face it as we hear of some men facing death, smiling and unmoved. No! Jesus was broken and crushed by it. The agony of it caused sweat to roll down His face like great drops of blood. "O my Father" He prayed, "if you be willing let this cup pass from me". And when He saw that it could not pass but had to be drunk: "Nevertheless not my will but thine be done."

Let us mark this well, that Christ Himself shrank from drinking the cup of sacrifice. He does not revel or exult in the glory of what He is doing. He does not do it easily.

There is a pagan kind of self-sacrifice which is of an entirely different quality and essence than this. In Germany and Italy young men have been so long taught that it is a glorious thing to suffer and die for their country that they were clamoring for a war that they might have opportunity to display their spirit of sacrifice. The doctrine has been taught there that a nation loses its nobility and strength unless from time to time its manhood marches out to war to spill its blood for the nation's sake. In other words, sacrifice has been made an instrument of national policy. Behind that is a recognition that the spirit of sacrifice gives an almost superhuman strength, and that where that spirit burns low weakness is upon the soul. But the use which is made of it is devilish and destructive, utterly pagan. They think that it is a sign of strength that they exult and rejoice in the sacrifice of themselves, and they would scorn as a weakling the Christ who shrinks from the Cross in Gethsemane. Where He says "O Father, let this cup pass from me" they say, "Bring us the cup of sacrifice, full to the brim, and we shall drink it with a song." Heroic, but not Christian.

And surely there is encouragement for every one of us in that to-day. A day that calls for great sacrifice is upon us, and there are some who are troubled because there is little of the pagan heroic spirit among us. We shrink from the Cross. We say, "O my Father, let this cup pass from me". There is no exulting and rejoicing in the opportunity to sacrifice ourselves. But just as in Jesus that shrinking did not mean that He evaded the Cross, so in us that shrinking does not mean that we shall evade the task that is laid upon us however costly it may be. If it is God's will that we should drink the cup of sacrifice that truth and righteousness may continue to live on earth, then drink it we shall.

In the Garden of Gethsemane, iron entered into the soul of Jesus Christ and He received the strength which carried Him through to His victory. We have come into our Garden of Gethsemane. The cup has been placed in our hands which will not pass from us except we drink it; and if we have grace to cast off all care for ourselves and to say "Not my will but thine be done," iron shall enter into our souls which shall give us strength for all that is before us.

And now let me sum up for you in three heads the significance of sacrifice for us. I shall only suggest the thoughts and leave you to work them out for yourselves.

There are some things which cannot be had without sacrifice. The man who seeks for himself an easy life with comforts and pleasures and nothing more, may not ever feel the need for sacrifice. He commits himself to no one and to no great cause; he values nothing sufficiently to suffer for it. But in the poverty of his own lonely selfishness, what does he find that makes life worth living?

You cannot have friendship and love unless you are willing to pay the cost of it, and go through fire if need be for the one you love. To be incapable of sacrifice is to be incapable of love.

Nor can you know the joy of living for something greater than yourself, if you are not willing to sacrifice. Truth, justice, freedom, these things live on in our world only so long as men count them dearer than life.

Jesus counted the salvation of man, the setting free of the soul of man, dearer than His own life. Without His sacrifice our salvation would not, could not have been made perfect.

Call this to mind again and again. These things which alone make life worth living cannot be kept alive unless there are men and women who so cherish them that if need be they would sacrifice everything for them.

The second thought is that the spirit of sacrifice is a source of unlimited power. What is sacrifice but a putting of our whole life at the disposal of God?

You hear men to-day saying "Why

doesn't God do something?" They forget that God works through men and that if God is to do anything to beat back the powers of evil, human lives must be placed at His disposal. When God's people begin to offer themselves as a living sacrifice, careless of what happens to them personally so long as God uses them to effect His purposes, we shall see what the power of God can do in the tangled affairs of man.

Third and finally, through sacrifice we come into a fellowship with Christ which could be ours in no other way. Paul in one place speaks of knowing "the fellowship of his sufferings". He counted it a privilege to suffer for the cause of Christ because thereby he was tasting the very deepest and bitterest of the experience of Jesus Christ.

There is nothing which so binds people to each other as they go through some hard experience together. It is then that deep speaks unto deep; and how often in times of suffering Christians have felt that in these deep places of life they have met with Christ and have been joined heart to heart with Him as never before. They have drunk His cup. They have known the fellowship of His sufferings.

Not one of us knows what is before us between now and when we shall sit together again. But we are not fearful. We have counted back. We know where we stand. We know what things must live; and so, as we take the cup of sacrament, let it be a symbol of our readiness in faith to drink of Christ's own cup of sacrifice.

Prayer

O God, who art, and wast and art to come, before whose face the generations rise and pass away; age after age the living seek Thee, and find that of Thy faithfulness there is no end. Our fathers in their pilgrimage walked by Thy guidance, and rested on Thy compassion; still to their children be Thou the cloud by day, the fire by night. Where but in Thee have we a covert from the storm or shadow from the heat of life? In our manifold temptations, Thou alone knowest and art ever nigh; in sorrow Thy pity revives the fainting soul; in our prosperity and ease, it is Thy Spirit only that can wean us from our pride and keep us low. O Thou the sole source of peace and righteousness! take now the veil from every heart; and join us in one communion with prophets and saints who have trusted in Thee, and were not ashamed. Not of our worthiness but of Thy tender mercy hear our prayer.—Amen.

Great Britain is the last pin holding together the fragments of the comfortable world.—N.Y. Herald Tribune.

Thanksgiving Day

October 14th

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!—Psalm 107:8.

Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.—Psalm 100:4-5.

Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul; and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.—Psalm 103:1-5.

In everything give thanks: for this is the will of God in Christ Jesus concerning you.—1 Thess. 5:18.

Thanks be unto God for his unspeakable gift.—2 Cor. 9:15.

Sing His Praise

Along the hills that autumn's grace
Hath lit with sudden tints of flame,
One comes, with sweet uplifted face,
Singing her praises to His name,
Whose hand the ready blessings heap,
Whose endless love a world doth keep.

A spirit of thanksgiving born
Of grateful people, blessed of God,
Whose barns He fills with golden corn;
Whose level fields of lifeless sod,
His sunshine and His fragrant rains,
Have quickened into fruitful plains.

E'en should the angry clouds uplift
Dark faces on the trembling days,
The seeming ill is yet God's gift;
Out of the shadows lift His praise.
Calm as the child who, smiling, hears
The footsteps of advancing years.

—Hall.

ST. ANN'S CENTENARY

A SERVICE of commemoration was held on the site of the historic Norman MacLeod Church, St. Ann's, Cape Breton, on Sunday afternoon, August 25th, in which great interest was manifest. It was estimated that over 600 persons representative of all the adjacent communities congregated in the grounds. The Assembly was held on the spot where the original church stood and the seating arrangements were exactly as in the early church. Only the depression in the ground which once supported the foundation walls marks this spot to-day. This was lined with spruce trees, making an admirable shelter for those assembled. The pulpit was in the identical position where it stood in the days of Rev. Norman MacLeod, and from which for thirty-one years he expounded the Word of God. The services were conducted both in Gaelic and in English, the latter under the direction of Rev. J. D. Nelson MacDonald, Baddeck Forks, and the former, of Rev. Roderick MacLeod of Boulardarie. The clergy of the surrounding district were well represented. Assisting those already named were Rev. A. W. R. MacKenzie, Rev. J. Allison Fraser, Rev. Archibald Fraser. Rev. James Fraser of Whycocomagh, who is spoken of as Dean of Gaelic preachers in Cape Breton Island, preached from, "Come thou with us and we will do thee good". He directed his hearers' attention to the character and worth of these pioneers, both when they were residents of Pictou County and after their removal to St. Ann's, extolling their independence and courage, reciting their hardships and sacrifices, and urging his readers to emulate them in character and service.

The sermon in English was preached by Rev. Dr. Frank Baird, former Moderator of the General Assembly now residing in Chipman, N.B. His was an appeal to secure the permanence of historic records and the transmission of knowledge which by neglect would easily pass away. He chose the words of Joel as his text, "Tell ye your children of it, and let your children tell their children, and their children another generation". Dr. Baird set forth the historic background against which the migration from the Highlands to Pictou County and later to St. Ann's was to be viewed. His recital of historic events relevant to the occasion was most interesting and so comprehensive as to deserve wide circulation. In concluding his address he gave special attention to the man constituting the centre of commemoration, Rev. Norman MacLeod (not the Norman Macleod whose visit to Canada in 1845 was the subject of an article in the August Record). Of him Dr. Baird said that he reigned at St. Ann's as "prophet, priest and king", and with respect to his followers he declared that their great and abiding faith in God was their chief characteristic, following that, their recognition of the necessity and the power of prayer, and their independence and love of freedom. These characteristics they demonstrated in their achievements. They built, bought, or hired their own ships, and there was no selling of their souls for land or ought else. They were skilled in craftsmanship and of such stout heart that they shrank from neither toil nor hardship. They relied upon themselves asking nothing from the Government except to be left alone. They toiled unremittingly shaming and rebuking us for our love of ease and indolence. Theirs too was the spirit of genuine brotherhood and neighborliness. Dr. Baird concluded his address with this tribute:

"To Scotland we are indebted for many things, but above all for the pioneers. We honor their dust. We salute their spirit. We cherish their memories."

A brief* sketch of the man who figured so prominently in the life of those early days in Cape Breton seems essential.

Norman MacLeod was a native of Sutherlandshire, Scotland, and with his people was among those who suffered most by eviction from their slender holdings under the Earl of Sutherland following the rebellion of 1745. Norman, a resolute and capable lad, prepared himself for Aberdeen University, from which in due time he graduated as gold medalist in Philosophy. Returning to his parish he found occupation as a schoolteacher and a tutor.

After several years he decided to study for the ministry and entered Edinburgh University. In his final year he made a display of his mettle for he sternly rebuked one of the professors and for this offence was dismissed from the theological college.

Returning to his home he found his people in the midst of the distress of eviction. Learning that a vessel, the Frances Ann, was soon to sail for Canada he decided to join a company of the disinherited, numbering 400 men, women and children, who set sail on July 14th, 1817. A sad occasion this as described by one in these words:

"There have been many sad scenes in history but few can exceed the grimness, bitterness, and desolation of the Highland crofters bidding an eternal farewell to their homes among their beloved mountains and glens."

Soon after their arrival in Pictou, land was found for them in a district known as Gairloch. There under his guidance and by his skill they erected modest homes and he became their minister, and extended his ministry to neighboring settlements. His preaching attracted hearers from far, and he became such an influence over a large portion of the Highlanders as no other man in the country possessed. Then began an

extraordinary story. A number of his fellow-countrymen who constituted a colony in Ohio, U.S.A., extended an invitation to join them. He decided to accept this and proceeded immediately to the building of a vessel which was called The Ark. This enterprise was an indication of MacLeod's extraordinary versatility. The vessel was completed and on May 1st, 1820, he and his followers embarked on their voyage. However, rounding the Cape of Canso they encountered a terrific gale which drove them along the southern shores of Cape Breton, only to be driven by an opposite wind along the north-east coast of the island, where they found shelter in St. Ann's Bay, and on the 20th of May he and his followers disembarked. There he remained for thirty-one years and established the first Presbyterian Church in Cape Breton. A new enterprise however was undertaken and with 130 adults he set sail from St. Ann's in the Margaret on October 28th, 1851, for Australia, arriving at Adelaide on the 18th of April, 1852. He remained there but a short time, and then with his followers set sail for New Zealand. He landed in Waipu, in January, 1853. They were there joined by over 700 of their countrymen from Cape Breton. Age now began to tell on this resolute and notable character. Still he continued to preach even from his bed, and with a strange power as if endowed with supernatural strength. His death took place on the 14th day of March, 1866, and this is the estimate of one of his parishioners:

"He was a big man of leonine countenance, a giant mentally and physically and recalled to one's memory the character of the great Cardinal—

'He was a scholar, and a ripe and good one
Exceeding wise, fair spoken and persuading,
Lofty and sour to those that loved him not,
But to those that sought him, sweet as summer.'"

*See The MacGregor Celebration Addresses, The Second Norman, by Rev. Dr. N. A. Macleod, Brockville, Ont.

RECANTS

I have been a pacifist since 1914, and took up the Quaker position. I thought war was the worst thing in the world, and I have held that view all these years. But I have now come to the conclusion that there is something worse than war. That is Nazism.—Maude Royden.

You must also own religion in his rags as well as when in his silver slippers, and stand by him too when bound in irons as well as when he walketh the streets with applause.

Among the Churches

Baddeck, N.S.

An event of deep interest in this community was the anniversary of Knox Church, the thirteenth of the dedication of the present building. The congregation's history has almost reached the 100th mark. It is 99 years ago that the Presbyterian Church was established in this district. Large congregations marked the anniversary services. These were conducted by Rev. A. W. Wright, Altonna, Penn., U.S.A. Mr. Wright was a student in charge of this congregation in the period 1925-1927. A warm welcome was extended to him after an absence of thirteen years. The service was conducted by the minister, Rev. A. W. R. MacKenzie, who announced that the centennial celebration was due in 1941 and preparations were now in progress. He suggested that the foundation walls of the original Knox Church on Bay Road be restored as a perpetual memorial marking the spot where the first church building was erected in 1841.

The annual Gaelic service was held in the afternoon when Rev. A. D. MacKinnon, Little Narrows, delivered the sermon. The Gaelic choir was the largest in Knox Church for many years. It was assisted by the North Shore Gaelic quartet. Precentors leading the Psalms included John MacLennan, Big Glen; D. B. MacLeod, Breton Cove; and M. A. MacLeod, Skir Dhu.

Grand Falls, Nfl'd.

The loyalty of Britain's oldest colony to the motherland has always been the admiration of visitors to this country. This loyalty was never more in evidence than since the outbreak of the present war. Newfoundlanders are now serving in every branch of the Army, Navy, and Air Force, while those at home are giving generously of their means and service in order to crush the enemy and safeguard the freedom of our British commonwealth of nations. That Presbyterians are contributing their share in this enterprise is readily seen from the contribution St. Matthews Church, Grand Falls, has made to date. Twenty-three per cent of the membership have enlisted since the outbreak of war, including one married man, and all the single young men of military age with the exception of two, one of whom is attending McGill University, and the other who has three brothers serving overseas and is the main support of his widowed mother. Two families have given three sons, and two families two sons. When the recent draft for the Royal Air Force was recruited in Newfoundland four air pilots were accepted for training in Canada in the first draft. Of this number one young man came from St. John's, another from Corner Brook, and two from Grand Falls. Both

these young men are members of St. Matthews Church, and were singers in the choir. Needless to say the minister and members of the congregation are very proud of this splendid record.

Sault Ste. Marie, Ont.

On Saturday, August 3rd, Frederick William Campbell Acheson, after he had served his own generation by the will of God fell on sleep. He was born in the north of Ireland and came to Canada about thirty-five years ago. For the past thirty years he lived in Sault Ste. Marie, where he held a responsible position with the Algoma Central Railway. Shortly after his arrival he united with St. Paul's Presbyterian Church and was ordained an elder in 1916. During the Church Union controversy he remained loyal to the Presbyterian Church and when a branch of the Presbyterian Church Association was formed in Algoma he became its President. Soon after 1925 he was elected Clerk of the Presbytery of Algoma and served continuously in that office until his death. During that period he acted at one time or other as convener of most of the standing committees of Presbytery. In that respect, as an elder, his place in the Church was almost unique. Steeped in Presbyterian tradition and well versed in the history and polity of his Church, his wise counsel was regarded as almost invaluable. Modest to a degree it was not until recent years that the Church at large learned to appreciate his worth. Three years ago, however, he was appointed a member of the Board of Administration. In appreciation of his missionary zeal and his thorough knowledge of our Home Mission work the Assembly appointed him to the Board of Missions. In his passing the Presbyterian Church has lost a most faithful member, a loss which is more keenly felt in St. Paul's Church and throughout the Presbytery of Algoma. The funeral service was held in St. Paul's Church, with Rev. R. J. Stewart, Moderator of Presbytery, and Rev. A. D. Sutherland, interim moderator of St. Paul's in charge. Rev. T. E. McAllister of the Wellington Street Baptist Church assisted. Rev. A. D. Sutherland, a close friend of Mr. Acheson, preached the sermon on "Thou shalt be missed because thy seat will be empty". Mr. Acheson is survived by one daughter, Mrs. J. C. Agnew of Sault Ste. Marie, a sister, Miss C. Acheson of Molesworth, Ont., and two brothers, Rev. R. C. Acheson of Molesworth and Dr. Acheson of Ireland.

Toronto, Ont.

The congregation of St. Paul's Church recently suffered a serious loss in the lamented death of Mr. John Hagen, a charter member of the congregation, and for more than thirty years a valued member of the Session. He also served many years as Roll Clerk and Representative Elder. Mr. Hagen was born in County Antrim, Northern Ireland, and come to Canada fifty-nine years ago. For fifty-one years he conducted an important business on Bloor St. West, where he was well known and highly respected by a wide circle of business associates. A loyal and devoted member of St. Paul's he was also active in the wider councils of the Church which he loved and served so well. Illness for several years limited the church activities which, next to his business, were his chief life interest.

Orangeville, Ont.

The first step toward the erection of a new church at Orangeville, a project which has been in view for some time, was recently taken when Rev. Dr. J. G. Inkster performed the ceremony of turning the first sod. Dr. Rochester of the Record was present and gave a brief address. Local clergymen were present and took part in the service, which was in charge of the minister, Rev. H. L. Simpson.

North Sydney, N.S.

St. Giles Presbyterian Church celebrated its 14th anniversary on Sunday, August 25th, with Rev. Dr. McCulloch Thomson as the preacher for the day. Dr. Thomson was welcomed not only for his messages but because as supply he occupied St. Giles last winter and while a young man in his teens he was Principal of North Sydney High School.

Markham, Ont.

On Sundays, May 26th and June 2nd St. Andrew's Church celebrated its 100th anniversary. Arrangements were made so that the recently inducted minister, Rev. T. DeCourcy Rayner, formerly of Lachine, Que., could preside over the special services. Large congregations, filling the church, attended all services. On the first Sunday Rev. J. A. MacInnis of Orillia, Moderator of the Synod of Toronto and Kingston, brought the greetings of the Synod and a stirring message which proved an auspicious beginning to the celebration. At this service the sacrament of baptism was administered by the minister to two infants, one being the first grandchild of the Clerk of Session, Mr. George Cowie.

In the evening Rev. Dr. Stuart C. Parker, then Moderator of the General Assembly, was the preacher, and the choir of Richmond Hill Presbyterian Church led the service of praise. The congregation of St. Andrew's United Church withdrew their service and joined with St. Andrew's Presbyterian, the minister, Rev. D. E. Newman, and Rev. Wm. France and Rev. J. D. Cunningham of Richmond Hill taking part. At this service there was an overflow which was provided for by the installation of loud speakers in the school room. Dr. Parker's message was an arousing call to complete

surrender to the call of Christ in the light of the need and opportunity of our time. This being the day of prayer set apart by command of the King, the minister at each service called the congregation to its knees and all knelt in silent supplication for divine help.

On the Sabbath following, which was designated Back Home Sunday, the earliest of the former ministers now living, Rev. Robert Martin, D.D., now retired, preached in the morning. The service of praise was led by a choir of former members with Mrs. J. Bell of Toronto as soloist. Many former members from distant parts were present. At this service the sacrament of the Lord's Supper was observed, the minister officiating.

In the afternoon a memorial service for pioneer members of the congregation was held in St. Andrew's Cemetery, on the site of the original church building and close to the grave of the first minister, Rev. George Galloway, M.A., a brilliant young man from Scotland, who was inducted in 1840 and who passed away after a brief ministry of a few years, greatly beloved by his people. Rev. William Thomas of Cooke's Church, Toronto, delivered the message. Dr. Martin offered prayer, and the minister gave the closing address. The service of praise was led by the united choirs of St. Andrew's Presbyterian and St. Andrew's United, the Markham Band providing the instrumental music. The convenience of all present was again met by the use of a loud-speaker system.

The young people had charge of the service in the evening, the President Miss Robena MacPherson presiding and members of the society assisting. Rev. W. H. Fuller of Jarvis, quite lately of Markham, preached, and the Vaughan Presbyterian Male Choir provided special music.

The Centenary celebration closed with a birthday party on Monday evening, June 3rd, which took the form of a re-union of former and present members and a reception to Mr. and Mrs. T. DeCourcy Rayner. A three-tier birthday cake, decorated with one hundred candles, was cut by Miss Elizabeth Jardine of Schomberg, Ont., the oldest living member of the congregation, who still remembers the original church edifice. Rev. J. D. Cunningham of Richmond Hill, Interim Moderator, presided.

Melfort, Sask.

The congregation of St. James Church appreciated very much the presence at the morning service on Sunday, September 1st, of Rev. Dr. W. A. Cameron, Secretary of the General Board of Missions. Dr. Cameron was formerly minister of St. James and it is twenty years since he concluded his work there. Because of this earlier relationship the welcome extended to Dr. Cameron was very hearty. It was of special and affecting interest to him to see in the congregation not a few whom he had baptized twenty years ago and who are now holding their place in the Church. In the afternoon Mr. Cameron spoke at the country appointment in connection with this charge. His message was related to the critical times through which we are now passing and to our obligations to the Church, and to our King. "In the Lord put I my trust" was the passage of Scripture on which his message was based. Psalm 11:1.

Brandon, Man.

That Rev. J. Forbes Wedderburn and Mrs. Wedderburn have had a high place in the regard and affection of all in First Presbyterian Church was evinced in the universal regret expressed over their departure for their new field in St. Andrew's, Kingston. This sentiment was conveyed at a lawn-tea held just prior to their leaving in an address and presentation from the congregation. Mr. A. J. M. Bell read the address and Mr. William Fenwick presented a purse. Then followed a bouquet of roses for Mrs. Wedderburn from the hands of Beverley Francis. The address conveyed the congregation's love and esteem and whilst expressing regret at his departure congratulated Mr. Wedderburn upon his being called to such an old and important charge as St. Andrew's, Kingston. It referred also to Mr. Wedderburn's goodwill, kindness, and cooperation during the period of his ministry. An affecting feature of the occasion was the close when the large company formed a circle about the guests and, led by the Boys' Pipe Band of which Mr. Wedderburn was chaplain, all joined in the strains of Auld Lang Syne. A further evidence of sorrow over the departure of their minister and his family was the gathering at the early hour of five o'clock in the morning when the party took the train for the East. Mr. Wedderburn has served First Church for almost eight years.

Albert Bridge, Mira, N.S.

The historic Mira Ferry congregation, with which Catalone is now linked, was left vacant in March, when Rev. Howard A. Doig was transferred to the Presbyterian Church, Sydney. Another transfer also within the Presbytery of Cape Breton has resulted in the settlement of a minister in this charge again. On Tuesday evening, September 3, Rev. Donald J. Gillies was inducted in the Mira Ferry Church. Mr. Gillies is a native of St.. Kilda, Scotland, who came from Manitoba to Cape Breton four years ago when he became minister of the North Shore charge. His ministry at North Shore was marked with success.

Galt, Ont.

According to the Galt Reporter, in referring to the redecoration of Central Presbyterian Church, "the work of the past summer has wrought an almost incredible change in the appearance of the building's interior. The walls have been completely refinished in quiet pastel shades. Ivory predominating . . . The restrained lines of the decoration harmonize perfectly with the solemn grace of the architecture. Lighting too has been changed. In place of an elaborate central fixture a series of plain fixtures distribute the light more evenly, emphasizing the simple grace of the interior. . . . The very plainness of the walls lends new beauty to the already superb windows of stained glass which stand out like flaming jewels in a setting of pure ivory."

Following this transformation re-dedication services were held on Sunday, September 8th. For this occasion the two congregations of Knox's and Central united and the message for the re-opening was delivered by Rev. Dr. Smart of Knox's Church. He based his sermon upon Jesus' words, "Other men labored, and ye entered into their labors". He enlarged upon our indebtedness to our ancestors, rebuking the modern self-sufficiency so evident. He stated, "We are what the past has enabled us to be, we must build on the foundations laid by our fathers. . . . Our life is as it were a bridge from our fathers to our children".

Rev. Dr. Davidson, the minister, presided at the special services and led the congregation in prayer for the Empire's ultimate victory and permanent peace.

The service of praise was enriched by the contributions of Mr. Wishart Campbell who at the morning service sang The Recessional—Kipling; How Beautiful upon the Mountains—Harker; and Fenner's When Children Pray. Mr. Harold Holgate of St. Catharines presided at the organ.

Huntsville, Ont.

The organization in St. Andrew's credited in last issue with an enrolment of seventy should be designated Tweedsmuir Men's Club. The Y.P.S. has forty members and the two Bible classes, Men's and Eureka's Young Women's, a membership of twenty-five each.

Brigden, Ont.

The 84th anniversary of the Bear Creek Presbyterian Church was observed on Sunday, August 25th, with Rev. E. A. Wright of Wallaceburg as the speaker for both services, the morning message being an appeal to turn to God as our helper in this time of distress, and the evening, a call for prompt decision for Christ. The service of praise led by the choir and a male quartette was of a special character. The minister of the congregation is Rev. Drummond Oswald, whose father, lately deceased, was one of his predecessors in the charge.

The Bear Creek Presbyterian Church is the first of that denomination to be erected in Moore township. Prior to 1856 the Presbyterians of this district worshiped in St. Andrew's Church, Sarnia. The present building is the third to be erected and is in every way one of the most modern of rural churches.

Toronto, Ont.

Rev. J. B. Thomson, minister of Dufferin St. Presbyterian Church, was recently elected President of the Canadian Temperance Federation in succession to Dr. T. Albert Moore, deceased.

Sturgeon Point, Ont.

An interesting event which brought together a large number of relatives was a baptismal service conducted by Rev. Dr. R. G. Stewart of St. John's Church, Toronto, assisted by Rev. W. Barclay, Moderator of the General Assembly. The two children baptized were the twin grandsons of Dr. and Mrs. Stewart, Timothy Clair and Michael McLean. The service was held at Dr. Stewart's summer home so as to permit of the presence of the great-grandmother on the mother's side, an aged lady, Mrs. Flavelle.

PULPIT BIBLE

A correspondent has advised us that she has available for some needy mission station or congregation, a Bible 11″ by 14″ in good condition, which she would be glad to send to any address. Should anyone desire this, please address The Presbyterian Record, Room 802, 100 Adelaide St. West, Toronto, Ont.

There is plenty in the contemporary scene to discourage us, but righteousness is not dead, international morality still is a power, and even as to international law, nations still find it an influence great enough to wish to make their peoples think that they act in accordance with it.

The thing to do for believers in the righteousness that exalteth a nation, is to trust God, to add to the sum total of righteousness in the world themselves, and to fight fiercely the terrible tendency to sink down in helplessness and despair.—Christian Leader.

He only earns his freedom and existence
Who daily conquers them anew.

CAPTAIN REV. THOMAS ALLAN PATTERSON

Mr. Patterson died at Christie Street Hospital, Toronto, on Friday, the 16th of August, at the age of seventy-eight years. Toronto was his native city, his father's home having stood on the site of the present City Hall. In that city he received both his public school and collegiate education and began work as a reporter. He also engaged in his late life, following his active ministry, in teaching, occupying a post for several years in the collegiate institute, Hamilton. His ministry covered various centres in northern and central Ontario. He was also an energetic worker in the Y.M.C.A. He had an extended military career, having served in three campaigns, the North West Rebellion, South African War, and in the Great War. In the last he was engaged in the Chaplaincy Service in England, Belgium, and France. He carried the North West medal, the Queen's South African medal with three bars, the 1915 star, the General Service medal and the victory medal. The funeral took place from Christie St. Hospital with semi-military honors and interment was made in the Veteran's Plot in Prospect Cemetery. The service was conducted by a war-time comrade, Colonel Lambert.

He is survived by a brother and sister, Robert A. in Mt. Dennis, and Mrs. Jennie Gibson, Toronto.

REV. MALCOLM CAMPBELL, M.A., D.D.

Dr. Campbell's death occurred on September 1st at his home in Toronto at the age of eighty-two years. A native of Scotland he had been a resident of Canada for thirty-five years, the greater part of his ministry having been spent in Western Canada. His most recent appointments were Richmond Hill and Embro, Ont. He retired some ten years ago. During the last war he served as chaplain. He was a man of scholarly attainments, being a graduate of the University of Glasgow, and an able preacher, particularly in the Gaelic. He is survived by Mrs. Campbell, two daughters and one son.

REV. THOMAS OSWALD

In failing health for some time Mr. Oswald's condition suddenly became worse and he died at his home in New Westminster on the 29th of August at the age of seventy years, in keeping with his oft-expressed wish that when he reached his seventieth year he would be content. He retired from the active ministry in 1935, at that time suffering from impaired eyesight and feeling the effects of his strenuous ministry in the West. He was a native of Scotland, a son of Rev. David Oswald, minister for a number of years in the congregations of Janetville, Ballyduff and Pontypool. His ministry was spent almost wholly in British Columbia, chiefly in the Kootenay district and the Fraser Valley, save for a period of about three years when to secure relief from throat trouble he went east and ministered to the congregation of Brigden, Ont. Following Union he remained with the Presbyterian Church. It was about this time that he was instrumental in erecting two new churches, one at Mount Lehman, the other at Murrayville, said to be the first Presbyterian Churches erected in Canada after the Union. He was a man of strong character and of marked individuality. He was a devoted minister, energetic and capable, sympathetic and courageous. We have heard nothing in the courts of the Church in the form of appeal more powerful than his presentation to the Assembly some years ago of the cause of Home Missions. That address created a profound impression.. He is survived by Mrs. Oswald, a son, Rev. D. Oswald, of Brigden, Ont., and two daughters, Mrs. W. Howett, Vancouver, and Miss Helen Oswald. A sister surviving is Mrs. Rev. Duncan Campbell of New Westminster. The funeral service was held in Gordon Presbyterian Church, Edmunds, on the afternoon of Saturday, and was conducted by Rev. J. R. Frizell.

Our Missions

JOBAT, CENTRAL INDIA

A Letter from Dr. W. R. Quinn, Mission Hospital, to Dr. Cameron, Secretary of the General Board of Missions

AS the calendar indicates the beginning of another month, and as I think how much we have appreciated the letters from our friends in Canada, and how quickly the time has slipped by without our answering them, I realize that it is high time that I should be writing a letter to you.

How long it will take this letter (dated August 6th) to reach you it is hard to say, for the mails between here and Canada are very uncertain now; but so is everything else in this world—everything except one thing, and that the most important thing. But amid all the uncertainty of the present conditions, we can always stop and remember that there is one absolute certainty—our Redeemer liveth and one day we shall see Him face to face and we shall be like Him. In Canada, it is hard to realize just what it means to live and die without God and without hope for this life or for the world to come. I know, of course, that there are many people in Canada who, by their words or by their lives, deny their Maker, but still they inherit the blessings of God-fearing parents or grandparents. Here in the midst of heathenism past and present, where Satan has for generations blinded people's eyes and ruled their lives,

the wages of sin is seen all around us. If Christians who are half-hearted or doubtful about the full value of their faith could only hear the hopeless wailing that goes on here at a heathen death, they surely could not help realizing something of the value of the heritage that they possess.

These heathen people believe in God. They are quite ready to admit many of the things that we believe about Him. They have certain ideas about Heaven and Hell, and they want to be saved—but they stumble at the Cross. They have many theories about salvation, but they find it hard to accept the Saviour. Why? It would seem that Satan has blinded their eyes. They are willing to believe the most absurd and false superstitions, but they hesitate to believe the truth. However, there is a power in the Word of God that Satan cannot overcome. A few weeks ago, a young man came and told us that in Hinduism he had found no peace, in Mohammedanism he had found no peace, but now having accepted Jesus Christ as his Saviour peace had come into his mind. Another man, who accepted Jesus Christ and made public profession of his faith while in hospital some time ago, and who is living in a village some distance from Jobat, is the only Christian in his village, but he does not hesitate to maintain his faith. He is always glad to have us go to his house and hold a Christian service, and there are always quite a number of neighbors who come to such services and listen with apparent interest.

Last Sunday, in the hospital service, a man who had come to have a crooked leg straightened spoke up and said that he had come here on account of his leg but that he had received not only healing for his leg but also healing for his sin through Jesus Christ. Although these results are not seen as often as we should like, nevertheless they show us that "the Word has still its ancient power". A Hindu once said to me that his religion tells him very much as ours does, that he should not steal, lie, etc., but, he added, although his religion tells him what to do, it doesn't give him power to do it.

We are in the rainy season here now. May and June are hot months, but about the middle of June the rains begin, and then it rains nearly every day for three or four months. A temperature of 110 degrees in the shade sounds very hot, but it is not as bad as it sounds, not as bad as that temperature would be in Canada, for in May the air is very dry. Now, with a temperature around eighty degrees and abundance of rain, everything is growing very rapidly. Plants appear above the ground three or four days after the seeds are planted. Peanuts are said to come up two days after being planted. Trees that I had planted a year ago as little plants a few inches high are now bearing fruit. A few weeks ago, the countryside was brown and parched after the long, hot dry season; now everything is green. Cattle that were so thin that they could hardly stand up are now filling themselves with the fresh green grass; but the sudden change is too much for some of them, and some die. Hindus will not kill a sick or starving animal, no matter how much it may be suffering. They say it is the will of God whether it lives or dies, and that it is wrong for us to kill it. And so we see carcasses of animals that have starved to death, and many cattle and horses with their bones sticking out so far that we wonder how they can stand on their feet. One cannot help feeling like setting out with an axe or gun to put these animals out of misery. Perhaps we may sometimes wonder also whether it is worth while to spend time and effort on such people as would allow such conditions; but we must remember that the very need constitutes the appeal. The more blind they are, the more they need the message.

The work of the hospital goes along as usual with all kinds of patients, from babies to grandparents, and with all kinds of diseases from itch to gall-stones. With the exception of a few tropical diseases such as malaria, the great bulk of sickness is very similar to that seen at home in Canada.

BRITISH GUIANA

A local report of a reception tendered to Miss Esther Thomson has reached us:

"Tribute to the ability and experience of Miss Esther Thomson, newly appointed Business Manager of the Canadian Presbyterian Mission was paid last night by Rev. J. Dunn, M.A., and Rev. H. De C. Rayner at a meeting held at Burns Memorial Church. The meeting, presided over by Mr. Rayner, was held to welcome Miss Thomson, who has just arrived from Canada. Miss Thomson was introduced by Mr. Rayner and welcomed on behalf of the Canadian Presbyterian Council by Mr. Dunn. Both gentlemen spoke in high terms of Miss Thomson and of her qualifications for the work. Others in a representative capacity joined in the welcome: Mr. T. Janki, Kirk Session; Mr. Charles Debiden, Congregation; Miss Helena Surujbali, the Bond and Love Society; Mr. E. I. Rambaili, the Young People's Society; Mr. R. J. S. Mungra, Superintendent, the Sunday School; Miss V. Debidin, the Deaconesses and Mr. Robert Janki, the Christian Endeavor Society."

In a brief address Miss Thomson made grateful acknowledgment of these greetings, the kind personal references, and the hearty welcome.

In a home letter Miss Thomson refers to this welcome:

"Last Tuesday Burns Memorial Church had a most welcome service for me. It was a great deal like my farewell at Dufferin with greetings from all societies.

When I got up to speak and thank the people for their kind welcome I had a beautiful garland of jasmine blossoms around my neck put there by the sweetest little East Indian girl about three years of age, and I carried an armful of roses and other blossoms.

REV. JOSEPH MUCHAN AND MRS. MUCHAN

These two promising workers constitute an addition to our missionary staff in Jhansi, India. Mr. Muchan is a native of Scotland and came to Canada when about ten years of age, the family settling in Hamilton, Ont. At the age of fourteen he gained employment and early took advantage of night school to prosecute his studies. So diligently did he labor that he was able to enter Western University, London, where in due course he obtained his B.A. degree. His theological studies were pursued in Knox College. During this theological course, by supply during college session and, during vacation, by mission work in Prince Edward Island, in Saskatchewan, and in Ontario, he gained valuable experience. From boyhood he was interested in missions and is eager for the work upon which he is about to enter.





Mrs. Muchan is a native of Brantford, the daughter of Mr. and Mrs. Albert Marshall. She has been active in church work and is well equipped for the mission field, having had two years' training as a nurse in the General Hospital, Hamilton, and a three-year course in Toronto Bible College.

The designation of Mr. and Mrs. Muchan took place in St. Andrew's Church, Hamilton, where Mr. Muchan was a member and an active worker. They left Toronto on the 7th of September for their new field of labor. On their way west a Sunday was spent in High Bluff north of Sintaluta, Sask., where Mr. Muchan labored for a summer as a student missionary. He conducted the service and preached, Mrs. Muchan presiding at the organ. In addition both contributed to the service in song. There was a congregation of seventy-five who seemed greatly to appreciate the visit. The next stop was at Calgary, where they were the guests of Mr. David McLelland, supplying North Hill Presbyterian Church. The next stop was Banff, and then they sped to Vancouver. There they were warmly welcomed and during their brief stay met a number interested in them and their work. These notes were sent from the steamer prior to their leaving Vancouver.

MISS MARY G. SHERRICK

Miss Sherrick, who has been on furlough from India, left Canada early in September to undertake work in British Guiana, under arrangement to devote a year to that field. There she will occupy the post of Head Mistress of both the Girls' and the Boys' High School, a work for which her training admirably qualifies her. Miss Sherrick was designated for work in India on the 29th of August, 1933, in Knox Church, Weyburn, Sask. While in India, in the Bhil Mission, she devoted herself to teaching. She recently completed a special course in the University of Saskatchewan at Saskatoon. Having taken her degree, Bachelor of Arts, in this institution she now holds the additional degree, Bachelor of Education.

OUR WOMEN'S MISSIONARY SOCIETIES

We speak of "societies" because women's work is organized under two branches covering the Dominion, the W.M.S. (E.D.) and the W.M.S. (W.D.).

The substantial character of the work done by the women of the Church is indicated in the following review taken from their annual reports presented to the last General Assembly. Their work on behalf of the Church and its mission enterprise as thus set forth is a display of devotion, energy, careful planning and wise administration.

W.M.S. (E.D.)

Mrs. W. C. Elliott, President

This Society represents the Maritime Provinces. For 1939 it reports an increase in revenue but a decrease in membership. The latter is largely explained by the fact of the large number of vacant churches or churches without permanent supply. The energies of the Society are therefore necessarily devoted to relieving that situation.

The society has had during the year eight deaconesses regularly engaged and one Port Worker. Miss Thelma Martin, under appointment for foreign work, has done the work of travelling deaconess for some months also. Six students for the ministry have received bursaries from the W.M.S. (E.D.). Home Mission Secretaries in all presbyterials are doing faithful work to keep alive the interest in this department

and from many auxiliaries, young people's societies and mission bands a generous number of boxes have been sent out for relief work in addition to their money contributions. These boxes are distributed, as needed, by the deaconess on the field.

In Foreign Mission work, missionaries are being supported in British Guiana and Japan. Owing to the war conditions in Japan the vacancy which had occurred there owing to the resignation of one of our two missionaries has not been filled but the amount necessary to do so has been sent to the mission funds. The annual grant has also been sent to the Kobe Theological Seminary. The work undertaken in British Guiana is the support of one Canadian missionary and two native deaconesses. An additional grant is being given this year toward the building of a much-needed school building. The annual grant to Santo Training School is a connection with the New Hebrides Mission. The work of the Foreign Missionary Secretary includes correspondence with these fields and keeping the study of the missions there before the W.M.S. members.

Increase is shown in the Home Helpers Branch of the work, in the Literature Society, in the financial standing of The Presbyterian Message, and the work of the department of International Correspondence, of Lantern Slides and History was well sustained.

The statistical statement shows:

Presbyterials	8
Auxiliaries	219
Membership	3,683
Y.P. Members (Partial Report)	999
Mission Band Members	1,931
Home Helpers	655
Average Giving by Members	$4.59

Finances

The organization always provides for its work a year in advance. The financial statement shows:

Balance, previous year:		
Foreign Missions	$9.333.03	
Home Missions	6,368.89	
		$15,701.92
Receipts from Presbyterials, Annual Meetings, Literature, Interest, Sundries		16,015.23
Total		$31,717.15

Disbursements

Foreign Missions	$8,286.35	
Home Missions	6,011.48	
General Expenses	1,027.35	
		$15,325.18
Balance for Foreign Missions	9,994.53	
Home Missions	6,397.44	
		$16,391.97
Total		$31,717.15

W.M.S. (W.D.)

Mrs. W. R. McMurrich, President

Organization

The Women's Missionary Society (W.D.) is made up of a Council with a stated membership from each province, a Council Executive of 35 members meeting weekly, 6 Provincial Societies, 41 Presbyterials, 736 Auxiliaries, 276 Young Women's Groups, 333 Girls' Organizations, 532 Mission Bands, 59 Associate Societies, 8,438 Home Helpers. The total membership stands at 44,783. A Field Secretary gave her time to work among the branches of the Society, a Promotion Secretary to special work in connection with the organization, a Young Women's Travelling Secretary to work in the Young Women's Auxiliaries, while a Girls' Work Secretary divided her time between the Board of Sabbath Schools and Young People's Societies and the Women's Missionary Society.

FINANCES

Receipts

Provincial Societies		$140,855.54
Individual Subscriptions and Refunds		1,451.11
Interest		427.56
Government Grants for Indian Schools		40,532.88
		$183,267.09
Of the above receipts the Government Grants for Indian Schools are not available for General Estimates		40,532.88
		$142,734.21
Disbursements for 1939	$164,874.44	
Less Government Grants for Indian Schools	32,655.01	
		$132,219.43
Receipts in excess of expenditures		$ 10,514.78

Provincial givings decreased $2,917.72 from last year and the year closed with receipts $10,514.78 in excess of expenditures and with all bills paid.

Expenditures in 1939 were $9,493.58 less than in 1938. The reduction in expenditures is largely due to non-payment of exchange to India, the appointment of only one new missionary, no appointment of Young Women's Secretary, and a reduction in the cost of Indian Residential Schools.

In our expenditures for National Missions should be mentioned the fact that a new Nursing Home was built and equipped at Weirdale, Saskatchewan, and an addition to our hospital at Rocky Mountain House, Alberta, was built and equipped. These were paid for from Trust Funds.

Trust Funds December 31st, 1939

Special Retiring Fund for Missionaries	$41,857.03
Legacy Fund	3,781.03
Sustaining Fund	29,971.32
Formosa Trust Fund	17,388.89
Special Fund	2,441.26

National Mission Work

Hospitals

The year 1939 was our first full year at Rocky Mountain House. Many changes have taken place in the hospital. Because of overcrowding it was found necessary to enlarge it and we have now a 26-bed hospital, including the bassinets in the nursery. It is very well equipped and well staffed. The total number of hospital days was 4,646 and the average number of patients per day 12. There were 51 major operations and 64 minor, and 105 X-Ray examinations. The Hospital Aid has assisted greatly in providing equipment for the new wing.

Canora, Sask.—The Hugh Waddell Memorial Hospital admitted 1,345 patients, an increase of 70 over 1938. Hospital days numbered 9,553, for which we receive a grant of 50 cents per day from the Provincial Government. Collections were much better in the past year, so that the Superintendent was able to have considerable repairs made on the building. The local Hospital Aid installed a modern obstetrical bed costing $450.00, which is a valuable addition to the equipment.

Weirdale Nursing Home.—On July 8th, 1939, our very up-to-date Nursing Home was opened at Weirdale, Saskatchewan, with a staff of Superintendent and a nurse. The Home is situated just outside the town and serves a radius of ten to twelve miles on the south, east and west and twenty miles on the north. During the year 66 patients were cared for and 22 operations performed, as well as many minor accidents cared for. This Hospital Aid has rendered valued assistance both before and since the opening of the Home.

Residences

Our School Residence at Huntingdon has had a very busy year and the finances are most satisfactory. The students have made a good record for themselves at school and are kept well occupied with Sunday services, studies and outdoor sports. The enrolment was 26. The Residence at Saskatoon has been well filled throughout the school year and many remained for the summer. A new feature of the activities in the Residence was the introduction of First Aid and Physiology classes by Dr. Laudan. These have been greatly enjoyed. The Summer School, an annual event, which is largely attended, is a season of good fellowship and of helpful conferences.

Chinese in Canada

The work of the Women's Missionary Society among the Chinese in Canada has been very encouraging throughout the year. All our missions are well staffed, and we note with pleasure the growth of interest among the young people. We would particularly like to mention a boys' organization of forty members in Vancouver, calling themselves, "Chinese Young Presbyterians", a boys' order of the Burning Bush. They meet weekly under the leadership of two young Chinese men, Mr. Dick Woo and Mr. Joshua Long. Although the demands of our Chinese people increase with the continuance of the war, they still continue their givings to the Women's Missionary Society and the Budget of our Church.

Indians in Canada

At Mistawasis a new school has been built on the Mission property and the Rev. W. W. Moore is in charge. At Birtle, Miss Mary Begg, an Indian girl graduate of the Cecilia Jeffrey School trained at the Central Technical School, Toronto, is teaching arts and crafts. All branches of the school work are being carried on successfully. At the Cecilia Jeffrey School as well as at Birtle, the faithful members of the staff are doing good work for these Indian children in the regular class work, in first-aid and home nursing courses, in teaching them to work and play and also training them in Christian doctrine. Several graduates of our Indian schools have enlisted and some are already overseas. Many of the boys and girls are anxious for further training in some useful occupation. Those who go back to the Reserves need continued interest and oversight.

Welcome and Welfare

The Welcome and Welfare Department has, during 1939, carried on its usual work of endeavoring to aid the Church by keeping in touch with all Presbyterian new comers to this country. In so far as possible all removals from one congregation to another have been reported.

The usual visiting in homes and hospitals has brought much cheer and comfort to the sick and lonely. How can we estimate the work of 633 secretaries, who have made 27,381 visits, written 2,478 letters, reported 556 removals and assisted 697 to find their place in Church activities?

Miss Iris Munro, port worker at Montreal, met 52 boats and 46 trains. From the ports 1,731 names were received, of which 952 were sent to our Auxiliary Welcome and Welfare Secretaries—fewer than usual, because of war conditions.

We pray that in 1940 the work of this department may continue to bring cheer and comfort to many.

Deaconess Department

Six deaconesses working in Western Canada have been appointed by and are responsible to the Women's Missionary Society, but in each case the Presbytery concerned has the direction of the deaconess's work.

In the Peace River Presbytery Miss Georgina Roy, nurse deaconess, ministers to both the physical and spiritual needs of the people of the Last Lake district. Miss Rosetta Moors served the Prestville field until the end of December 1939, when the minister on the Wanham field took over this work. Miss Frieda Matthews has recently been appointed to work under the Presbytery of Edmonton in the city of Edmonton. Seven points in the Presbytery of Red Deer are being served by Miss Mary Todd, who conducts Sunday services and superintends Sunday Schools and other organizations in these districts. Miss Helen Ross is in Regina with oversight of the work among the Eastview Presbyterian group, the Sunday School being a particular part of the work. The Presbytery of Saskatoon has had in the city of Saskatoon the services of Miss Mabel Booth, who this year will also undertake work in nearby places. An appeal from Saskatchewan for more assistance is being answered by the appointment of a deaconess for Southern Saskatchewan, in the person of Miss Ruby Walker. In Winnipeg the Presbytery has the assistance of Miss Hazel Macdonald, whose particular care is the Elmwood congregation but who also renders valuable service among the Presbyterian young people of the city and to other outside points.

In Ontario and Quebec six deaconesses and one hospital visitor serve under the direction of the different Presbyteries. In Hamilton Miss Margaret Allan is accomplishing much in the congregations of Knox and Calvin Churches. Miss Shirley Scott, who was doing deaconess work in Vancouver, was in September appointed to work in Toronto, where she is serving in the Fairbank congregation and visiting at the Toronto Hospital for Consumptives. In the new congregation of Melrose Park, Toronto, Mrs. S. M. Gillespie gave most valuable aid in building up the several organizations, until the end of the year. She has since been appointed part-time hospital visitor, with Miss M. Murray. Another worker in Toronto is Mrs. C. Steinmetz, giving much encouragement in the new Hungarian Church. In Montreal, Miss Iris Munro, who has done port work for some time, was appointed to do deaconess work in St. Cuthbert's and at the Gordon Mission. Miss Lily Macarthur, who was at the beginning of the year in Kirkland Lake, was at Easter time appointed to work, under the Presbytery of Quebec, in the mining district of Val d'Or, where the need is so very great.

Supply Department

The efforts of the Supply Department have been directed towards meeting the requirements of the various departments of national work. Hospitals at Canora, Saskatchewan, and Rocky Mountain House, Alberta, received supplies for hospital use. During the year the completion of the Nursing Home at Weirdale, Saskatchewan, opened a larger avenue for service. The residences for boys and girls at Huntingdon, Quebec, and Saskatoon, Saskatchewan, were provided with bedding and linen. Complete outfits for the boys and girls at the Indian Residential Schools at Birtle, Manitoba, and the Cecilia Jeffrey, Kenora, Ontario, were arranged for; clothing for children attending the Mistawasis Day School at Mistawasis, Saskatchewan, was also provided. Fourteen deaconesses in various parts of Canada received bales of clothing, bedding and Christmas gifts for distribution among the needy in their fields. Miscellaneous bales of clothing, bedding, and Christmas gifts were shipped to 61 mission fields and Indian reserves on the recommendation of the synodical missionaries: Quebec 1, Ontario 8, Manitoba 7, Saskatchewan 33, Alberta 12.

Estimated value of supplies $24,287.88, plus $1,100.86 cash for boots for children attending Indian schools. The sum of $699.83 was expended on furnishings and new supplies.

Thanks is due to the Canadian Pacific and Canadian National Railways for again granting free transportation on all bales of second-hand clothing for distribution on the mission fields of our Church.

Overseas Mission Work

Japan-Korean Work

The Government having requested that the national language be used in all church services, our workers devoted much time during the year to language study. In June Miss MacLean completed a year at the Japanese Language School in Tokyo. While there she kept in close touch with the Korean students, addressing meetings and conducting an English Bible Class. With Miss MacDonald at the Language School this year, the women's work has been rearranged. While Miss MacLean continued to have supervision in the churches where there were nursery schools, the work in other churches was divided between her and Miss Anderson. Mrs. Young and her daughter were welcomed back to the field in September after a long absence in Canada. In the summer the Rev. C. S. Kim published a small book of his Christian experience, The Heart of the Gospel. The dressmaker-teacher who was engaged to instruct the Korean women in Western-style dressmaking taught in all church centres.

The workers have expressed their gratitude for the grants for the training of Bible-women and for medical and nursing service.

In response to an urgent request provision is being made for a medical clinic, which will probably be in the city of Osaka, where there are 200,000 Koreans.

Manchuria and South China

After one year of language study at the College of Chinese Studies in Peking, Mrs. Gehman and Miss Gibbs have begun their work in Manchuria. Each working with a Biblewoman, they continue their language study and have already been able to help in the evangelistic work. A small grant has been allowed for public health work when Mrs. Gehman needs it, as well as the usual grant of $400 for Biblewomen.

To the Christian Literature Society of Shanghai $100 was sent. The yearly grant of $1,000 went to the Church of Christ in China. From this country, the scene of terrible slaughter and devastation, comes an expression of appreciation of help in these days of trial, sorrow, and loss of life and property.

Formosa

The Women's Missionary Society is represented by nine missionaries: Misses Adams, Burdick, Chisholm, Douglas, Heighton, Hermanson, Ramsay, Taylor, and Weir —all evangelists, and also specialists in nursing, teaching, music. These co-operate in every possible way with the missionaries under the Board of Missions. We are grateful for the effective assistance so willingly given by the missionaries' wives.

The faithfulness of the Formosan Women's Missionary Society is evidenced in their work, well carried on in spite of present difficulties. Mrs. Koa (Bella Mackay), a special worker, visits in homes in city, village, and country, in a Buddhist retreat, and among the lepers. Nine Biblewomen give excellent service. Daily Vacation Bible Schools have an important place in Bible training, with an estimated attendance of 2,000 children. Attendance at Sunday Schools has increased. Thirty-two women were enrolled in the Women's School, where emphasis is placed on Bible teaching and the training of Biblewomen. In five kindergartens are over 250 children, and more schools will be opened when the teachers now in training at the Kindergarten Teachers' Training School, recently opened, are available. While present restrictions have made it difficult to carry on evangelistic work on the same lines as formerly, new avenues have been opened, and new methods adopted, and the outlook for the year is encouraging.

India

Educational work in the Helen Macdonald School has progressed steadily under the direction of Miss E. M. Magee and a staff of Indian Christian teachers. More than 300 pupils are enrolled, 110 being in residence. Up to the end of the sixth year the boys and girls are in class together, and this has been found to be quite satisfactory. The number of girls in the senior classes has increased year by year and we hope the growing demand for courses in Homecraft may soon be met. From the school at Isagarh (farm) have come most promising pupils and we should like to give more attention to this part of the work and its many problems. The programmes provided through the work of the Guide and Blue Bird groups continue to enrich the lives of the girls—Christian and non-Christian alike —and our leaders have been helping other groups in and around Jhansi, thereby creating a fine spirit of understanding and co-operation.

Evangelistic and medical work are closely interwoven and within the Christian community, and without, the Love of God is shown by word and deed and every opportunity is used to the fullest extent. On her return to the village of Babina, Dr. Thurrott finds "a greater willingness to listen and to allow the children to listen to the Gospel story". Several native houses were offered for rental where none could be found before. Nurse Miriam is in charge of the Dispensary work, going out as often as possible with Miss Simpson to the villages of Bronsonpura, Baragaon, and Babina, where classes in Bible study have been carried on. Grace Bai is "mother" to 17 children in the orphanage under the supervision of Miss Simpson. During the holiday season an effort is made to place these orphan children in native Christian homes; this, it is hoped, may lead to many of them being adopted and becoming part of the community in a way they could not be if they remained "wards" of the mission.

While on furlough Miss Sherrick is taking post-graduate work in the University of Saskatchewan and on her return will resume her work of directing and teaching in the school at Amkhut, which has been in charge of Miss Ellen Douglas. The supervision of the M. G. Abey Memorial Children's Home has been in the hands of Miss Marion Williamson, who, in addition to caring for these children, attends to the non-academic work of the Amkhut school and has assisted Miss Douglas with some teaching in Miss Sherrick's absence when it was necessary for Miss Douglas to be out among the village schools. Miss Margaret Kennedy arrived in October with Miss MacMurchy and is busy with language study in Alirajpur, where already she has made a place for herself. The hospital at Jobat continues to be most favourably known through the community and beyond, and more and more the people are appreciating the high quality of the service rendered by Dr. Quinn, Miss McConnell, and her staff of Indian nurses. Four Bhil girls are taking full training and will graduate in spite of the fact that the All-India Nurses' Association has raised the standard for entrance to that of matriculation. The death of the Rev. Charles P. Young was a heavy blow to us all and more especially to those among whom he worked and who had learned to love him and to depend upon him for help and advice. In answer to the request for an increased staff

Miss Margaret MacRae, Reg.N., and Miss Beatrice Scott will accompany Miss Mary Sherrick, Miss Irene Stringer, and Miss Ann Whatling when they return to India in September.

Student Department

At the educational centres an effort is made, with fair success, to keep in friendly touch with Presbyterian young people who go there from home seeking further education or special training. Student Secretaries expect the co-operation of church people in this kindly work. By a grant and through membership on the Missionary Council of the Student Christian Movement of Canada a contribution is made towards missionary education in the colleges. On the completion of their training this year two Chinese students, Lilyan Leung and Pansy Yeung, pass from the care of the Student Department.

Candidates

During the past year the Candidates Department had correspondence or conference with fifty-four applicants.

Eight appointments were made to National work: Miss Evelyn M. Lamb, teacher, of Napanee, Ontario, was appointed as Supervisor in the Cecilia Jeffrey Indian Residential School, Kenora, Ontario; Miss Marjorie MacKay, deaconess, Toronto, as Boys' Matron in the Indian Residential School, Birtle, Manitoba; Miss Mary Begg, Kenora, Ontario, as teacher of handicraft in the Indian Residential School, Birtle, Manitoba; Miss Louise Reith, M.A., deaconess, to survey work in Saskatchewan, and later to the position of Superintendent of the Society's School Residence in Saskatoon, Saskatchewan; Mrs. D. Hildred, deaconess, Edmonton, Alberta, to part-time work in Edmonton; Miss Ione Gordon, deaconess, Medicine Hat, Alberta, as Girls' Matron in the Indian Residential School, Birtle, Manitoba; Miss Ruby Walker, Lloydminster, Alberta, to work in Southern Saskatchewan.

Two other appointments to National work are under consideration. The transfer of a deaconess, or other worker, from one field to another, is not made through the Candidates Department.

Two appointments were made to Overseas work last year: Miss Annie Beatrice Scott, teacher, of R.R. 1, Port Elgin, Ontario, was appointed an evangelist to the Bhil Field, India; Miss Margaret Catherine MacRae, nurse, of Sydney Mines, Nova Scotia, was appointed a nurse-evangelist to Jhansi, India. Miss Scott and Miss MacRae have spent the past year in the Missionary and Deaconess Training Home preparing for overseas work.

Publications

Through the **Glad Tidings** an effort was made, as in other years, to give up-to-date information on the work of the Women's Missionary Society and its workers in Canada and on the overseas fields and, to some extent, on the other missionary work of the Church, as well as on some aspects of world missions. Subscriptions received for 1939 totalled 19,149, an increase of 211 for the year; in addition, the magazine was sent, as usual, to all overseas missionaries and to workers in Canada; in all, the **Glad Tidings** had a circulation of approximately 19,500.

During the year the Publications Department issued the following: **Sailors All**, the Mission Band story book, and a reprint of **My Mother** by Ruth Buchanan; new free literature, including the "Fact Sheet", "Do You Know Why?" by Miss Pelton (for membership committees), and a "Welcome and Welfare Leaflet"; Welcome and Welfare Removal Forms; a pictorial leaflet on the Helen Macdonald Girls' School at Jhansi for inclusion in one of Miss Tennant's field letters; and hospital cards for distribution in our three institutions. A number of other leaflets were reprinted.

The Sisters of St. John the Divine (Anglican) sponsored a **Call to Prayer** card, asking for the co-operation of women's groups within and without the Church in preparing it; in this our Society participated. These cards were widely distributed and generally used throughout the Society.

Lantern Slides

Reports from the provinces show continued interest in the Lantern Slide Department of our Church. There are now 23 sets available. This includes four junior sets and four small sets for the use of Sabbath Schools and Mission Bands. During the year five new sets were added. Four of these were small sets, of ten slides each, on our work in the following fields—Bhil Field, India; Jhansi Field, India; Formosa; and Manchuria. The other set, "Pathfinders in the Great Northwest", was brought out by our Women's Missionary Society for Organization Year and has proved very popular, especially with our young people. Two sets —"Thirty Years in the Bhil Field" and "Across India and the Gwalior Mission" (the latter on the Jhansi field)—were revised and new lecturettes sent out. Reported showings: Ontario 193; Maritimes 22; Quebec 46; Manitoba and Saskatchewan 25; Alberta 33; British Columbia 33; total 352, an increase of 23 over the previous year.

Library

Reports from various Library Secretaries have been increasingly interesting, and through Presbyterials, Auxiliaries, etc., a wonderful response has come to requests for reading material for those who are unable to procure it. Thousands of pounds of good reading matter—magazines and books suitable for Sabbath School libraries have

(Continued on page 317)

Children and Youth

JOHN BUNYAN

"Honor and fame from no condition rise,
Act well thy part, there all the honor lies."

THESE lines have had their fulfilment in the life of John Bunyan. He was born in low estate, the son of a tinker, and this vocation he himself adopted. He is now called The Immortal Dreamer. He rose to high degree in the world's esteem and his fame is not that of vain display but of solid worth. "Though", says Macaulay, "there were many clever men in England during the latter half of the seventeenth century there were only two great creative minds. One of these, John Milton, produced Paradise Lost; the other, John Bunyan, wrote Pilgrim's Progress". More than two centuries ago he laid down his pen; yet his message is with us still, and his words have gone out to the world's end. Probably no book, the Bible alone excepted, has passed through so many editions and been printed in so many languages as Pilgrim's Progress. In the Lenox Library, New York, there are two hundred and fifty-eight editions of the book in English and seventy-four in foreign tongues. It has been translated into nearly every literary language.

From every standpoint the book is a marvel and thus the greatness of the author appears the more unique. Bunyan has had many imitators but he himself was without a model. The language too is perfect leaving one without any desire whatsoever to change in the slightest degree the clear and forceful sentences so agreeable to the ear. The English of this book is regarded as making Pilgrim's Progress a monumental work. Its great worth, however, lies in the fact that it is a teacher of religion and a guide to life for the author was deeply religious as well as a man of genius.

In verse the poet Cowper sings his praise:

O thou, whom borne on fancy's eager wing
Back to the season of life's happy spring,
I pleased remember and, while memory yet
Holds fast her office here, can ne'er forget;
Ingenious dreamer, in whose well-told tale
Sweet fiction and sweet truth alike prevail;
Whose hum'rous vein, strong sense and simple style
May teach the gayest, make the gravest smile;
Witty and well employed, and like thy Lord
Speaking in parables His slighted word;
I name thee not lest so despised a name
Should move a sneer at thy deserved fame;
Yet e'en in transitory life's late day
That mingles all my brown with sober gray,
Revere the man whose Pilgrim marks the road,
And guides the Progress of the soul to God.

Three years after the beginning of the Great War another well-known figure in British letters, Rudyard Kipling, quoted a sentence from another book from the pen of John Bunyan, The Holy War. This quotation should be carefully considered not merely because it reminds us of how Germany chiefly won her recent battles but because our greatest danger while fighting the good fight of faith lies, not without, but within us. This great truth the Bible constantly presents in such language as

"Keep thine heart with all diligence for out of it are the issues of life".

The sentence taken by Kipling from The Holy War is:

For here lay the excellent wisdom of him that built Mansoul, that the walls could never be broken down nor hurt by the most mighty adverse potentate unless the townsmen gave consent thereto.

Here are five stanzas from Kipling's poem:

A tinker out of Bedford,
A vagrant oft in quod,
A private under Fairfax,
A minister of God,
Two hundred years and thirty
Ere *Armageddon came
His single hand portrayed it,
And Bunyan was his name!

He mapped, for those who follow,
The world in which we are—
"This famous town of Mansoul"
That takes the Holy War.
Her true and traitor people,
The gates along her wall,
From Eye Gate unto Feel Gate
John Bunyan showed them all.

All enemy divisions,
Recruits of every class,
And highly screened positions
For flame or poison-gas;
The craft that we call modern,
The crimes that we call new,
John Bunyan had 'em typed and filed
In sixteen eighty-two.

Now he hath left his quarters,
In Bunhill Fields to lie,
The wisdom that he taught us
Is proven prophecy:
One watchword through our armies,
One answer from our lands:—
"No dealings with Diabolus
As long as Mansoul stands!"

A pedler from a hovel,
The lowest of the low,
The father of the Novel,
Salvation's first Defoe,
Eight blinded generations
Ere *Armageddon came,
He showed us how to meet it,
And Bunyan was his name!

In this first stanza one readily gathers

that John Bunyan was of lowly estate. He is spoken of as a tinker and a vagrant besides he was not of good character and was in very bad repute. He acknowledges this himself stating that so evil was his intent that he resolved to have his full of sin and a neighbor declared he was the most ungodly fellow for swearing she had ever seen in her life and would soon spoil all the youth of the town if they came into his company. His humble life however did not cast a blight upon his genius nor did imprisonment impair his powers. It was generally agreed that it was when he was in prison he wrote the immortal work, Pilgrim's Progress. Nor did his life of sin continue. He turned his back on evil and gave himself to God. He became a member and later a preacher in the Baptist Church. He suffered too for his sins by spending twelve years behind the bars in Bedford jail. There he gave himself to the study of the Bible and Fox's Book of Martyrs, the only two books available. Apparently he grew greatly in the knowledge of Christ and gave to the world the fruit of his clear thinking and his deep devotion. He never forgot what he had been and ever gave praise to God for the new life into which He had brought him. This is clear because in the story of his life, written by himself, he chose as the title,

Grace Abounding to the Chief of Sinners.

A few facts about his life may be given. He was born in 1628 at Elstow, England, and died in Bedford in 1688. He lived in the time of Cromwell the period of conflict in the State when Cavalier and Roundhead, Puritan and Royalist, vigorously fought. Bunyan had some experience of this war having been present at the siege of Leicester, and that is why Kipling speaks of him as a soldier under Fairfax. His business was that of a tinker and he followed this lowly occupation. Even when in jail he supported himself and his family. Just how the records do not tell us but it shows from another viewpoint the greatness of this man. It is told that his last act in the ministry was to seek the reconciliation of a father and son who had been for many years estranged. Returning to his home in a heavy rain he contracted cold and in a few days at the age of sixty rested from his labors.

A man known to us all in Canada and beloved by the Canadian people who died recently was a devoted student of Bunyan, Lord Tweedsmuir. A great man of letters himself he was able to appreciate the skill of Bunyan as a teacher and a writer. Perhaps you have seen more than once that Lord Tweedsmuir in his public addresses quoted from John Bunyan and particularly from Pilgrim's Progress. It is a suggestion to us not only that we honor the man but that we study that great book which teaches us in the entrancing form of a story from the writer's imagination the meaning of life, the nature of its struggle, and the secret of its triumph.—R.

*Under that well-known name taken from The Bible Kipling refers to The Great War 1914-18.

YOUNG PEOPLE'S RALLY

The twenty-first Young People's Rally of the Presbytery of Halifax and Lunenburg was held in the Presbyterian Church, Dean, Halifax Co., on Labor Day, September 2nd, with afternoon and evening sessions. The President, Mr. Geo. F. Cameron, occupied the chair and the theme was Faith. The attendance was smaller than usual due no doubt to present conditions and the enlistment of large numbers of young men in the forces. The program was well planned and was very helpful to all. The people of Dean entertained at supper with that hospitality for which they are noted.

The Service of Worship at the afternoon meeting was conducted by St. David's Y.P.S. of Halifax. The speaker at the evening meeting was Rev. T. H. B. Somers, a graduate of Knox College, Toronto, who gave a very pleasing and profitable address. The Rev. C. Ritchie Bell cup for the highest percentage of active members present was won by the Y.P.S. of Noel Road, Hants Co.

The following officers were elected for the coming term: President, Miss Elsie Redmond, Dean, Halifax Co.; Vice-President, Mrs. N. B. Singer, Noel Road, Hants Co.; Secretary-Treasurer, Miss Phyllis Bayers, Musquodoboit Harbor; Executive, Miss Mary E. MacDonald, Elmsdale, and George F. Cameron, St. David's, Halifax.

WORLD DAY FOR ANIMALS

E. Clifford Pratt, Montreal

October 4th dedicated to St. Francis of Assisi is celebrated in many countries by churches and Christian institutions as the World Day for Animals. Its object is three-fold, to direct attention to the sufferings inflicted on birds and animals by sport, commercialism, etc., to focus thought on the proper means to abolish such soul-degrading cruelty, and to educate the ignorant and thoughtless who perpetrate such cruelty as well as to create sympathy for the creatures who are at the mercy of man and unable to speak for themselves.

An earnest appeal is made to all churches and ministers to do their utmost in directing attention to this anniversary and the cause which it represents at at least one of the services on October 6th. Wherever this Christian ideal of life and mercy is exalted there is an inevitable re-action in the elevation of the spiritual life of man. It is hoped that all true lovers of God's creatures will participate in this observance.

With respect to the animals as well as to each other, we are indeed our brothers' keepers.

Seventh Annual Ontario P.Y.P.S. Convention

"More Than Conquerors Through Christ".

THIS Popular Youth Convention will be held in St. Paul's Church, Hamilton, Ont. over the Thanksgiving week-end, October 11th to 14th. An exceptionally fine program offers inspiring messages by the theme speaker, Dr. J. Oliver Buswell, Jr., of Wilmington, Delaware, U.S.A. In the unavoidable absence of Rev. Dr. W. A. Cameron, Secretary of the General Board of Missions, a prominent speaker will present the Great Missionary Cause.

There will be also Helpful Discussion Groups under the most capable leaders, Quiet-time and Devotional Periods, Grand Rally Service Sunday Night, the Best in Music and Singing, Huge Banquet in the Crystal Dining Room of the Royal Connaught Hotel, Recreational Features, Sight-seeing, etc.—and Hamilton's Incomparable Hospitality.

The Committee says you can't afford to miss the Inspiration, Education, and Enjoyment of such a Convention of Presbyterian Youth. Delegates are urged to register at once in order to give every assistance to the Billeting Committee. Registration fee, $1.50, may be sent to the Registrar, Marjorie Towns, Box 397, Dundas, Ont.



BIBLE SCHOOL, SUNNY CORNER, N.B.

The 1940 Summer Bible School at Sunny Corner, N.B., was held again this year, the closing exercises taking place on the 2nd of August. The picture shows the school as assembled on the east side of the church in which the classes were held. The number on the roll was 148 and the average attendance 121. For the four years, 1937 to 1940, there has been a gradual increase in the average attendance, as indicated in the following figures for the respective years: 40, 60, 94, 121. On decision day thirty-seven children expressed their desire to live the Christian life. An additional requirement was made this year with respect to perfect attendance, but nevertheless 66 merited the award. Prizes consisted of New Testaments, hymn books, bibles and copies of Pilgrim's Progess for memorizing twenty-five selected Bible verses. The closing was held in the Orange Hall as the church was too small for the crowd gath-



THE TEACHERS

Left to right: Mr. Maxwell, S. Miss'y; Miss Gertrude Allison, Secretary; Miss Ruby Johnston, Deaconess; Rev. P. M. and Mrs. Sampson; Mr. David Mullin.

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ered. The children went through their various parts, Scripture memorizing, choruses, hymns, and catechism on the Bible. The theme this year was The Word of God, the motto repeated daily was "The Word of our God shall stand forever". All the study bore upon this subject. At the close Mr. and Mrs. Sampson were honored by the students when one of the juniors read an address and presented a purse of money. Mr. Lock of Newcastle, a business man, spoke to the children and the Baptist and United ministers also. A motor truck had its place in the school equipment for the transport of children. This service was accomplished without accident. The school extended over five weeks, meeting four days a week. The different Churches were represented thus: Presbyterian 70, Baptist 32, United Church 25, Pentecostal 7, Unnamed 4.

ANNUAL VACATION BIBLE SCHOOL

The sixth annual Vacation Bible School was held in Melfort, Sask., August 12th to 16th. This proved to be very successful both from the standpoint of numbers and the amount of work overtaken. The highest attendance was 126, and the average for the week was 110. Constituting this number were not only Presbyterians but children from the various churches. The teaching staff numbering ten was entirely Presbyterian. Our two Sunday Schools in the country were also represented. The work was based upon the graded Memory Course issued by the Board of S.S. and Y.P.S. The classes being graded according to the memory course it was possible for them to cover almost the whole of the prescribed studies. Bible exposition, chalk talks, and choruses rounded out the curriculum. The closing exercises were held on Friday evening, August 16th, to which parents and friends were invited. First and second prizes were given to each class and a small consolation prize to every pupil. There is no question with respect to the interest shown in this Bible School. Credit in large measure must be given to Rev. Lyall Detlor, who began the work six years ago. From a community standpoint it is well supported, and as the summer holiday season comes around many inquiries are made if they are to have the school again this year. The leader was Rev. W. J. McKeown of St. James Presbyterian Church, assisted by Allan Farris, the student minister from Sylvania.

Golden Rule

To do to others as I would
That they should do to me
Will make me gentle, kind and good,
As children ought to be.—Anon.

Do the Best You Can

If I was a cobbler it should be my pride
The best of all cobblers to be;
If I was a tinker, no tinker beside
Should mend an old kettle like me.—Anon.



ANNUAL VACATION BIBLE SCHOOL, MELFORT, SASK..

YOUNG PEOPLE'S CAMP

The Presbyterian Young People's Camp, the second sponsored by the Synod of Alberta, came to a successful conclusion on Monday, July 22. Camp was held for one week on the Navy League's premises, one mile from Sylvan Lake, Alberta, and was under the direction of Rev. Robert Sinclair, B.A., of Innisfail. Sports and outdoor activities were organized by Mr. Dillwyn T. Evans, Church Student at Killam.

Morning lectures were given by Rev. Stanley Smith of Regina, Saskatchewan, who before entering on his present charge, studied for a year in Switzerland after graduating from Knox College, Toronto. Mr. Smith's courses covered the various world religious conferences, and pointed out the need for Christian unity of attitude and action in the present day. Denominational differences are the result of different interpretations of God's word, but the fundamental basis of the Christian faith should unite believers in the one great cause of Christianity.

A second series of lectures which was to have been given by the Rev. W. D. Grant Hollingworth of Medicine Hat was cancelled when he was called to Military Chaplaincy. The Young People, on being given opportunity to select material as substitute for these lectures, asked for instruction in Presbyterian doctrine, and discussion groups were formed to consider the doctrines of Predestination, Free-will and Election.

The work of lecture and discussion groups was climaxed by a Communion Service on the final Sunday morning of Camp. Rev. W. D. Grant Hollingworth visited Camp and preached the sermon at this service. He was assisted in dispensing the Communion by Rev. Stanley Smith.

Holiday time was not forgotten, and two lake excursions on the launch, a picnic, a hike, and many enjoyable campfires on the lakeshore will long be remembered.

The Young People are indebted to three of the W.M.S. Deaconesses for the interest they took in visiting the Camp. Miss Frieda Matthews of Edmonton assisted during the first week-end, and conducted a devotional hour on Sunday; Miss Todd of the Red Deer Presbytery was a consistent and helpful visitor, and Miss Elizabeth Walker of Rocky Mountain House stayed for the last three days of Camp, giving valuable guidance and supervision.

In addition to the $200 which has been given by the W.M.S. of The Presbyterian Church in Canada towards the purchase of a permanent camp site, a legacy of $500 which was left for camp work has been procured through the agency of Rev. Robert Taylor and Rev. Robert Sinclair, for this particular work. A total of approximately $900.00 is now available for construction.

The Camp Committee hopes to have a site and building so advanced as to hold next year's Camp on its own grounds.



S.S. (in part) SYDENHAM, ALTA.

Wainwright, Alberta.

One of the country stations connected with the Wainwright field, Sydenham, has a Sunday School held every Sunday afternoon followed by a short service. There is an average attendance of thirty-five, the place of meeting being the school house. The children are giving close attention to the memorizing of Scripture.



QUADRUPLETS

The children shown in the picture above were not born to be placed under the care of the Government as were the famous five wards of the Government of Ontario. They were born in a refugee camp at Paak Hok Tung, Canton, China, and likely will receive no further special care than then given. The mother's name is Wong and the babies are equally divided, two boys and two girls.

OUR W. M. SOCIETIES

(Continued from page 311)

been sent to Sunday Schools, Indian Schools, Mission fields, institutions and lumber camps, also hymn books and Bibles to students for distribution among those in need of them.

Staff

Workers on the Women's Missionary Society Staff in 1939: Overseas Missionaries 24; National Workers 52; Field Secretaries 4; Office Staff 7.

MAN'S HELPFUL FRIEND

R.C.M.P. Dog Finds Juliana's Pendant

Ottawa, Aug. 28.—A valuable pendant and brooch lost by Princess Juliana of the Netherlands while strolling around nearby MacKay Lake, have been recovered by Royal Canadian Mounted Police. R.C.M.P. officials, however, gave all the credit to one of their trained dogs, "Pilot", which uncovered the jewelry after following the tracks of the princess through the woods a short distance from her suburban Rockcliffe home.—The Star, Toronto.

FAITH'S HOUR

I will trust and not be afraid.—Isaiah 12:2.

When nothing whereon to lean remains,
When strongholds crumble to dust;
When nothing is sure but that God still reigns,
That is the time to trust.

'Tis better to walk by faith than sight
In this path of yours and mine;
And the pitch-black night, when there's no outer light,
Is the hour for Faith to shine.

—Christian Irishman.

THE DECISIVE DAY

Charles Kelsey Gaines

For all we do and are,
For all we say we love,
Strike, gather from afar;
No longer ape the dove.

No longer talk of peace—
There is no peace on earth—
But all your powers release;
Strike now, for home and birth.

Trust not the narrowing seas
That bring the foe more near,
Nor think to take your ease
With all the world in fear.

Dare all, as did our sires;
'Tis now no time for play.
Relight the smoldering fires;
'Tis the decisive day.

—Christian Leader.

INTERNATIONAL S.S. LESSONS

LESSON—OCTOBER 13

The Boyhood of Jesus

Luke 2:40-52

Golden Text: And Jesus increased in wisdom and stature, and in favour with God and man.—Luke 2:52.

LESSON—OCTOBER 20

The Message of John the Baptist

Luke 3:3, 8-17, 21, 22

Golden Text: Bring forth therefore fruits worthy of repentance.—Luke 3:8.

LESSON—OCTOBER 27

Christian Motives for Abstinence

Luke 1:13-16; 2:40; 4:4; 6:21, 25, 43-45

Golden Text: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit.—Romans 14:17.

LESSON—NOVEMBER 3

Jesus Declares His Mission

Luke 4:16-30

Golden Text: For the Son of Man is come to seek and to save that which was lost.—Luke 19:10.

Our Church Calendar

Vacancies

Amos, Dromore, etc., Ont., Mod., Rev. J. R. Waldie, Arthur, Ont.

Bass River, etc., N.B., Rev. P. M. Sampson, Boom Rd., N.B.

Brandon, Man., Mod., Rev. W. J. Allan, 360 Frederick St., Brandon, Man.

Campbellton, N.B., Knox, Mod., Rev. C. E. Hayward, Dalhousie, N.B.

Cannington, Ont., Mod., Rev. J. A. McMillan, Kirkfield, Ont.

Centre Road and West Adelaide, Ont., Mod., Rev. A. G. Scott, Arkona, Ont.

Chatsworth, Ont., Mod., Rev. Wm. Sutherland, Wiarton, Ont.

Clinton and Bayfield, Ont., Mod., Rev. Hugh Jack, Seaforth, Ont.

Creemore, Dunedin, East Nottawasaga, Mod., Rev. R. A. Birnie, Duntroon, Ont.

Dundalk and Ventry, Ont., Mod., Rev. T. O. Miller, Orangeville, Ont.

Edmonton, Alta., First Church, Mod., Rev. W. Simons, 10921 83rd Ave., Edmonton, Alta.

Edmonton, Alta., Strathcona, Mod., Rev. F. D. Roxburgh, D.D., 11309 63rd St., Edmonton, Alta.

Erin and Ospringe, Ont., Mod., Rev. W. D. Turner, Hillsburg, Ont.

Fenelon Falls, Glenarm, Ont., Mod., Rev. Wm. McRoberts, Bobcaygeon, Ont.

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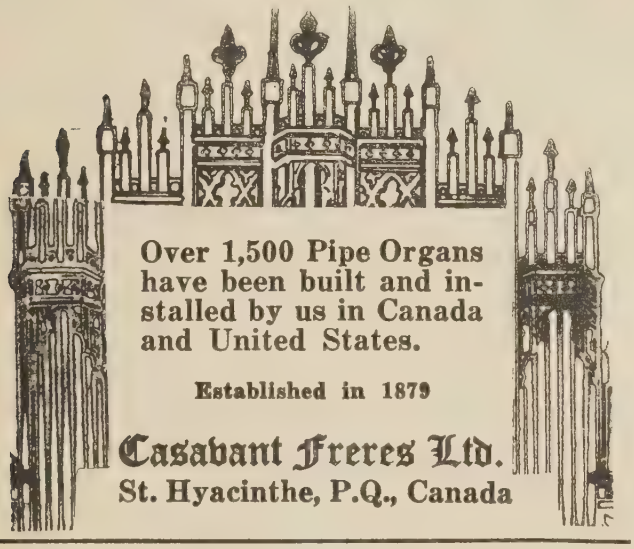
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Care is an enemy to life.

Poverty comes upon the idler.

Fear always weakens and blinds.

Fear and faith exclude each other.

Woe to the man governed by appetite.

It is better to lose time than patience.

The big things in life come unsought to men.

What is death in comparison with dishonor?

Help me, keep me, hold me, Lord, just for to-day.

That life is commendable that sustains industry.

If we forget we lose the value of our experience.

God cannot be treated as an occasional expedient.

Society is based not on science but on conscience.

It is moral stamina that gives distinction to a man.

We are bound to industry and fidelity in our calling.

A good name is rather to be chosen than great riches.

It is good for us to study the suffering side of life.

There is nothing finer than a man who loves his work.

By an inexorable law we are condemned to advance unceasingly under penalty of falling into decay.

Upon spiritual food depend courage, endurance, cheerfulness, and, in general, the power to meet life.

Attention is given to the nourishment of the body but the spirit is very much left to care for itself.

The big thing in life is not to be saved from physical danger but to get the courage and initiative to meet it.

Just as we deduce the value of medicine from its effects, so we appraise the quality of our faith from its moral effect upon ourselves and society.

Gaiety is the triumph of mind over material obstacles.

By nature timid, by grace one may become bold as a lion.

Love and worship are the primary instincts of normal man.

Do not imbibe virtue from persons whose virtue is gloomy.

Steadfastness is indispensable if one would not live in vain.

In transcending self one acquires the freedom of the universe.

Prosperity depends on confidence, and confidence on goodwill.

Good company and good conversation are the very sinews of virtue.

We should pray as fervently for the Empire's soul as for her safety.

Moral fibre and spiritual vigor are not developed by comfort or ease.

Those who are wise will discipline themselves so as to live day by day.

Under all circumstances it is better to suffer than to degrade oneself.

Work gives a man not only the right to eat, but the right to be respected.

The great work of the centuries can only interest him who takes part in it.

Think seldom of your enemies, often of your friends, and everyday of Christ.

It is one of the sweetest privileges of humanity to amuse oneself and others.

Vigilance creates in man the habit of a conscious life and respect for conscience.

Guard against preserving the means of living at the expense of the ends of life.

It is an occasion of thanksgiving to God if we have learned to forget injuries.

Everywhere in nature we see tenacity and sequence; never any interruption or haste.

Let us lose ourselves now and again in some clean absorbing interest and detachment.

It is as great a dishonor as a man is capable of that for a little money he is to be hired to say or do otherwise than he thinks.

Selected.

NEC TAMEN CONSUMEBATUR

The
PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

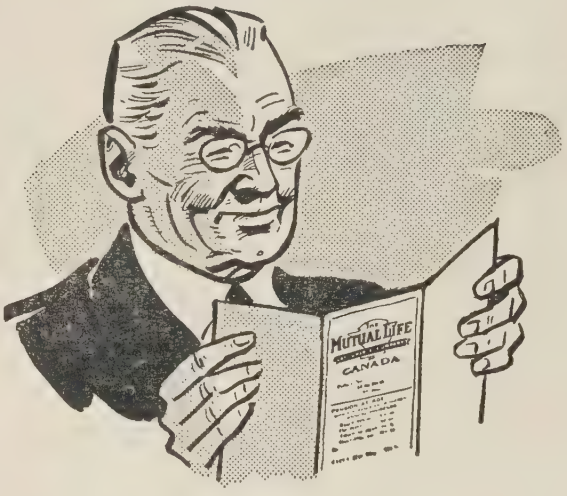
Vol. LXV TORONTO, NOVEMBER, 1940 No. 11

Giving to Missions

God's providence works, like His omnipotent power in creation, at all points alike. When He thrusts forth laborers into the field, He just as certainly raises up those who provide for their needs. We should hold before people the lofty privilege of giving, reminding them that they are debtors, and that bold giving to the Kingdom is an investment which had the Master's sanction, as He bids us lay up treasure beyond the reach of thief, moth and rust. The rank and file of the givers to mission work are not rich in this world's goods, but they are rich in faith and love. The best missionary offerings are the result of rigid economy and the discipline of self-denial. Many a box of ointment, very precious, broken upon the feet of the Master, for the sake of the evangelisation of others, fills the house with the fragrant odor.

—The Presbyterian Churchman,
The Presbyterian Church, South Africa.

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Budget Receipts

Sept. 30, 1939	$128,279.63
Sept. 30, 1940	122,652.17

The Presbyterian Record

VOL. LXV TORONTO, NOVEMBER, 1940 No. 11

By the Editor

PRAYER FOR VICTORY

WE have been of the opinion that public prayers with respect to the war have not been sufficiently explicit. A general prayer for peace is in our view not adequate. The situation and the cause demand something more definite. We have observed that others share our opinion. For example, a letter acknowledged by a prominent writer in the Christian Observer, of the Presbyterian Church in U.S., lays before him the desirability of praying specifically for victory. Then a man of eminence in the Old Land, Bishop Hensley, emphatically expresses himself to that effect:

"If, then, we shall be asked whether indeed we may pray for victory, we cannot but reply with the challenge—What else can we pray for as combatants in the good fight against gross and manifest evil? What else have we in mind when, in this desperate hour, we repeat the hallowed petitions, "Thy Kingdom come, Thy Will be done on earth, as it is in Heaven?"

Truly this is a time to express our belief in the efficacy of prayer, that "the effectual fervent prayer of a righteous man availeth much", that "more things are wrought by prayer than this world dreams of", that it is not by might nor by power but by the Spirit of God that miracles shall be wrought. In universal supplication, with sustained intensity and undiscouraged importunity let us, individually, in our homes, and in public worship, pray for victory and pray without ceasing. It is a spiritual struggle and only the dauntless by the help of God shall prevail. In this way we who are not in the ranks and who are out of the zone of this uninterrupted iron hail from the skies must sustain the spirit of those over whom this besom of destruction continuously sweeps, the courage of our sorely tried leaders, and the fortitude of our bold and resourceful warriors of the air, land, and sea.

We realize that the struggle may cost us everything, but just because the things we are defending are worth any sacrifice, it is a noble privilege to be the defenders of things so precious.—Halifax.

THEIR MAJESTIES

EVERY event with which our gracious King and Queen are concerned brings into stronger relief those qualities which bind the Empire to them in admiration and affection. They are with their people in the fullest sense and every act and every word from them commends them yet more in their exalted position. In the spirit of our editorial in the October number entitled Undaunted, the Montreal Gazette also speaks:

"Nowhere is the undaunted British spirit manifested more clearly or more impressively than in the daily movements of King George and Queen Elizabeth as they go from place to place among the fighting services or among the civilian population who support these services. Occupants of the greatest throne in all the world, Their Majesties are to be found almost daily, and almost hourly visiting some scene of war activity, a military camp, an air or sea port, or a corner in some factory, and always showing the keenest possible interest in what is being done and in the men and women who are doing it."

Their deep interest in the service and suffering of all classes is evident and needs not to be expressed in speech. Yet out of his heart's fulness the King in his last message commends his Dominions, his Forces, and his Subjects. He rejoiced in the wholehearted partnership of the Dominions, declaring that "the struggle of the Mother Country has been made the struggle of the whole family".

Praising the Forces he cited a branch of the service not hitherto prominent, The Air Raid Precautions Service, saying they are "worthy partners of our armed forces and our police, of the navy, once more as so often our sure shield, and of the merchant navy, of the army and the home guard, alert and eager to repel any invader, and of the air force, whose exploits are the wonder of the world".

Included in the Air Precautions Services are various classes and His Majesty speaks of "the devotion of civilian workers, firemen, salvagemen, and many others who in the face of grave and constant danger have won new renown for the British name."

The citizens, too, are accorded their meed of praise and encouraged:

"Each task, each bit of duty done, however simple and domestic, is part of our war work which ranks with the sailors, the soldiers and the airmen on duty. The men and women in the factory all in their way who work on regardless of danger though the sirens have sounded, maintaining all the services and necessities of our common life and keeping the fighting line well supplied with weapons, earn their place among the heroes of this war.'

His words of sympathy smite strongly the chords of all hearts:

"The Queen and I have seen many of the places most heavily bombed and many of the people who have suffered and are suffering most. Our hearts are with them, their courage and cheerfulness, their faith in their country's cause and final victory are an inspiration to the rest of us to persevere . . . . and here I would like to tell the sorrowing parents how deeply we grieve for them in the loss of their children in the ship torpedoed without warning in mid-Atlantic. Surely the world could have no clearer proof of the wickedness against which we fight than this foul deed. . . . After winter comes spring and after our present trials will surely come victory and relief from these evil things. Let us then put our trust, as I do, in God and in the unconquerable spirit of the British people."

Shall we not ever and earnestly pray for Their Majesties who so bravely share with their people the dread hazards of each day that they may be preserved to us and that they may be upheld in body and spirit and daily strengthened in their arduous toil and service to the nation and the world?

SIR WILFRED THOMASON GRENFELL

A PRESS announcement informs us that Sir Wilfred Thomason Grenfell, widely known as the Labrador Doctor, had fought his good fight and finished his course on the 9th of October at his home in Charlotte, Vt. He was a man of unusual physical vigor, indeed an athlete. However his arduous labors and exposure in an inhospitable climate to the fury of the elements by land and sea had left its mark upon him and for several years the strain upon his heart was evident. It was to that trouble he suddenly succumbed. He was in his seventy-sixth year and for well nigh half a century he was the friend, counsellor, medical adviser, surgeon, and missionary of the Gospel to a poor, scattered, isolated people in that land of bitter cold and dearth whose habitations, such as they were, stretched along a rocky coastline exposed to the stern strength of the Atlantic in its turbulent moods. The man, who beyond any other brought influence to bear upon him in choosing his place and work, had urged him to pick out the hardest field as his sphere of Christian endeavor. Had all the difficult fields of Christian enterprise been set before him when he made his choice it would be easy to conclude that he could have no more completely carried out his counsellor's advice than when he chose Labrador as the scene of his labors.

In his career is illustrated the great significance of apparently unimportant events:

"It was in my second year, 1885, (in London), that, returning from an out-patient case one night, I turned into a large tent erected in a purlieu of Shadwell, the district to which I happened to have been called. It proved to be an evangelistic meeting conducted by the then famous Moody and Sankey. It was so new to me that when a tedious prayer-bore began with a long oration, I started to leave. Suddenly the leader, whom I learned afterwards was D. L. Moody, called out to the audience, 'Let us sing a hymn while our brother finishes his prayer'. His practicality interested me, and I stayed the service out. When eventually I left it was with a determination either to make religion a real effort to do as I thought Christ would do in my place as a doctor or frankly abandon it. That could only have one issue while I lived with a mother like mine, for she had always been my ideal of unselfish love."

At a subsequent subsidiary meeting of the Moody campaign he announced his decision in response to an appeal for those to stand who intended to follow Christ. He was attracted to this meeting by two well-known athletes, brothers, J. E. and C. T. Studd, and because of their athletic reputation he paid great deference to them. The request to rise expressive of one's decision seemed sensible, but he was amazed to find how hard it was to rise. "At last one boy out of a hundred or more in sailor rig, from an industrial or reformatory ship on the Thames, suddenly rose. It seemed to me such a wonderfully courageous act—for I knew perfectly what it meant to him—that I immediately found myself on my feet, and went out feeling that I had crossed the Rubicon, and must do something to prove it."

Identifying himself with a church in the neighborhood he proceeded to prove his faith by his works. He engaged in teaching a boys' class in Sunday School, but did not seem to make much headway, yet he undertook with a companion who was musical to hold services in the underground lodging houses, which brought him into contact with the lowest in the scale of humanity. He said, "There was real poverty, a very graveyard of life I had never surmised".

Boxing and parallel-bar exercises gave a fresh impetus to his boys' work. Meanwhile he eagerly sought his own physical development which was to be of such advantage to him in later years. Having passed his examinations and become a member of the College of Physicians and

of the Royal College of Surgeons of England he sought some field for change and rest. Sir Frederick Treves, famous as physician to King Edward VII and a great teacher whose chief message was "self-reliance" and who had a love for the sea, advised him to join an association to promote the religious and social welfare of the deep-sea fishermen. This body had chartered a small fishing craft for religious services among the fishermen and to compete with the grog ships. Grenfell applied and was accepted for the work. The deep-sea fishermen were a revelation to him and he was amazed to find over 20,000 men and boys in this calling, "the merriest, cheerfullest lot whom I have ever met". Here then he had a training ground in preparation for what became his great life mission. In 1891 Lord Southborough, deeply interested in missions, after a visit to Canada and Newfoundland, reported to his Mission Council the opportunities for service among the fishermen of the North-West Atlantic, and Grenfell was asked if he would venture to cross the Atlantic in a small sailing vessel to investigate. He consented, controlled, as he said, by the desire to meet the need of suffering humanity.

It was in the spring of 1892 that he sailed and after seventeen days he reached Newfoundland to find the city, St. John's, in flames for the third time; and so began his work which earned for him the title, Grenfell of Labrador.

What he accomplished is a matter of history. In addition to personal service as a physician and surgeon among the villages that dotted the coast, and his missionary messages, hospitals, orphanages, schools, even lighthouses for the safety of the mariners and co-operative stores stand as a monument to his humanitarian efforts, his wisdom and his Christian faith.

His Co-operative Movement proved a signal community benefit, as he relates:

"When we ran into Red Bay on the north side of the Straits of Belle Isle we found some of our good friends with everything packed and waiting to see if we would remove them from the coast. A meeting was called that night to consider the problem and it was then and there decided to venture a co-operative, hiring a schooner to bring our freight and carry our produce straight to market; and if necessary eat grass for a year or so. Alas, after a year's saving the seventeen families could raise only eighty-five dollars among them for capital, and we had to loan them sufficient to obtain their first cargo. A young fisherman was chosen as secretary, and the store worked well from the beginning. That was in 1905, and to-day in 1918 the five-dollar shares are worth one hundred and four dollars each, by the simple process of accumulation of profits. The loan has been repaid years ago. Not a barrow load of fish leaves the harbor except through the co-operative store. Due to it, the people have been able to tide over a series of bad fisheries; and every family is free of debt."

Of the third store established he writes:

"That store is now a limited-liability company with a capital of ten thousand dollars owned entirely by the fishermen. It has paid consistently a ten percent dividend every year, and is located in fine premises which it bought and owns outright."

One of the many hazards experienced in his strenuous life is described in his autobiography, The Story of a Labrador Doctor, but is published by itself under the title Adrift on an Icepan. With his dogs he was carried far out to sea on a slab of ice, his komatik having been swallowed by the sea. He was rescued however on the second day by brave fishermen, alive and well save for badly frozen hands and feet, and his dogs saved also, except three who were sacrificed to save their master's life. A bronze tablet perpetuates the memory of their sacrifice bearing the inscription,

To the Memory of
Three noble dogs
Moody
Watch
Spy,
Whose lives were given
For mine on the ice
April 21st, 1908.

Adrift on an Icepan is a thrilling story of courage, endurance, resource, and hope.

Honors had come to him in generous proportion, but all richly deserved. In 1939 we had the privilege of meeting him, not for the first time, at the Convocation of McGill University, when he received the honorary degree of LL.D. In 1906 he was knighted by King Edward VII, and in 1927 was raised by King George to Commander in the Order of St. Michael and St. George. In addition to the degree from McGill he held honorary degrees from Oxford, Harvard, Toronto, and William College. In 1920 he received the Gold Medal of the National Academy of Social Sciences of America, and an honor of peculiar distinction was received in 1928, which made him one of a company limited to 128 for all time. He is one of five who have received the distinction, Honorary Knight for Life of the Royal Knights of the Round Table.

Romance entered into his life somewhat late, in 1909, when he was married to Miss Anna Elizabeth McClanahan, whom he met on board ship. She predeceased him some years ago. Sir Wilfred leaves two sons and one daughter. The daughter graduated from McGill in 1939.

So ends the career of a great hero of the Cross, but his work abides and his influence will long be felt reaching far forward into the unmeasured future.

City Under Siege

A Sermon Preached in the Church of St. Andrew and St. Paul, Montreal,
By Rev. R. J. Berlis, B.D.

"There was a little city, and few men within it; and there came a great king against it and besieged it, and built great bulwarks against it: Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered the same poor man."—Ecclesiastes 9:14, 15.

IT is apparent from our text that the short, short story as it appears in certain of our magazines is not a modern invention. Here is such a story, only a few sentences in length, which is well over two thousand years old. Tucked away in one of the less popular books of the Bible, it has all but escaped us. Yet with a few broad strokes of his pen the author has suggested a theme which is as contemporary as tonight's radio news-cast.

The author of the Book of Ecclesiastes was a learned and erudite man,— a philosopher. He had drunk deep of the cup of life's experience, but had laid it aside embittered and disillusioned. To him, life was essentially futile and meaningless,—to be interpreted in cynical and sardonic terms. He complained: "I returned and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding . . . but time and chance happeneth to them all. All is vanity". This, to him, was the conclusion of the whole matter. But by some strange irony, the book eventually came into the hands of a priestly ghost-writer,—the ancient equivalent of our present-day government censor. The priest was appalled by the conclusions of the scholar. Worried by so pessimistic a philosophy, he determined to amend it. He protested; "Life is not vain, I have seen wisdom under the sun and it seemed great to me". And then he recounted the story of the little city, the city under siege.

The name of that city, its history and destiny, we shall never know. But at one time in its career it faced disaster. A certain war-lord marched against it, raised lofty bulwarks, and set about reducing it by siege and direct attack. The city-rulers were thrown into a panic. Their resources seemed as nothing against those of the enemy. Fear and foreboding began to rise like a tidal-wave, threatening to engulf them. Then it was, at this most crucial moment, that there came forward this poor wise man. He suggested a simple but effective plan of resistance. In desperation, the city fathers acted upon his advice. They put the plan into action and, possibly to their surprise, it worked! The city was saved, and when the dust of the invading army had died away, the people of that city awoke to realize that they owed their freedom to a man so humble that they didn't even know his name. And this was the conclusion of the ghost-writer: "Life is not vain so long as the plain man retains this unexpected spark of genius. Life is not meaningless so long as God uses the common man as the channel for his power and purpose."

But of course it is not this obscure city of antiquity in which I am primarily interested. This lost city of the past means nothing to me except in so far as it mirrors the plight of another, a greater city in our day, the fortress city of Britain. This little Kingdom, so precious, so well-beloved, this Island set in a silver sea, faces a tyrant more deadly than any known to the ancient world. He has set up bulwarks in the mountains and fjords of Norway, other bulwarks in the erstwhile pleasant meadows of Denmark, Holland and Belgium, and still other bulwarks on the coast of violated France. From the land of the midnight sun to the storm-lashed cliffs of Biscay he hurls his might against this little city, this world in miniature, this tiny shrine of all that is best and beautiful in human life. But in Britain there lives a poor wise man. You'll find him everywhere, for his name is Legion. You'll find him in picturesque thatched-roof villages and glens of Scotland and in the gardens of Kent; you'll find him in the gracious homes of noblemen and the crowded tenements of the humble, this poor wise man. He's poor, because no man has wealth in Britain today. But he's wise, with a subtle, stalwart wisdom which all the ingenuity of the aggressor cannot conquer.

Let us explore the elements which are caught up and focussed in this wisdom.

I.

First of all, the plain man in Britain is fortified by an imperious sense of duty. This, I take it, is the basis of his wisdom. From the Nursery to the Grave he lives under a stern sense of moral obligation—to his school, his country, his fellowmen, and his God. This is one reason for the remarkable unity of British life. The humblest tenant-farmer feels a sense of definite obligation to the Lord of the Manor; but the Lord is no less bound, in his turn, by obligations to his tenants. It has been pointed out that in this matter of moral responsibility there is an interesting contrast between the American and the Englishman. The American seems to be inter-

ested in laws, a veritable flood of laws. But his English cousin is interested not so much in laws as in Law itself, that remarkable distillation of custom and practice which represents his code of life. He spends the days of his years in an atmosphere of moral obligation. And when he says, "I ought", there can be no further appeal.

There is, of course, nothing sensational or ostentatious about the word "duty". And yet it has been the guiding star of all great English heroes from Alfred the Great to Winston Churchill. It found its classic expression in the celebrated words of Lord Nelson: "England expects every man to do his duty". Latterly, it has found its most moving expression in the heroism of young aviators and seamen who, doing their duty in the face of overwhelming odds, have driven back the enemy in confusion.

It is, I think significant that the British race has never gone in for lofty or theatrical designs. It has never produced a Tamerlaine, an Alexander, a Caesar, a Napoleon, or a Hitler. But it has produced something far more durable. Down through the years, the British race has produced a quality of superb manliness, fortified by a sense of duty, which has disturbed and ultimately defeated the braggart war-lords of history. In this present conflict, I have no doubt that the British will wear down their enemies, because nothing on Earth or in Hell can dissuade them from doing what they deem to be their Duty. It is the basis of a formidable wisdom.

II.

There is a second element in the wisdom of the plain man in Britain. He is fortified by a high sense of destiny. He's extremely quiet about it. He's not given to boasting in grandiose terms about his country's historic mission. He leaves that to less reticent peoples. But it's there all the same, this solemn faith in Britain's necessary role in the world's future. The plain man knows instinctively that Britain is not simply an Empire. Rather, she is a community of thought, a way of life, a conception of Man in his Universe, and these qualities are struggling for the right to survive in a singularly angry world. Professor Santayana once said, "Never since the heroic days of Greece has the world had such a sweet, just, boyish Master. It will be a black day for human race if scientific blackguards, conspirators, churls, fanatics manage to supplant him". Striking words those, especially when we remember that Santayana was not a Britisher. His is an objective tribute to the British way of life.

The possible alternatives to British rule are not pleasant to contemplate. Which will you choose? The refined sadism of Imperial Japan? The neo-Roman slavery and sensualism of Fascist Italy? The Teutonic barbarism of Nazi Germany? The crushing Slavic steam-roller of Soviet Russia? Such possibilities are not attractive. Over against these, the plain man pins his faith in the high destiny of Britain. She alone is left to ensure Justice for the weak and helpless; to offer freedom to captives; to open the eyes of those who are blinded by lying propaganda; she alone is left to set up a Pax Britannica in lieu of the Empire of slave-states envisaged by Messrs. Stalin, Mussolini, and Hitler. For the sake of this, Britain's historic destiny, the plain man will sacrifice his wealth, his personal ambitions, even life itself, but he will not give up his faith in Britain's future. This too is wisdom.

III.

There is a final element in the wisdom of the British plain man. He is under-girded and over-arched by a sense of divinity. Again, the average Britisher does not wear his religion on his sleeve. But in his heart there is a dream of God and Goodness which all the forces of organized Evil are powerless to shatter. With Robert Louis Stevenson he exclaims: "I believe in the ultimate decency of things. Even if I awoke in Hell, I would still believe in it". The plain man will fight to his last breath, but in his heart there remains a strange peace and tranquillity, because he has left the final issue with God.

In the days of Oliver Cromwell, the British Ambassador to the Hague, Bulstrode Whitelocke, was tossing on his bed one night, unable to sleep for anxiety about his country An old servant, lying in the same room, addressed him:

"Sir", he whispered, "May I ask a question?"

"Certainly", replied the Ambassador.

"Sir, did God govern the world well before you came into it?"

"Undoubtedly."

"And will He govern the world well when you have gone out of it?"

"Undoubtedly."

"Then, sir, can you not trust Him to govern the world well while you are in it?"

There was no reply, but the harassed Ambassador turned on his side and fell asleep. That faithful servant was, of course, the poor wise man of Britain with his faith in the ultimate moral sovereignty of God.

The most significant book on religion ever to be written by an Englishman is "Pilgrim's Progress" by John Bunyan. Towards the end of the book, Hopeful starts to cross the Dark River. It is an awesome experience. The waters are deep and treacherous, the current swift. But there in mid-stream, with fearful shadows all about, Hopeful calls back in ringing tones to his friend on the shore: "Be of good cheer, my brother, I have felt the bottom and it is sound". That is a true picture of

the British character in every age. Today, though the swirling waters of this latest Dark River beat about him, the plain man from Britain calls back to us, "Be of good cheer, my brothers. I have felt the bottom and it is sound."

In this latter time, there is a small island. A mighty tyrant has come against it, and besieged it, and built great bulwarks against it. But in this island there is a multitude of poor wise men. By their wisdom and courage one day they will deliver the island from the enemy. And their names, their names are known only unto God.

DR. NORMAN BETHUNE

SUPPLEMENTING our article, He Died at His Post, in the June Record, we have further information with respect to this capable and devoted servant of humanity, his character, his work, his death and burial. We are indebted in this regard to a private letter, the writer of which is an officer in the army of Chiang Kai Shek, General Lu.

* * *

There are three points I would like to emphasize in what I have to say about Dr. Bethune:

1. He was thorough in his work. As soon as I saw him, shortly after his arrival in China, he asked me, "What do you want me to do?" I replied "First rest a few days". "No, I came to work and I want to get to it at once," was Dr. Bethune's reply. And right up to within a quarter of an hour of his death, he was busy.

2. His spirit of sacrifice was a great incentive to all of us. He left the comforts of his home in Canada and came to work with the 8th route army. He never thought of himself, always of others. He often gave a transfusion of blood to his patients. Many of our people who saw this were inspired to follow his example.

3. His method of work. He maintained that a Doctor ought to be at the front to treat the wounded because he felt that many men could be saved if they could have immediate treatment.

He came to China in April, 1938. On June 17th he went to Army headquarters, and on the 18th to a hospital behind the lines. He did not rest but went to work at once. In one week he saw 520 wounded and sick, many of whom were cured and went back to the front. He was with us for one and a half years. This time we can divide into four periods of work.

1. He showed his helpers how to run a hospital, trained his nurses, showed carpenters how to make splints and other things he wanted. He started two hospitals, one called after Sun Yat Sen and one after Mao Cho Tung, and he himself supervised the making of all the necessary equipment. When these hospitals were opened, crowds came from far and near.

2. From September 16th to the end of the year these hospitals were the main center of his work, but he was also working for a larger hospital as the accommodation in these two was not sufficient for the number of men who needed attention. He was not afraid to criticize what he saw wrong in the hospitals, so they soon became model hospitals.

He paid frequent visits to the front so that the wounded could receive immediate attention. And often in one night he would see as many as 80 men and attend to their wounds. In each hospital he had 300 inpatients. They were all under his care. He loved and comforted each one. His salary he divided among the wounded men.

3. From February 15th to June 30th he prepared a medical unit for work among the wounded at the front and in the hospitals. During this time one of his hospitals came into the line of fire and Dr. Bethune himself planned and helped with their evacuation. Sometimes for days and nights on end he got no rest. He spent a great deal of time training a medical corps to help with the care of the wounded.

4. From July to October 20th he laid special emphasis on the General Hygiene of the army. He started a medical school for the training of workers. After Sept. 18th he suggested a medical unit of five men for each battalion. After October 20th he went to the front again to care for the wounded. One day, at the end of October, he cut his finger while operating. The middle finger of his left hand. He still went on working. Later it swelled badly and became septic. He died on November 12th. As the Japanese were hammering at the doors of the Hills, he was buried hurriedly at a village called Yu Chia Chai. At the end of November the Japanese got into that district, burned 250 villages and went off again. After they were safely away, a proper funeral was conducted for Dr. Bethune on January 5th. The coffin was carried to Ch'eng Nan Kuan and the final burial took place there. Ten thousand people, soldiers, school children and civilians followed the body to its last resting place. The soldiers all wore black bands. Hundreds of wreaths and many inscriptions in praise of Dr. Bethune's life and work were sent. A band headed the funeral procession. A mat shed was erected near the grave and in this shed the wreaths and inscriptions were hung. The place of burial is on the side of a hill—a river runs at the foot of the hill and behind are hills and more hills. They plan to plant trees around the grave and erect a tomb to his memory. But he himself has written his own epitaph on the hearts of thousands of people in China. A photo of the doctor, draped with flags of Britain and China, was hung in the mat shed and candles on a circular pedestal

swung round and round so that the light appeared as a complete circle with no gaps. This was a symbol of the completeness and everlastingness of the light of his life.

Since writing the June article we have learned that Dr. Bethune was the son of a Presbyterian minister, Rev. M. N. Bethune, who was ordained in 1889, and who at the time of his son's birth was minister of Gravenhurst, Ont. Our readers will therefore, because of his connection with our Church, have a fresh interest in the record of this heroic servant of the needy and suffering.

A TALE OF THE SEA

Contributed

CANADA'S lobster-fishing industry has a characteristic which holds particular interest for church members. Much of the improvement among the fishermen of the Atlantic coast has been made possible by the co-operation of the many church denominations who gave leadership in efforts to teach fishermen how to get a fair return from their business.

Lobsters have been a delicacy on this continent for centuries. When officers of the garrison at Louisbourg, seeking a choice meal for visitors from France, turned to the sea they took from it lobsters, and served the shellfish with the proud realization that their guests would be amazed and pleased that New World tables could offer such interesting fare. Ever since those ancient banquets, lobsters have been regarded as an extra special food.

So much did this opinion obtain that Canadians have long looked upon this seafood as something that should be shipped abroad to markets which could "afford" it. Yet lobster, according to a report compiled by a famous laboratory recently, contains a fortune in food elements—four times as much iodine as its fellow companions of the sea, huge quantities of healthful salts, and so on. Unthinkingly, Canadians were exporting one of the finest foods produced in its waters.

Two distinct phases of lobster production gradually developed along Canada's coast. First was the shipment of live lobsters to United States markets; second, the shipment of canned lobster to more distant markets such as France. As a result of the growth of this second market, canneries sprang into being throughout the full length of the coastline, from the Bay of Fundy to the mouth of the St. Lawrence. Most of these were small organizations, handling the produce of the fishermen in the immediate area.



MODERN LOBSTER CANNERY

The finest lobster cannery in the world is reputed to be this block of modern buildings at Shediac, N.B., owned and operated by Emile Paturel. Conditions equal to those in the finest food-processing plants are strictly observed, to provide healthful, nourishing canned lobster.

Farmers along the coast, recognizing an opportunity to make extra money, became fishermen during the lobster season. Today, a drive along the coast reveals very few barns which have not a pile of lobster traps behind them. The result was that coast farmers were able to supply their families with little extras such as an organ, a business college course for the children, better clothing and so on. In spring and fall, farmers dropped their work in the fields for a few days, to go to sea.

Little equipment was needed: a few traps



ROCKBOUND PORT

Nets dry in the sun and boats idle between trips to sea in this cove along the Nova Scotia coast, typical of the little harbors from which the fishing fleets emerge to seek an existence for families who know few luxuries.

and a boat. Traps are little boxes made of slats or lath, with the width of a lath between each two laths so that baby lobsters can escape. At one end is a netting or strong cord, in the centre of which is a round opening exactly six inches in diameter. This is the legal sized opening through which lobsters which may be caught can crawl. Attracted by the odor of scraps of herring or fish heads, lobsters crawl inside this trap and then cannot find their way out again.

Because of the depression-created difficulties in which Eastern Canadian fishermen found themselves a few years ago, great strides were made in the formation of co-operatives. Deep-sea and inshore fishermen were gathered together in meetings at which lecturers explained the principle of co-operation in buying and selling, and the leaders in this work were the clergy of every denomination. At St. Francois Xavier University, a department of co-operatives, the foremost in the world, had been created and armed with the information available here, clergymen from the Roman Catholic, Church of England, Presbyterian, United, Baptist, and other churches went to their people.

Efforts to help fishermen were the essential idea, but the lesson taught fishermen-farmers resulted in agricultural co-operatives coming into existence. To-day there are little co-operative groups in scores of coastal communities, bringing together people of the different denominations and providing seed-buying co-operatives, fish-and-lobster-selling co-operatives,



FISHERMAN'S HOME

Washing flutters on the line in the rocky backyard of a fisherman's home at Peggy's Cove, Nova Scotia. Little sustenance comes from the land here, so people of these communities turn to these for a living.



LOBSTER SHIP

Preparing to sail on the first lobster-fishing trip of the season is this little schooner of Richibucto, N.B. These little boats weather heavy storms, carry big loads and provide their owners a well-earned livelihood.



SUNDAY GARB

En route to church is this equipage, with the driver's sister as passenger. This is part of a fisherman's family in an Atlantic coast village. Dog carts and ox teams are common in this part of Canada, where the sea and the farm are closely-knit by basic industry.

co-operative canneries, and other phases of co-operative effort. And it is many of these small co-operatives which stood to suffer seriously when war destroyed their foreign market for canned lobster.

Into this breach the Government stepped under the special war measures legislation, and launched a campaign to sell canned lobster. The peculiar and interesting fact exists that the campaign has fixed attention on the choicest lobster produced in Canada. Custom has established a demand for big losters from dealers who supply the "live" lobster trade. This causes Canada to can lobsters of small size, and these are the lobsters which the fishermen themselves describe as choicest. As one veteran lobster man said: "Those are the fish we eat; comparing them with the big lobsters shipped to the U.S. is like comparing pullet chickens and hens."

The present Government campaign to sell lobster is actually a campaign to maintain standards of living along Canada's coast which the Church has led in elevating. It is an emergency effort to prevent a serious loss of revenue to the fishermen-farmers and, at the same time, draw to the attention of Canadians an excellent, especially-nourishing food which they have neglected to eat largely because it was profitable to ship elsewhere; and the Government's effort to date, they are proud to say, is bearing fruit and the people of the coast areas are rejoicing in the benefit.

My life is like a stroll upon the beach,
as near the ocean's edge as I can go.

So small a sheath to hold so great a blade,
So scant a shield to bear so great a sign;
Britain! in this the darkest hour of thine,
'Tis they who know thee best are least
afraid.

Among the Churches

Toronto, Ont.

Victoria Church, of which Rev. J. Y. Fraser is the minister, has for some time been in the hands of the decorators and electricians, with the result that the interior has been appreciably beautified and the building is now equipped with the most modern type of electric lighting fixtures. A special dedicatory service was held on Sunday evening, September 22nd, when Rev. Wm. Barclay, Moderator of the General Assembly, preached to a congregation that filled the spacious edifice. The minister presided, and with him in the pulpit assisting were Rev. Dr. J. W. MacNamara, Clerk of the General Assembly, Rev. Dr. D. T. L. McKerroll, former Moderator of the General Assembly, and Rev. Dr. James Wilson, formerly of Wychwood Church, now retired.

The Moderator of the General Assembly, Mr. Barclay, led in the re-dedication service and preached the sermon. At a reception tendered the Moderator following the evening service brief addresses were given by Dr. McKerroll, a former minister of Victoria preceding Mr. Fraser, Dr. J. W. MacNamara, Mrs. McKerroll and the Moderator.

The minister having been appointed to a chaplaincy has been given a year's leave of absence and has now joined his unit.

Innerkip, Ont.

At the close of the service when Rev. W. A. Kincaid was inducted into the charge of Innerkip and Ratho on September 20th a social gathering was held. Mr. and Mrs. Kincaid were introduced to the members of the congregation by Rev. Dr. H. H. Turner of Ingersoll, Mr. John R. Arnott, Clerk of Session of Ratho and the Clerk of Session of Innerkip, Mr. Gordon Smith, and Mrs. Smith. A social hour was spent in the Sunday School room, where refreshments were served. Both congregations were largely represented on this occasion.

Fontenelle, Que.

A very great loss was recently suffered by the mission here in the destruction by fire of the manse.

Waterloo, Ont.

Our Church here enjoys the distinction of having been the first congregation in Canada to join in the War Savings Campaign. Patriotic services were recently held when both morning and evening the offering took the form of War Savings Stamps. Rev. D. McM. Kerr states that so far as he knows, and he has been authoritatively advised in this particular, this is the first congregation to engage in this effort.



KIRK SESSION KENYON PRESBYTERIAN CHURCH, DUNVEGAN

Front row: John N. MacLeod, Murdoch J. MacRae, Rev. Dr. Donald N. MacMillan, Norman K. MacLeod, and Rory A. Campbell.

Back row: Alex J. Campbell, Hugh J. MacLennan, Norman J. MacLeod, Donald A. Gray, Norman R. MacLeod, Donald J. Stewart, Malcolm N. Grant, and Neil B. MacLeod.

Dunvegan, Ont.

Joined by many from distant parts whose first spiritual home was Kenyon Presbyterian Church, Dunvegan, the congregation marked the 100th anniversary of the building of the first church with special services, Sept. 15th to the 23rd. It was particularly fitting that the morning service on the 15th should be entirely conducted in the Gaelic language, a tongue that was spoken by nearly all the original members, and is still used in some of the services of the church. The guest preacher was the Moderator of Glengarry Presbytery, the Rev. Malcolm N. MacDonald of Avonmore, and the service of praise was led by Mr. Duncan McSweyn of Dunvegan. Following the old custom, the people stood during the prayer and sat while singing. As the plaintive notes of Kilmarnock, Martyrdom, Coleshill, and Evan floated on the autumn air, many eyes were misty as, for the moment, they lived in the past.

Very large congregations and impressive services marked the observance of the Centennial on the week-end of Sept. 22nd, when the Rev. Dr. Malcolm A. Campbell of First Church, Montreal, was the guest speaker. At both Sabbath services there were few vacant seats, even in the spacious gallery. Special musical numbers were arranged by the choir, assisted by outside talent. It was peculiarly fitting that the accompanist in the evening should be Miss Netta McEwen of Maxville, whose father, John McEwen, was the first precentor in Kenyon Church.

On Monday afternoon, under a warm autumn sun and in the midst of a large assembly, a cairn "erected in memory of our pioneer forefathers who first settled in this community, and built Kenyon Presbyterian Church on this lot in the year 1840" was unveiled by Dr. Campbell. Following the unveiling, a lament, "Lochaber no More", was played impressively by Pipe Major J. A. Stewart of Dunvegan. In the evening a congregational supper was held followed by a programme during which many greetings, including four from former ministers, were conveyed to the congregation.

An historical booklet of some fifty pages has been prepared in connection with the Centenary and will soon be published. The following are the names and dates of the ministers who have served the congregation: Rev. Daniel Clark, 1838-49; Rev. Daniel Gordon, 1853-6; Rev. A. F. McQueen, 1858-74; Rev. Finlay A. MacLennan, 1877-88; Rev. Donald MacLeod, 1889-90; Rev. Rory MacLeod, 1890-6; Rev. John Campbell, 1896-8; Rev. K. A. Gollan, 1899-1911; Rev. W. A. Morrison, 1912-21; Rev. Arch. MacLean, 1921-5; Rev. Angus MacIver, B.D., 1925-8; Rev. Donald Lamont, 1930-4; the present pastor, the Rev. Donald N. MacMillan, Ph.D., was ordained and inducted in July, 1935.

Orangeville, Ont.

Another important evidence of advance in the erection of what is to be known as Tweedsmuir Memorial Presbyterian Church was the laying of the corner stone on the 20th of September. A very prominent layman in our Church performed this ceremony, Mr. J. A. MacLeod, President of the

Bank of Nova Scotia. He is also the Chairman of our Board of Trustees and active on other committees and boards of the Church. The Moderator of the General Assembly honored the occasion with his presence and delivered an address. The minister, Rev. J. L. Simpson, presided and was assisted by Rev. Wm. FitzSimons of Caledon East, Rev. M. C. McKinnon, St. Andrew's United Church, Rev. W. D. Turner, Hillsburg, and Rev. T. O. Miller, Clerk of Presbytery. The enterprise is a heavy one for the congregation but the minister reports that there is absolute unanimity in the congregation and all are most zealous in the work.

Cochrane, Ont.

The summer work of Mr. Donald S. Jackson in this place as indicated by the additions to the membership has been very encouraging. Rev. Kenneth W. House of Timmins visited this congregation and dispensed the Sacraments. There were fifteen baptisms, one of them an adult, and seventeen were received into the membership of the Church. The offerings for the summer showed an increase and the Ladies' Aid in their efforts to raise money also rejoiced in an advance.

Cardinal, Ont.

Rev. Albert H. Barker, late of Horning's Mills, who recently resigned, has taken up residence in Cardinal, Ont., where he was minister at one time for over seven years. Although he has found himself unable to undertake the full work of the ministry he hopes to engage in temporary work as supply wherever opportunity presents itself.

Hanover, Ont.

The Sacrament of the Lord's Supper was observed in St. Andrew's Presbyterian Church, Sunday morning, Oct. 6th. This was the first Communion since Dr. Mark began his ministry here in August and the church was well filled for its observance. Those who participated numbered 143. Twenty-nine members were received, eight of them by certificate. For the twenty-one youthful members received on profession of their faith, Dr. Mark conducted a communicants' class during September, and a reception for them was held in the Sunday School rooms, Wednesday evening, October 9th.

North Battleford, Sask.

That Presbyterians of North Battleford felt their great loss in the "translation" of Rev. Thomas Murphy, their minister, to a West Coast church, was manifest in the many gifts and expressions of appreciation at farewell gatherings for him, Mrs. Murphy and their daughter, Doreen. Every organization paid its tribute of respect and affection and then the congregation as a whole at a social gathering presented an address accompanied by a large and beautiful silver tea-service tray. Many tokens of goodwill and regard were received from community organizations and individuals outside the Church. A great company of all classes crowded the station platform on the evening of September 30th to bid them a kindly farewell. An editorial in the North Battleford News indicates Mr. Murphy's place in the community and service in the Church. In substance it says that since coming to North Battleford as minister of Knox-St. Andrew's over five years ago, his standing has steadily appreciated both among his own people and adherents of other bodies. In the Synod of Saskatchewan, in which he served as Clerk, his enthusiasm and energy made him a leader, and he was chosen Moderator. His qualities made him a valued helper in patriotic and similar good work. He was an example of loyalty to his Country, King, and Church. In his relations with others and in his preaching he was courageous but fair. The best wishes both of his congregation and a large circle of friends go with him and his family in their new sphere.

Wood Islands, P.E.I.

Rev. R. H. Stavert has met with a very serious loss in the destruction by fire of the family home at Wilmot Valley. Associated with him in his heavy loss are his two invalid sisters. The sympathy of the Church will be called forth for those who have thus suffered.

FRATERNAL DELEGATE

General Council United Church

The duties of the Moderator, Rev. Wm. Barclay, made it impossible for him to attend this Church Assembly in Winnipeg. Had it been possible he would have attended as the fraternal delegate from our Church. His place however was taken by Rev. Samuel Farley, minister of First Presbyterian Church, Regina, now Honorary Major Samuel Farley, District Chaplain (P) M.D. No. 10, Winnipeg, Man. Major Farley reports that he received a hearty welcome.

REV. W. J. WEST, M.A.

Mr. West, who has recently retired, was the subject of the following resolution passed by the Presbytery of Stratford, Ont.

"The members of the Presbytery of Stratford, hereby express themselves in appreciation of our retiring Clerk, Rev. W. J. West, M.A.

"Mr. West has been Clerk of our Presbytery for the past ten years. His intimate knowledge of church law and procedure, his Christian courage and courtesy, and his kindly manner, have made him a great asset to our court throughout the years. His reputation as preacher and pas-

tor is well and favorably known throughout the entire Church. We trust that he may be spared many years as an active member of Presbytery and that God's richest blessing may rest upon him in all his ways."

SUGGESTIONS FOR CHAPLAINS

The Chaplaincy Service Committee upon the suggestion of Captain J. Logan Vencta, Secretary to the Principal Chaplain (P), Col. G. A. Wells, has issued a booklet in the name of our Church designed to be of assistance to our chaplains. The preparation of this booklet was in the hands of Rev. Dr. Stuart Parker, Chairman of the Committee on Chaplaincy Service, whose experience in the Great War fitted him to be of very great practical help to our chaplains in the discharge of their important duties. The subjects dealt with are, Parade Services, Voluntary Services, Visiting, Baptism, Holy Communion, Conduct and Bearing.

THE INTERPROVINCIAL HOME FOR WOMEN, CLOVERDALE, N.B.

Rev. F. E. Barrett, D.D.

The Field Secretary for the Interprovincial Home for Women, Rev. F. E. Barrett, D.D., spent most of September in New Brunswick centres. More recently he addressed the Presbyterian Synod meeting in Summerside, P.E.I. Only last fall at its meeting in Sydney, N.S., did the Synod become a partner in this co-operative work of the Protestant Churches of the Maritimes.

Besides preaching nearly every Sunday to congregations of various denominations, Dr. Barrett, when occasion offers, addresses Service Clubs, and Women's Organizations. He calls on the Magistrates and talks over with them the problem of the woman-offender. Articles, generally with a picture of the Home, have been published in forty newspapers of the Maritimes. The result of all this publicity is evidenced by the fact that the commitments for nine months of 1940 are twice the number for all 1939.

With so many calls for financial assistance in these war times, collections of needed funds become increasingly difficult. However friends of other years generally agree with the late Lord Tweedsmuir that "Whatever the crisis may bring, it must be remembered that our duty to our institutions and charities must remain a primary obligation."

Our problems are our opportunities.

Soon rounded grows the back of him
Who 'neath no burdens heavy load,
But o'er the spade is forced to bend.
And yet ere long the world would end,
If he should seek to lift his head.

Selected.

COUNCIL W.M.S. (W.D.)

The opening session of the Council was held on the evening of September 23rd in Knox College, Mrs. A. R. McMurrich, the President, in the chair. The public service was conducted by the Moderator of the General Assembly, Rev. Wm. Barclay. In addition to a devotional message Mr. Barclay addressed the large gathering assembled upon The Church's Outlook in War Time as it Affects Women's Work. This occasion was marked by the presentation of medals to veteran workers: Miss Margaret Allan who has served as deaconess in Hamilton Presbytery for twenty-five years; and Miss Mary Murray, who forty years ago went to Africa and spent one year with Mary Slessor at Calabar, later serving in church work in Edinburgh, and for the past twenty-five years under the W.M.S. as deaconess and hospital visitor in Toronto. Miss Agnes Dickson was given a second bar to her medal, having served thirty-five years under the W.M.S., first in South China and then among the Chinese in Canada. The presentations were made by Mrs. D. T. L. McKerroll.

The Council was in session from the evening of September 23rd to the afternoon of the 26th. Throughout these meetings attention was given to the varied and extensive work of the organization at home and abroad. An interesting evening was spent in the School of Missions, designed to be an "informal evening with our missionaries". Mrs. McMurrich presided and conducted the devotions. For the missionary conference she called upon Miss Bessie MacMurchy, Convener of the Overseas Committee, to take charge. Miss MacMurchy spoke of the many difficulties which had arisen during the summer, resulting in the decision that the new missionaries should not, for the present, be sent to their work in India. Of the missionaries on furlough, two may return this fall—Miss Whatling to India and Miss Adams to Formosa. Miss Mary Sherrick has been loaned to the Board of Missions for one year for work in British Guiana and Miss Stringer will remain in Canada and take further studies. Miss Margaret MacRae, newly appointed missionary to India, is under appointment meantime to the Rocky Mountain House, Alberta, and Miss Beatrice Scott, who was introduced to the members, is continuing her studies at the Deaconess Home.

The following missionaries were heard in report of their work and in answer to questions: Miss Isabel McConnell from India; Mrs. McMillan, Formosa; Miss Alma Burdick and Miss Ada Adams, Formosa, and Miss Isabel Sym of the Nursing Home, Weirdale, Sask.

At the closing session of the Council the officers elected were installed by Rev. Dr. Stuart C. Parker, and a concluding mes-

sage was given by the President, Mrs. McMurrich, who said in part:

"We should go from here thankful that in this great day of change we have our path of duty so clearly defined that we may work on believing implicitly in the work of the Society and in helping to strengthen the arm of our Church we are doing one of the greatest things we can do to help our country and our Empire.

The Officers

President—Mrs. A. R. McMurrich.
Vice-Presidents — Mrs. W. A. McLennan, Mrs. D. Strachan, Mrs. D. D. Calvin, Miss Bessie MacMurchy, Mrs. D. Inglis Grant, Mrs. J. D. Holman, Mrs. R. S. Gibson, Mrs. W. H. Macinnes, Mrs. R. W. McGee, Mrs. J. Williams, Mrs. J. W. Dougherty, Mrs. J. A. Sinclair.
Corresponding and Recording Secretary—Mrs. Donald Gordon.
Treasurer—Mrs. D. Strachan.
International Secretary—Miss Bessie MacMurchy.
Young Women's Secretary—Mrs. J. D. Holman.
Girls' Organizations Secretary—Mrs. John Kelman.
Mission Band Secretary—Mrs. A. R. Riddell.
Home Helpers Secretary—Mrs. J. A. Hilts.
Student Secretary—Mrs. D. D. Calvin.
Candidates Secretary—Mrs. D. Inglis Grant.
National Missions Secretaries:
Hospitals and School Residences—
Deaconess—Mrs. W. H. Mitchell, Mrs. J. M. Warren.
Welcome and Welfare — Mrs. J. M. Warren.
Indians—Miss J. Florence Lang.
Chinese in Canada—Mrs. J. C. Wood.
Overseas Missions Secretaries:
India—Mrs. A. W. Pae.
Manchuria and South China—Mrs. W. A. McLennan.
Formosa—Mrs. W. A. J. Martin.
Japan—Miss Lundia MacBeth.
Library and Life Membership Secretary—Mrs. A. W. Talbot.
Lantern Slide Secretary—Mrs. N. A. MacEachern.
Supply Secretary—Mrs. J. A. McClure.
Assistant Supply Secretary — Mrs. W. H. Fletcher.
Historian—
Member with Office—Mrs. Harold Ferrier.
Ex-Officio—Convener of the Board of Missions; Secretary of the Board of Missions; Convener of the Budget and Stewardship Committee.

A thing of beauty is a joy for ever:
Its loveliness increases; it will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing.—Keats.

ONTARIO PROVINCIAL W.M.S.

Board of Management Conference

Calvin Church, Toronto, October 2-4

Miss E. MacBeth, Press Secretary

Widely representative of the Province with presidents from 23 Presbyterials and 21 departmental secretaries in attendance the three-day conference of the Board of Management of the Ontario Provincial Society, W.M.S., took place in Calvin Church. The President, Mrs. John Williams, presided at all sessions. Increased givings in many Presbyterials and steady development in the various branches were shown in the reports presented by departmental secretaries. Mrs. J. R. Hill, Ottawa, Mission Band Secretary, reported 12 new bands. Mrs. L. M. Beath, Toronto, in her report for girls' organizations showed interest and enthusiasm in her department as did also the Y.W.A. Secretary, Mrs. C. H. McDougall, Strathroy, who reported four new Young Women's groups. A clear financial survey of the Province was given by Mrs. C. H. Thorburn, Ottawa, Treasurer, and Mrs. A. B. Macdonald, Ailsa Craig, Finance Convener, both of whom stressed systematic giving by envelope and free-will offering as the best method of reaching the allocation. In an impressive memorial service loving tribute was paid to the memory of the late Dr. Margaret O'Hara, veteran missionary, who had lived, loved, and labored so faithfully for many years in India.

Missionary endeavor in New Zealand was interestingly sketched by Mrs. J. G. Inkster, who made comparison of the work done in Canada with that of New Zealand and dwelt particularly upon the effort among the Maori, the world's most intelligent native race. Conditions of the Present Missionary Enterprise in Europe was the subject of a message by Miss L. K. Pelton, Promotion Secretary Council Executive, who also commented helpfully on Outlined Programs.

Miss Stella Romanish, formerly associated with the Girls' Work Board, in her talk, The Challenge of the North, gave a vivid picture of life in Northern Ontario. Mrs. V. A. Smith, 1st Vice-President, as official delegate to the Annual Executive Council (W.D.) brought, in her findings of that meeting, helpful information and suggestions to be sent down to Presbyterials and Auxiliaries.

The new study books were displayed and outlined by the Secretary of Publications, Miss Margaret Ness.

Two young and attractive provincial protégées, Mary Harasyn and Lebbie Parhuto, were present at an evening session and expressed their joyful appreciation of the privilege of attending summer camp this year.

National Defence Tax

It would appear from letters reaching the Church Offices that there is considerable uncertainty as to the payment of the above tax, with respect to Ministers' Stipends, whether the tax should be deducted by the Treasurer of the Congregation, or be paid direct by the Minister.

The Act is clear upon this point. The tax should be deducted at the source. Where the stipend is paid by the Congregation, it will be the duty of the Treasurer to deduct the tax, and to forward it each month to the proper authorities at Ottawa. "The responsibility for deducting the tax and remitting the same to the Crown, rests on the employer or payor, as the case may be, and a severe penalty is provided by Statute for failure of any employer or payor to comply with these requirements."

Any claims for deductions must be made upon the form provided for the purpose by the Department, and delivered to the Treasurer.

It is recommended that all parties concerned should acquaint themselves with the provisions of the Act.

J. W. MacNAMARA,
Clerk of General Assembly.

LORD TWEEDSMUIR

A Memorial

Mrs. C. H. Thorburn of Ottawa, Treasurer of the Ontario W.M.S., very thoughtfully collected the public tributes and the press references to our late beloved Governor-General, Lord Tweedsmuir, including the reports of his illness, death and burial. These she embodied in a richly-bound and attractive book constituting a memorial to the deceased statesman, and sent the volume to Miss Anna Buchan of Scotland, Lord Tweedsmuir's sister, whose name is so well-known as an author. A very gracious and grateful letter from Miss Buchan was the acknowledgment of Mrs. Thorburn's labor of love and her timely gift. In this collection Mrs. Thorburn was careful to give full space to the tributes of The Presbyterian Record and Glad Tidings. For a copy of this letter we are under obligation to Miss E. MacBeth, Ontario Provincial Press Secretary, W.M.S.

The Bank House, Peebles, Scotland,
May 24, 1940.

Dear Mrs. Thorburn:

How can I thank you and the Presbyterian Women's Missionary Society for your kind thought. There is nothing I could value more than the Scrap Book. Much that it contains is new to me, everything is of the greatest value. I need not tell you that I shall treasure it as long as I live, and many and many a time look over its pages. It was so wonderful of you to think of it. I have been staying with my sister-in-law and we have many talks about Canada and the kind, kind people there. How happy you made my dear brother! And he never had to say Good-bye! How he was dreading it! Will you please convey to all concerned my deepest gratitude for their gift?

Yours very gratefully,
Anna Buchan.

TEACHER TRAINING

That more efficient work may be done in our Sabbath Schools, The Board of Sabbath Schools and Young People's Societies has adopted, as a special project for this year (1940-41), the holding of a Teacher Training Class in every Sabbath School. For the use of such a class, and to make the work more uniform, Dr. W. M. Kannawin, the General Secretary of the Board, has written a textbook on Sunday School work. The title of the book is "Go—Teach" and it deals with such subjects as The General Organization of the Sabbath School, Lesson Material, Teaching Methods, Midweek Activities, Leadership Training, etc. It is just off the press and may be procured from Presbyterian Publications, price thirty-five cents. Every teacher should have a copy.

A letter has been sent to ministers and superintendents outlining plans for organizing and conducting such a class. For further information on this project, write to the General Secretary of the Board.

REV. J. H. WOODSIDE, LL.D.

Dr. Woodside died very suddenly in the city of Toronto on the 1st day of October. He had attended the meeting of Presbytery in the morning and on his return his death took place on the street car. Dr. Woodside was a native of Ireland, his birthplace being Ballycastle, Antrim County. Following his intermediate training at Ballymoney he entered Queen's College, Belfast, at the early age of sixteen, taking a double course, Law and Arts. He completed his course at Queen's, now a University, with the degree of Doctor of Law, a course marked by an extraordinary number of exhibitions and prizes. Then followed his theological training, at the conclusion of which he accepted a call to Ballinasloe, County of Galway, where he remained for nearly fifteen years. In the autumn of 1907 he came to Canada and moved to Manitoba. After a short pastorate in a rural charge he came to Winnipeg and in 1912 qualified for the Bar. He enlisted for the Great War but having been injured in the service he obtained his discharge. At the time of Union he returned to the Church and served at Burlington, Ont., then at St. George's, London, and Dorchester. He next moved to Alberta, where for five years he served the congregation of North Hill, Calgary. In 1935 he came to Orangeville, where he was minister until the autumn of 1938. Since that time he has been in retirement. He is survived by his widow, a daughter Mary H., a son George, and a brother in Ireland.

The funeral service was held at Orangeville and interment made there in the Soldiers' Plot, the first burial in that area.

Wesley's life work presents an interesting paradox. His controlling purposes were religious, yet he exerted an almost unparalleled influence on English secular life. He was an unswerving individualist in theory, but was perhaps the greatest single social force of his day. He was devoted to aristocratic theories of government, but all unconsciously sponsored democracy. He was deeply anti-materialistic, but taught many the secret of rising from poverty to riches. He was loyal to the Church of England, but produced its greatest schism of the century.—Loetscher.

To strengthen his muscles, to carry his body, to learn to use his hands, his eyes, to become accustomed to fatigue, to the rigors of the seasons, to the struggle against obstacles, to increase his intelligence by difficult exercise, to familiarize his will with opposition, to conquer his desires, his passions, in a word to tame and discipline his whole being — such is the noble preoccupation of any one who aspires to become a man.—Wagner.

Of Missionary Interest

Formosa

MacKay Memorial Hospital, Taihoku

In spite of the withdrawal this year of a full-time pastor the work of Christian ministration has gone on in the hospital. Some members of the staff have taken an active part in organizing and leading the chapel services. The regular Bible Woman and an elder who had been attached to the hospital for some time have continued their work, and a member of the Women's Missionary Society has made regular visits for the furtherance of evangelistic work. However, it is the general atmosphere of Christian kindliness and sympathy in the hospital which in the end may have as far-reaching effects as the direct contact with an audience so transient.

There has been no diminution in the number of patients for the past year and previous records of efficiency have been maintained despite handicaps. The departure of Dr. Little for Hong Kong and of Dr. Stevens for Canada has been keenly felt, for it leaves the hospital seriously understaffed. Dr. Bews has valiantly undertaken the duties of Superintendent and his good work has been made possible by the efficient co-operation of Miss Chisholm, Miss Weir, and Miss Hermanson. Under the direction of Miss Chisholm, Superintendent, and Miss Weir, are thirty-two student nurses and graduates. The report of patients shows:

New Out-patients	5,273
Visits to Out-patients	18,545
In-patients	1,256
Maternity Cases	81

Happy Mount Leprosy Colony

It is well to keep in mind the origin of this work. Dr. Gushue-Taylor says that it was the realization of the fact that the non-leprous sick in Formosa were well provided with hospital services, denied to their leprous fellows, that led him in 1925 to seek provision for those unhappy people whereby they would receive adequate institutional treatment and at the same time place themselves beyond the reach of infecting others. The result was the opening in 1930 by the Government of their leprosy hospital on a site chosen by us for ours and in the following year our acquisition of another site on which was started the building of Happy Mount Leprosy Colony, opened in 1934.

Of the site Dr. Gushue-Taylor writes that the Colony is situated in an area of hill and valley, rich in natural beauty. Great varieties of trees, fruit and otherwise, ferns, sub-tropical vegetation abound to delight the resident patient. Golden Shower (Bignonia Fenusta, Brazil) introduced from Hong Kong six years ago, now covers the roofs of all cottages and decorates the



STAFF AND STUDENTS, THEOLOGICAL COLLEGE, TAIHOKU, FORMOSA.

First Row. Left to right: Rev. Mr. Kami, Minister Taihoku Church; Rev. Mr. T. Ohkawa, Principal; Rev. James Dickson; Mr. Li, Graduating Student; Rev. Mr. Go; Rev. Mr. Chin, Moderator Synod of North Formosa; Mr. Chikamori, Secretary Y.M.C.A.
Second Row. Third from left: Rev. Mr. Chin, Leader College Choir.
Third Row. Extreme left: Rev. Mr. Low, Pastor of a church and Professor of Greek.

front of church and office, in summer giving shade from the sun and in winter remarkably beautiful bright orange-colored blossoms in tubular, pendulous clusters, a joy to patients and visitors alike. Eight and one-half years ago we secured from India and planted the seeds of Hydnocarpus Wightiana, a tree which yields a fruit the seeds of which on being crushed give an oil used in the treatment of leprosy. We have succeeded in raising over a dozen trees, one of which has borne fruit, the only one in the Japanese Empire. Recently by exchange of one of our trees we have received from the Forestry Department of the Government specimens of the other two species yielding leprosy-treatment oil, namely, Hydnocarpus Anthelmintica and Taraktogenos Kurzi. These trees are growing in front of the men's special sick ward and are an additional source of interest to the patients.

During the year the patients were led to gather into one two small streams and pipe the water to two brick and cement tanks at different levels. This extra supply serves for washing and garden use and seems never to fail.

Expert testimony and experience have shown the value of work as a contribution toward recovery from this disease and therefore the Colony from the beginning has acted on this principle. All patients have been expected to do two and a half hours daily communal work, such as bush clearing, making roads or waterways, cleaning buildings, drains, etc. This policy is steadfastly adhered to. The rest of the day patients may do any work of a personal nature, such as cutting wood for fuel, growing vegetables and fruit, rearing hens, ducks, rabbits, and pigs. During the year 16,434 pounds of vegetables have been grown by patients, two of whom have 1,400 pounds each to his credit. To encourage and supply them with pocket money, the Colony buys from the patients, vegetables, eggs, and pork, and by this means the more energetic of the patients are able to remit small sums to dependents at home.

Mrs. Gushue-Taylor's activities are many and varied. She is a nurse by profession and vocation, and is Superintendent of nurses. She has given herself wholeheartedly to the service of the men and women of a kind only those who work among the leprous realize. Her work involves nursing, dressing ulcers, supervising and preparing dressings and operation-room regime, seeing that all necessary equipment in this sphere is provided and kept ready, supervising and daily partaking in food provision for our big family, control of rice room, giving out rice, milk and vegetables, etc., serving behind the counter of a small "village" shop which we operate for patients and staff (the Colony is five miles from town) and in which are sold

tinned goods, biscuits, spices, milk, shirts, trousers, foot gear, etc., etc., some of the latter being sold at less than a quarter value to insure that the recipient take care of the garment; sharing in the weekly washing of the clinic; night and day keeping a watchful eye over the activities of the men and women and their affairs; organist for three services a week, teacher in the Sunday School; and in addition, as a side line, running her own household and looking after those sides of a husband's life known only to wives. She does a full day's work in the intervals of which she knits woollen skull caps and pull-overs, mitts and socks for patients' use on cold days and nights. In this work of knitting the ladies of the foreign community of Tansui and Taihoku have assisted generously.

Three patients died during the year, all of whom had united with the Church since their coming. At the close of the year there were in residence 34 men and 14 women. These patients during the year were given 2,325 injections of special oils and 774 other injections for treatment of leprosy. Over twenty improved in condition; some became worse, while others showed no improvement. Most of the patients are extreme cases and many can never expect to recover.

Dr. Gushue-Taylor's residence as planned on a nearby hill could not be built. He continues therefore in the flat above the office and nurses' quarters, some additional accommodation having been provided by the building of an annex. For a man with a family this would be too close to the patients, but in their case, as Dr. Gushue-Taylor says, the proximity makes work easier for himself and Mrs. Gushue-Taylor.

Theological College

The Theological College has had a happy, uninterrupted year. Three students were graduated in April, at the end of the school year, and three students entered the first year at the beginning of the new term. Plans have been made by the Board of Managers of the college to extend the course from four to five years. The Government has recently given approval to these plans, and they will be put into operation beginning with the new school year from April. The Soren congregation is still using the college chapel for their church services, as their plans for the erection of a new church cannot at present be carried out, due to the shortage of materials caused by the international situation. During the year four vacant churches in nearby villages have been supplied by the college students. The remaining students have each been assigned to a church where they act as assistants to the pastors, help with the Sunday School, Young People's Work, and take charge of the preaching services when pastors are absent. In this way the students get a good deal of practical experience during their college course, as well as rendering a real service to the church. This is the only theological college in Formosa. The college in the south did not open this year and our college has therefore the whole island from which to draw students. The Principal, Rev. T. Ohkawa, was installed on Sept. 9th this year.

* * *

Jhansi

Our staff in this mission has been seriously reduced by the resignation of Mr. and Mrs. Hawtin and Mr. Lowther, and the departure on furlough of Miss Watling and Miss Stringer, leaving only seven missionaries on the field. Notwithstanding these losses the work has been carried on both hopefully and energetically. The Helen MacDonald Memorial School has grown so that applications have been refused for lack of space. Miss Simpson in her capacity as nurse and teacher leads a very busy life. Besides having charge of the dispensary and general oversight of the health of both the boys and girls in the school and the members of the mission, she conducts a Bible class for Christian women in Jhansi, on four mornings each week, a Bible class at Bronsonpura each Wednesday morning, following which she assists in the evangelistic work in the nearby villages. During Dr. Thurrott's absence on furlough she made weekly visits to Babina as well as to Baragaon. Although this were not sufficient, she mothers nineteen little ones in our orphanage.

Dr. Thurrott, following her furlough, entered upon her work in the autumn. The white ants having wrought devastating work upon the native house at Babina, repairs were imperative. While these were in progress Dr. Thurrott and her cook and family have lived in tents. She finds that doors in the community are now open which before were closed. A house has been rented in the heart of the village and there live her helpers, two young men of our mission, John and Samuel Kashi. A Sunday School has been opened and upon the last Sunday of the year there were over 70 pupils with some 20 visitors. Dr. Thurrott's program includes a daily Bible class as well as preaching. She has given attention to medical work and in six weeks over 2,000 calls for treatment were answered. A nurse to be associated with Dr. Thurrott is sorely needed.

Mr. and Mrs. Cheshire have carried on the work at the farm following the departure of Mr. and Mrs. Hawtin. This has an area of 1,478 acres divided into 2,000 plots and farmed by upwards of 100 tenants, Christian and Hindu. Materially the Christians are for the most part independent. They cultivate their land and in slack times do coolie work. The Christians in this

area are much more self-reliant than formerly. They take charge of all their church services, including two Sunday services, two mid-week prayer meetings, and a daily morning prayer meeting at which some fifteen women assemble each day.

Boys' School

Mr. Angus J. MacKay, Principal, reports that although the number in attendance has not greatly increased there has been improvement both in the academic work and in the evangelistic effort put forth by the boys and the masters. Outside of the regular school work by the help of our boys and masters we have carried on nine city Sunday Schools among non-Christians, held an average of four services weekly illustrated by lantern slides; visited Baragaon once a week, holding services with the Christians and later a meeting in the bazaar for non-Christians; a fortnightly visit was made to Kailer village, when a service was held for the few Christians there; while once a month Datia, a city, was visited, the Christians called upon in their homes and a service held for them. Several Bible-selling trips were undertaken and one week of intensive evangelistic effort was made. Four of our boys are taking matriculation examinations, three of whom hope to engage in religious work. The hostel life is a busy one as the boys do the sweeping, cleaning, dusting, etc., as well as cook their own food. One boy is in charge of the Hostel Library, another in charge of the sick room, where ordinary cases of sickness are cared for under Miss Simpson's direction. All boys are required to do a certain amount of manual labor, being paid at the rate of one cent per hour, good pay for India, though they think they work hard for it. This money is spent as Church and Sunday School offering and for personal necessities, such as combs, soap, oil, etc. During 1939 they have been divided into four groups; one took repair work, another carpentry, while the fourth took tailoring (practically all tailoring is done by men). Scouting, games and tournaments all have their place, though not such a large place as formerly was given, more stress being now put on evangelistic effort.

The membership of the local church numbers 88, with an attendance at each quarterly observance of the Lord's Supper of 80 on an average. The Sunday School has 220 pupils and twenty-five teachers. The contributions of this congregation for the year averaged $5.00 per member.

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Foreign Missions Conference of North America

Rev. Dr. Emory Ross was recently appointed General Secretary of the Foreign Mission Conference of North America and he was inducted into this office on the 25th of September.

Bhil Mission
Rev. Dr. John Buchanan

Dr. Buchanan in a letter dated July 30th received a short time ago, states that he is spending a few weeks at Sardi, Amkhut, with his daughter Ruth, who is engaged in a unique effort in behalf of the Bhils. She is devoting her energy to the raising of poultry, the leghorn variety, and makes this business venture an object lesson in self-support, a lesson very much needed. Of this venture Dr. Buchanan says that it has not only an economic influence but has its effect in the development of character. Miss Buchanan has carried on this work for five years without salary although she has been sought for on at least three occasions to undertake work that would be quite remunerative to herself. She has put her hand to the plow and does not want to give up the work until it is so established that by reasonable supervision it will go on. Dr. Buchanan was greatly impressed with the scenery at Sardi. He said he knew it was beautiful but it seems more beautiful now than before. One view from the verandah of the bungalow brought under survey the old boundary pillars that he had put up indicating the limits of the farm granted to the mission by the Superintendent of the State forty years ago. These are great flagstones stuck on end in the ground and looking as if they had been broken off. To him every stone and every tree in that district has a history. He then proceeds to tell about the fruitful rain that descended on this particular day.

"There has been fine rain practically all day. It is now 2 p.m. There was a let up about 10 to give the people a chance to get to church and not have to sit in wet cotton clothes. With the little break in the monsoon the church bell was vigorously rung and the people came. A great turn out. So with comfortable dry clothes on the specially wide long open verandah we gathered in thankful spirit. We praised the Father for the so much needed rain, late in coming, but now here. The well and the talao (tank) dug in the great famine of 1900-01, forty years ago, by their dumb dry tongues have been calling for the refreshing rain that heaven alone can give. It is all in the hands of our Creator and Preserver. We thank Him. Some years ago when the rains failed the Rajah scolded and browbeat the Brahmins of the Rajpur temple and had them shut up for a time on scant rations.

"We met on the spacious north verandah looking out over the talao and away across to the Oran Mountains. The mountains always sing. Neither they nor I weary of the songs. Like the Psalms of David they meet every condition, every mood. They are glad to-day. So the people rejoice with their children about them. Some Christians of the second and third generations, namely Musa Padri and Grace with their three charming children were there, Fazal Mas-

sih, Hanook and the baby are third generations by both father and mother. Musa's father, the faultless Bhil Naku, now Padri Naku, and Grace's father, the equally faultless Brahmin, Bhagman Daz, blazed the trail. The promise is unto you and to your children to the third and fourth generation; yes, but more, to thousands of generations of them that love me and keep my commandments. Dr. Joshua, brother of Padri Musa, has been accepted as surgeon for the war. He is to be in Lucknow for August 1st. Dr. Col. Nicholson, the outstanding Residency surgeon, Indore, after a thorough examination was exceedingly well pleased with our Bhil, Dr. Joshua, who is a credit to Ali Rajpur and the Christian Bhil communion.

"Balu, rescued at Toran Mal from the repulsive death of confluent smallpox, sat right in the middle of the congregation. He is terribly scarred but clean, and no one is afraid to be near him now. Being there before me I could not but use the story of his recovery as an example of self-sacrificing love and of pointing to the Lord Jesus as the greatest example of this, even though the telling involved the mention of members of my own family. Balu when smitten with the loathsome disease presented a frightful spectacle. One look at him was enough to make one flee from his presence and stay away. No one could be got for money to care for and tend him; even those who had the disease would not run the risk of nursing him being fearful for their children and grandchildren. It therefore seemed he must die without care, but two fine Christian girls ventured upon the task. My daughter Edith was on holiday and with her sister, Ruth, was nursing me following the fracture of my leg. Edith, the nurse, first gave the patient attention. Then, when duty called her back to Delhi, Ruth took her place and she too at the risk of her life ministered to the stricken man until he began to improve. And now he, Balu, was here amongst us, sound and whole.

"Then I told them of the time we had to get vaccine at Toran Mal for the children of all Christian and non-Christians and all who had not had smallpox vaccination. We had failed to get the vaccine from Barwani, Mhow, Kheha, Shahada and Dhulia and only got it by special order from far-off Belgium. But good vaccine was got and all in Toran Mal were vaccinated, and by God's grace not another person at Toran Mal took the disease. The good vital serum made its nice blossoming pocks on the clean, fleshy arms of little and big. Faithfulness and works of loving service were God's instruments along with scientific vaccine to stay the plague. 'Balu is here amongst us', I said, 'let us give thanks'. And we did. The point is that self-sacrificing love was shown to be in deed and in word the highest revelation of God. So we know God.

"The rain has continued yesterday and to-day and there would now seem to be no fear of famine in this area. Refresher classes for preachers and other workers, are to be held for three weeks at Jobat with Mr. Wood in charge."

* * *

The War Threatens Disaster in Foreign Missions

Rev. H. Priest, Canadian Representative International Missionary Council

The tragedy, growing out of war conditions, which now threatens the Foreign Mission Enterprise, challenges the Christian Churches, particularly of North America, with startling urgency. Owing to conditions created by the war, Overseas Missions of practically all the Continental Countries of Europe are now cut off from all support from their home base. The situation is desperate.

Some slight idea of the tragedy that threatens may be gathered from a review of the situation as issued by the International Missionary Council, which body is making a very earnest appeal for aid to avert the threatening calamity.

The Missions carried on by these Continental Foreign Mission Societies constitute no unimportant part of the total Foreign Mission Enterprise. Their aggregate annual expenditures for work abroad, excluding all home base, capital, and extraordinary expenditures, totals considerably upwards of Five Million Dollars. Picture, if you can, what that means in terms of mission workers and mission work, and then estimate the disaster which threatens. Add to that the fact that Four Thousand Missionaries, whose help is vitally essential to the Younger Churches, are bereft of support. These Younger Churches and this host of missionaries, now cut off from all support from their home base, are, in desperation, appealing for help.

The International Missionary Council, as representing the Foreign Mission Boards and Societies of the world, is giving its special attention to this matter and is leading in the appeal.

The British Societies, in spite of their grave financial situation, are responding nobly. Equally noble is the manner in which the Churches of the United States are evidencing the world fellowship of the Christian Church.

The Lutheran World Convention, in consultation with the representatives of all the Lutheran bodies in the United States, has undertaken responsibility for all the Foreign Mission Enterprises of the Lutheran Missionary Societies of Europe, except those of Sweden from which country partial support is being forwarded. They have already raised $250,000 and are planning a campaign of $500,000 in the fall.

The Methodist Episcopal Church has set up a special committee of some thirty members, and already has upwards of $100,000 on hand.

The Northern Baptist Convention, at their annual meeting in May, appointed a committee of nine persons with Dr. Lerrigo as Executive Director, and set as the goal for the committee $500,000.

The Southern Baptist Convention is raising $250,000, especially for British Baptist Missions in distress because of the war.

The other Churches of the United States are planning equally gratifying responses. Canadian Churches cannot, dare not be indifferent to the situation. Plans are now being formulated. In the meantime, may we earnestly bespeak the prayers of God's people that a response may be forthcoming adequate to avert, in some measure at least, the disaster that threatens.

* * *

The Passing of Bishop Chitambar

In the passing of Bishop Jashwant Rao Chitambar, of Jubbulpore, Central Provinces, the Indian Church loses one of its best-loved and most outstanding leaders. Only last May we had him with us in Canada as speaker at a series of Area Missionary Conferences. At every centre, his radiant personality, his vivid presentation of the missionary situation, and his marked devotion won for him a wide circle of friends to whom the news of his passing will bring a deep sense of personal bereavement. His death came, following a brief illness, only a month after his return to his beloved India.

The son of a high-caste Brahmin, the story of whose conversion to Christianity, as told by the Bishop, those who heard will never forget. He always appeared while in America in his national dress—an elaborate turban and the long, tight-fitting coat of an Indian gentleman.

While never active in political affairs, he was keenly alive to national movements in his own land, and was a close personal friend of Mahatma Ghandi, whose life and work he evaluates in his book, "Mahatma Ghandi: His Life, Work, and Influence".

Both he and Mrs. Chitambar made their decision to enter Christian service at a series of Student Conferences, at which Dr. John R. Mott presided, which were held in India in 1896. Bishop Chitambar came into prominence in Indian Christian circles as the President of Lucknow Christian College, one of the oldest Universities of its class in India. From that position he was elected Bishop in 1931 by his own Indian and American colleagues in the Methodist Episcopal Church of Southern Asia. — H. C. Priest.

IN WIDER RANGE

This Man La Guardia

People ask how it comes that a man of Italian origin heads one section of the U.S.-Canada defence board which is designed to protect this continent against possible attacks from Germany and Italy. The answer is that Mayor La Guardia of New York has been consistently anti-Nazi, has the complete confidence of President Roosevelt, and is a human dynamo who can be depended upon to get results.

La Guardia was born in 1882 in the lower East Side of New York, went as a child to Arizona to which his father, an army bandsman, had been transferred, attended high school there, and then—

He joined the U.S. consular service, was stationed at Budapest at eighteen and spent four years there and at Trieste.

During that period he studied Italian, Croatian and German; despite his Italian parentage, he had not previously spoken that language.

He was promoted to the vice-consulate at Fiume.

Then he became interpreter at the Ellis Island immigration station, New York, fitted for this task by his linguistic accomplishments and by the fact that he had inaugurated the system of inspection for emigrants leaving Europe which was thereafter adopted.

But the young man who had studied three languages while in a consulate also found time to study law while in an immigrant station. He graduated from New York University and was admitted to the New York bar in 1910. He was now 28 and had already seen more of the world than most men ever see.

Young La Guardia found, however, that the courts were subject to Tammany influences. He became an aggressive Republican, and by 1915 he was deputy attorney-general of the state. The following year he was elected to Congress from a district which had been consistently Democratic. Almost his first act was to vote for his country's entry into the Great War. He was not satisfied with simply voting. He enlisted in the air service, became a major, commanded an aviation school, and then went to the Italian front where he commanded a bombing squadron. It is, therefore, an experienced airman who is now taking a prominent part in planning the air defences of the continent.

When La Guardia got back from the front, he was put up as a candidate for president of New York's board of aldermen in the hope that he might reduce Tammany's majority. Instead he was himself elected. It is said that he started the campaign with a political war chest of only $35; but his dynamic personality won the day. His later career as a member of Congress and finally as mayor of his native

city is better known. His industry and energy and, above all, his outspokenness, have made him famous.

But what of his attitude towards Naziism and Fascism? In 1937 Mr. La Guardia startled the world with the suggestion that the New York Fair should have a "chamber of horrors" with Hitler as the chief exhibit. When he was warned that the Germans would protest (as they did promptly and violently) he said: "They are absolutely right. They ought to protest. I know of no artist or designer who can adequately build, paint or carve anything that will adequately depict either the personalities of the Nazi government, Hitler himself, or the type of government he is giving." That, of course, was rather rubbing it in, and Nazi papers demanded that La Guardia be either jailed or sent to an insane asylum. The United States sent its polite regrets, but nothing happened to New York's mayor. Later La Guardia called Hitler "nicht satistaktionsfaehig", which is said to be the equivalent of "yellow cad" as it describes a man who is beneath accepting a challenge to a duel. This did not improve the Nazis' opinion of their attacker, who has, incidentally, kept on attacking. And, though a Republican, he has warmly supported Roosevelt in his war policies.

When Italy entered the war on Germany's side, La Guardia declared that Mussolini had "unnecessarily plunged Italy into an armed conflict, and thus subjected her people to the scorn of the world for generations. Italy now becomes a vassal of Hitler," he asserted.

There is no doubt about where he stands with respect to both Germany and Italy under dictatorships. He is enthusiastically pro-British in the great struggle for democracy. He will play a fine part in planning the defences of North America.—The Daily Star, Toronto.

Something further of his character is revealed in this paragraph from The Methodist Protestant Recorder, Baltimore, U.S.A.:

"Mayor La Guardia is extending his campaign against the sale of objectionable magazines to publishers, distributors and retail news-dealers who have their stands in buildings and stores and therefore are not licensed by the city. In opening his drive against such publications last month, the Mayor wrote to outside newsdealers, who are licensed by the city, appealing to them not to sell magazines that are not fit for their own children, and warning them that he has the 'power of sewage disposal' and if necessary would get rid of such magazines 'as filth'. The campaign against objectionable magazines is part of the Mayor's new plan to combat juvenile delinquency before boys and girls are brought into the Children's Court Division of Domestic Relations Court. He launched this plan early in the Summer, taking Justice Stephen S. Jackson from the Children's Court and placing him in charge. Justice Jackson has communicated with trade associations representing the unlicensed newsdealers and received promises of co-operation."

* * *

Scots Church in Malta

If one has read reports of the frequent bombardments of Malta by the Italians he will regard the following as another example of British steadiness:

"News has been received from the Rev. Hugh J. Purves, minister of St. Andrews Church of Scotland, Malta, that the spirit is excellent. The Scottish congregation is now worshiping in the former Russian Chapel. Mr. Purves and members of the church are carrying on a large amount of social work among the members of H.M. Forces."—Br. Weekly.

* * *

Royal Gift to St. Columba's Church

In the annual report of St. Columba's Church of Scotland, Pont-street, London, England, the indebtedness of the Kirk Session is expressed to the Duke of Kent, executor of the late Princess Louise, Duchess of Argyll, for the gift of a beautifully bound copy of the Bible in six volumes in a case on which appears a coronet with the letters "L. L." Her Royal Highness was an interested well-wisher of St. Columba's, and read its magazine regularly. It is reported that the membership of the congregation is now 2,461.—Br. Weekly.

* * *

Australia

Somewhat Inaccurate

In the proceedings of the State General Assembly, Presbyterian Church of Victoria, Australia, appears the following reference to the honor bestowed upon the Moderator General of the Presbyterian Church of Australia, Rev. Dr. John Flynn, widely known as Flynn of the Inland, by the Presbyterian College, Montreal.

"That this State Assembly offers its warmest congratulations to the Right Rev. Dr. John Flynn on the recognition by the University of Montreal of his unique service to the cause of Christ through his creative and successful efforts on behalf of the Australian Inland Mission, and instructs the Clerk of Assembly to convey to Dr. Flynn this resolution."

Disloyalty

It was evident also that this Church has been somewhat agitated over the pronouncements of a Peace Study Group as indicated in the following resolution passed in connection with the report of the Christian Social Order:

(a) Repudiate the articles by Dr. Morrison as published in The Messenger, and inserted by a Peace Study Group which is

not appointed by or responsible to the Assembly.

(b) Denounce the disloyalty to the Empire promulgated in these articles, which, by the Grace of God, protects the religious and civil life of its subjects, and to the utmost of its power protects also the very existence of smaller nations against the aggression of more powerful peoples;

(c) Declare its belief that there is neither hope nor possibility of permanent peace being established in the world unless and until the aggressor nation, with whom the Empire is at war, is so subdued that it will renounce its present barbarous policies and practices.

U. S. A. AND THE WAR

The growth of sympathy of the people of the United States with Great Britain in her colossal task and her desire greatly to increase the help afforded Britain are manifest in the following taken from one page of an exchange, The Methodist Recorder, Baltimore, Md.

Aid for Britain "even at the risk of war" was favored by 52 per cent of the voters canvassed by the American Institute of Public Opinion in a survey just completed, it was disclosed by Dr. George Gallup, director. The number of persons favoring "keeping out" has dropped since May, it was revealed. "Month by month this Summer, while Great Britain has been warding off the blows of Nazi Germany, an increasing number of Americans have come to the conclusion that it is more important to help England win—even at considerable risk of war—than to concentrate entirely on 'keeping out'," Dr. Gallup writes. "That fact is revealed to-day in nation-wide studies reported for the first time by the institute."

* * *

Confidential reports from United States military observers as to Great Britain's chances of winning the Battle of Britain are much more optimistic to-day than was the case six weeks ago, Secretary of War Henry L. Stimson said in answer to a question. At the same time it was made known that reports from United States naval observers are equally optimistic. Mr. Stimson declined to go into details, explaining that the reports to the War Department agree substantially with those being sent to the United States by American newspaper correspondents in England. The American observers—naval and military—are a carefully selected group of the best qualified officers in the services, Rear-Admiral Robert Lee Chomsley heads the naval contingent and Major Gen. Delos C. Emmons the army group. . . . Oil for the Axis powers seems to be a serious problem and may be one reason for the conferences between von Ribbentrop and Mussolini. Rumanian production is said to be far below normal, and in the opinion of some naval officers it is doubtful if Germany is getting any substantial amount of oil from Russia. Mr. Stimson disclosed the optimistic nature of the reports from Britain at his first press conference since he became Secretary of War.

* * *

The American Legion approved without discussion or dissent a program of giving "every practicable aid to Great Britain", endorsed the destroyers-for-bases deal and urged the acquisition of more naval and air stations, with the declaration that no more costly mistake in statecraft can be made than a program which envisages initial fighting upon our continental frontiers. This declaration is a complete reversal of the Legion's stand for strict neutrality adopted last year.

* * *

To the Help of Britain

The Fifty-third Triennial Convention of the Protestant Episcopal Church in the United States, meeting in Kansas City, cabled to the Archbishop of Canterbury its sympathy with Britain in this struggle and her pledge of help.

The message "deplored the slaughter of innocent children and registered abhorrence of these indiscriminate, wanton and merciless attacks, expressed gratitude and unbounded admiration for the amazing courage and fortitude with which the British people are withstanding the evil and barbarous forces which threaten the world; pledged also "every assistance in our power" and concluded with

"We pray that God may protect them, sustain them in all their efforts to combat evil and bring finally to a distracted world that peace which is the fruit of righteousness."

HITLER'S GIFT TO ENGLAND

Hitler is providing a generous dietary to one considerable section of Holland's living things. Dutch cattle are growing fat on tulip bulbs. The Nazis have wiped out Holland's fields of daffodils, hyacinths and tulips. There is a ban on all bulb growing, so Dutch stocks are now being destroyed or used up for cattle feed. The cattle like tulip bulbs best. The result is that England has just offered U.S.A. 40,000,000 English-grown daffodil, tulip, and hyacinth bulbs for £250,000. Little Holland, in Lincolnshire, has already got 6,000 acres of bulbs; for some years now the Dutch growers themselves have come to England for the costlier specimens. The British Ministry of Agriculture had ruled that not more than three-quarters of last year's bulb acreage should be sown, but the order will probably be cancelled as flower bulbs today are more valuable to England than cabbages.

Roosevelt, a great flower lover, has a magnificent display of bulb flowers at Hyde Park, his New York home. His favorite is the tulip, with daffodils second. — North Sydney Herald.

POEM OF THE WAR

In the Great War, a son of Canada won posthumous fame by his pen. It was Col. John McCrae of Guelph, who gave to the world the immortal poem, In Flanders Fields. Now, according to the Toronto Telegram, English newspapers are acclaiming as the "Poem of the War" an effort of Sergeant J. J. Rae, a Lancashire man who fought in the last war and again in this struggle is doing "his bit". "He worked out the verses as he sweated in a gunpit, hoping with the rest of the Britishers, to delay the Nazi advance into France."

What will you give me, England,
That I may beat the foe?
A host of ships, a host of planes,
A host of guns, I know;
The might of dauntless marching men,
Of women at their posts,
The wealth of mighty empire?
These are no idle boasts.
All these you give me, England,
That I may reach the goal,
But, God, how meagre are these gifts
Without a valiant soul.

What will you give me, England,
That nations may be free?
A sea of blood, a sea of tears,
War's wrath and misery;
The cries of stricken, weeping wives,
Of children at their knee,
The pillaged peaceful homesteads
From whence our people flee?
All this you give me, England,
War's grim and bloody toll,
O God! give me the strength to bear,
O, God! inspire my soul.

What will you give me, England,
When victory is mine?
The right to live, the right to love,
The liberty divine;
The joy of countless human souls,
The downtrodden and the slave,
Man's joy at his deliverance,
From tyranny's foul grave?
All these you give me, England,
Land of the brave and free,
O God! how much the nations owe,
Dear Motherland, to thee!

REV. J. A. MORISON, M.A., Ph.D., D.D.

Just as we go to press and too late for extended reference, which will be given in our next issue, we have learned of the death of Rev. J. A. Morison of St. Matthew's Church, Saint John, N.B.

FEARLESS RELIGION

Acts 5:12-16

Rev. T. J. Watson, B.D.

OUR subject this morning is **Fearless, Courageous Religion.** Let me remind you, first of all, of a Bible word that is never out of date: **"Be Strong, and of A Good Courage".** Again and again we meet with this word in the Book of God; to Jacob, to Joshua, to Solomon, and to the Hebrew Christians in the New Testament it is spoken by God our Saviour. God believes in the virtue of dauntless courage. We believe in it too. We may not set much store by other qualities of the soul. For truth, and tenderness, and chivalry, we may have but little use, but even the least of us values courage, and we are resolved that we shall not be found lacking in this virtue.

I have just read to you a New Testament story of men who were utterly fearless in the profession and service of their religion. And what a stir they made. Worldly men stood in awe of them. Multitudes of believers were added to the Church. Their very shadow brought healing to the sick in the streets. Those who were vexed by unclean spirits were set at liberty from their foul and hopeless thraldom. Miracles were a daily occurrence, and the name of God was greatly honored. Their enemies tried to stop them. They were dragged to prison; they were threatened, but their courage only waxed the stronger. "We ought to obey God rather than men", they told the Sanhedrin. And then we are given a clue to their matchless heroism; **"We are Witnesses".** This was the secret of it all. Those men were sure and confident and fearless because they themselves had tasted and seen that the Lord is good. They had believed for themselves, and so they spoke and worked, confidently and courageously. Indeed, they could not help themselves. Whatever life brought to them, they remembered always that they were witnesses for God, and fearlessly they spoke of the things which they had seen and heard.

It is a pity that our religion has so little of this courage, this fearlessness for God. We are too conciliatory today, too deferential. We do not speak out, as once we did, the fact of man's sin and need. We do not glory in the atoning Cross of Christ, as exclusively and as triumphantly as we did when first we cried:

"Nay, but I yield, I yield; I can hold out no more,
I sink, by dying love compelled, and own Thee Conqueror."

What has Robbed You of Your Courage?

Perhaps the remembrance of your guilt and sin. **" 'Tis conscience doth make cowards of us all",** conscience awake, and accusing, and telling us plainly what our great sin deserves. Christ has power on

earth to forgive your sins, though you are the chief of sinners. A sense of indwelling weakness may have stolen your courage away. You have the feeling that you are so inefficient, so ill-equipped, so ill-trained; "Who shall deliver me?" is the cry of your soul. Your Saviour can, and will, if only you ask Him in sincerity to do this very thing.

Perhaps your courage fled when a mysterious testing of Providence began. Experiences entered your life which, to say the least, were strange and baffling. Antagonisms were multiplied. There were fears within, and fightings without, so desperate, so fierce, that at last your courage faltered and the sword fell from your hand; all that seemed left for you to do was to yield up Man-soul to the enemy. The testing, the hazard, the storm were too much for you, but Christ is never closer than when winds and waves are high and wild. **"I am with you"** is His word to every faltering soul. No weapon that is formed against you shall prosper.

Courageously, then, let us fight on in the holy war. The Captain of our Salvation is calling us to take our part in His great campaign. We must be the fearless antagonists of the unfruitful works of darkness. We must strain every nerve to rescue their bondmen. By speech and by action, by prayer and by life we must further the empire of our Lord.

"More than half beaten, but fearless,
Facing the storm and the night,
Reeling and breathless, but fearless,
Here in the lull of the fight;
I who bow not but before Thee,
God of the fighting clan,
Lifting my fists I implore Thee
Give me the heart of a man.
What though I stand with the winners,
Or perish with those who fall,
Only the cowards are sinners,
Fighting the fight is all;
Strong is my foe who advances,
Snapped is my blade, oh, Lord;
See their proud banners and lances,
But spare me the stub of a sword."

PRAYER FOR THE EMPIRE

O most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things: Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. Amen.—Book of Common Prayer C. of E.

INCORRIGIBLE OPTIMISM

Yet I will rejoice in the Lord
—Habakkuk 3.18

By Rev. S. McMaster Kerr, B.A., B.D., Robertson Memorial Presbyterian Church, Vancouver, B.C.

The prophet foresees a time coming when famine will stalk through the land as soon it will stalk through Europe. It will leave in its trail crippled and dwarfed children and hungry and desperate women. He sees that there will be no fruit on the vine; no sheep in the fields and no cattle in the stalls—a truly desperate and horrifying picture. Yet this man says "I will rejoice".

What kind of a man is this who will rejoice amidst such appalling disaster? A Sadist? A Bolshevik? A Fifth Columnist? He is none of these. The disasters he speaks of will cause him the most acute pain, for with every drop of his blood he loves his native land. But he is able to reach a hand through time and catch the far off interest of tears. He is an incorrigible optimist; and a true man of faith. But his faith is as large as the problems of life; and sends a shaft of light through all the darkness. His faith was wrought faith. It was heated in a furnace of doubt and difficulty and hammered out on the anvil of trial and tragedy. In such a day as ours, it is well worth while to enquire how it came to him. His story reveals that it came through doubt in which he was honest; through trial during which he waited; and through answered prayer, which he obeyed.

His doubt was occasioned, as much doubt today is, by God's strange methods in dealing with world problems; his trial was in seeing a "bitter and hasty nation" used of God to fulfil his purposes, through "violence and iniquity"; his prayer was "Why dost Thou show me iniquity? Spoiling and violence are before me". The answer was the one that is hardest to hear: "Wait. While you wait, live by your faith".

This is what we are called upon to do today. Translated into the trial we are now facing, it means just this: God's children must wait while His Providence is at work. He assures the prophet of that day, as He now assures us, that He is at work. We need not perplex ourselves about His methods; nor be worried by His silence. Though He used the Chaldeans of that period as He is using the Nazis and Fascists of this, the message still holds good. Pride brings its own destruction; and all

just and good men live by their faith, till the appointed time.

Just as this man put aside his complaints and rested in the Lord, so must we. Being sure of Him, we need ask for nothing else. If everything is destroyed, God is able to create again all that is necessary to life and health and happiness. The first creation does not make a second impossible. The fig tree may wither and the vine may cease to bear, but creation is but the ground of our faith that the best has not been seen and the half has not been told. The new heaven and the new earth are just around the corner. They will be different from all our imaginings; but the great thing to know is that they are on their way. The desert will yet blossom as the rose; the high mountains of difficulty will be brought low; the deepest valleys will be lifted to the height of the everlasting hills; and the darkest night will yet be brightest morn. Then shall we say "This is the Lord's doing; and it is marvellous in our eyes". So let us also, "Rejoice in the Lord".

MRS. H. RALSTON, B.A.

Following her appointment by the General Assembly in June last as Principal of the Missionary and Deaconess Training Home, Mrs. H. Ralston was installed in her new office by the Presbytery of Toronto at a service held in Calvin Church, Toronto, on the evening of Oct. 17.

INTERNATIONAL S.S. LESSONS

LESSON—NOVEMBER 10

The Golden Rule
Luke 6:27-38

Golden Text: As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

LESSON—NOVEMBER 17

Jesus' Concern for Life and Health
Luke 7:2-15

Golden Text: I am come that they might have life, and that they might have it more abundantly.—John 10:10.

LESSON—NOVEMBER 24

Attitudes Toward the Gospel Message
Luke 8:4-15

Golden Text: Take heed therefore how ye hear.—Luke 8:18.

LESSON—DECEMBER 1

An Exacting Discipleship
Luke 9:49-62

Golden Text: No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.—Luke 9:62 .

Children and Youth

RUBY THROATED HUMMINGBIRD

Birds by Neltje Blanchan
The Children's Library
Doubleday Doran & Company Inc.

WHAT child does not know the hummingbird, the jewelled midget that flashes through the garden, poises before a flower as if suspended in the air by magic, thrusts a needle-like bill into one cup of nectar after another, then whirs off out of sight in a trice? It is the smallest bird we have. Suppose a fairy wished to pluck one for her dinner, as we should pluck a chicken; how large, do you think, would be the actual body of a hummingbird, without its feathers? Not much, if any, larger than a big bumble-bee, I venture to guess. Yet this atom of animation travels from Panama to Quebec or beyond, and back again every year of its brief life, that it may live where flowers, and the minute insects that infest them, will furnish drink and meat the year around. So small a speck of a traveller cannot be seen in the sky by an enemy with the sharpest of eyes. Space quickly swallows it. A second after it has left your garden it will be out of sight. This mite of a migrant has plenty of stay-at-home relatives in the tropics, exquisite creatures they are, but the ruby-throated is the only hummingbird bold enough to venture into the eastern United States and Canada.

What tempts him so far north? You know that certain flowers depend upon certain insect friends to carry their pollen from blossom to blossom that they may set fertile seed; but did you know that certain other flowers depend upon the hummingbird? Only his tongue, that may be run out beyond his long slender bill and turned around curves, could reach the drops of nectar in the tips of the wild columbine's five inverted horns of plenty. The Monarda or bee-balm, too, hides a sweet sip in each of its red tubes for his special benefit. So does the coral honeysuckle. There are a few other flowers that cater to him, especially, by wearing his favorite color, by hiding nectar so deep that only his long tongue can drain it, and by opening in orderly succession so that he shall fare well throughout the summer, not have a feast one month and a famine the next. In addition to these flowers in Nature's garden that minister to his needs, many that have been brought from the ends of the earth to our garden plots please him no less. The canna, nasturtium, phlox, trumpet-flower, salvia, and a host of others, delight his eye and his palate. Don't you think it is worth while to plant his favorites in your garden if only for the joy of seeing him about? He is wonderfully neigh-

borly coming to the flower-beds or window-boxes with undaunted familiarity in the presence of the family. A hummingbird that lived in my garden sipped from a sprig of honeysuckle that I held in my hand. But the bird is not always so amiable by any means. A fierce duellist, he will lunge his rapier-like bill at another hummer with deadly thrusts. A battle of the midgets in mid-air is a sorry sight.

You may know a male by the brilliant metallic-red feathers on his throat. His mate lacks these, but her brilliancy has another outlet, for she is one of the most expert nest-builders in the world. An exquisitely dainty little cup of plant down, felted into a compact cradle and stuccoed with bits of lichen bound on by spider-web, can scarcely be told from a knot on the limb to which it is fastened. Two eggs, not larger than beans, in time give place to two downy hummers about the size of honey-bees. Perhaps you have seen pigeons pump food down the throats of their squabs? In this way are baby hummingbirds fed. After about three weeks in the nest, the young are ready to fly; but they rest on perches the first month of their independence more than at any time afterward. No weak-footed relative of the swift could live long off the wing. It is good-bye to summer when the last hummingbird forsakes our frost-nipped, northern gardens for happier hunting grounds far away.



Gorge Church D. V. Bible School.

DAILY VACATION BIBLE SCHOOLS

Four very successful schools were conducted in Victoria, B.C., during July. Preparations were begun early in May under the efficient leadership of Miss Ruby Blyth, deaconess. The schools were held at St. Paul's Presbyterian Church, Gorge Presbyterian Church, Chinese Presbyterian Church, and Esquimalt United Church. The leaders report a gratifying attendance, over 200 boys and girls having received definite instruction. The course embraced Scripture memory work, instruction in the way of salvation, chorus and summarizing of hymns. The Bible Study was based on Irene Ranney's Gospel of St. John. To instruct through the eye a chart, flannelgraph, and object lessons were employed. These the children appreciated very much. The advance in interest this year is indicated by the fact that four schools were held instead of one as last year.

WHY WE ARE FIGHTING

In the British Government there is one known as the Minister of Information whose work is to keep the world informed of all matters relating to the War. This man is Mr. Duff Cooper and he evidently, and rightly, thinks that Youth should not only know WHAT is going on but WHY. So recently he spoke to children over the radio to explain why we are fighting. Perhaps many of our young people heard, but it is well to have his message before us in print.

Have you ever read a poem called "The Battle of Blenheim"? I remember being made to learn it when I was a child. It is not a very good poem. It describes an old man telling some children about the famous battle in which the great Duke of Marlborough, the ancestor of our present Prime Minister, defeated the French 236 years ago. At the end of it the children ask the old man what they were fighting for, and that is the one question he cannot answer.

"Now tell us what 'twas all about,"
Young Peterkin, he cries;
And little Wilhelmine looks up
With wonder-waiting eyes;
"Now tell us all about the war,
And what they fought each other for."

"It was the English," Kaspar cried,
"Who put the French to rout;
But what they fought each other for,
I could not well make out;
But everybody said," quoth he,
"That 'twas a famous victory."

Now I don't want you to be in the same position as old Kaspar in the days to come. Let there be no doubts in your minds as to what we are fighting for. We are fighting for freedom, not our own freedom only, but the freedom of all mankind. Hitler is determined to make slaves of men. He has made slaves of the Germans already. They are not allowed to say, or to read, or to listen to, or even to think anything of which he doesn't approve. We believe that people should be allowed to say what they like, and to think what they like—and it is for this freedom that we British people have fought throughout our long and glorious history. If Hitler had been content to make slaves of the German people only, and if they were content to accept slavery—that would have been his affair and their affair and we should not have interfered with him. But he was not content so to do. He

wanted to conquer the whole world and make slaves of everybody.

And that is why we must go on fighting until we have defeated Hitler and his followers. We cannot make peace with him because we know he will not keep any promise that he makes. But when he has been defeated we hope that some good may come out of so much evil. We hope to build up a better world in which all the nations shall be free and shall live at peace with one another.

We tried after the last war to find a way of preventing wars in future. We tried very hard, but we failed. We shall try again and we shall have learnt from our previous failure not to make the same mistakes. I hope and I believe that we shall succeed, and that those children to whom you will be talking when you are old will be living in a safer and a happier world where stories of war will sound like ugly fairy tales. The people who live in that world will be forever grateful to the British men and women and children who are alive to-day and who by their unfailing courage and their steadfast faith brought good out of evil and made freedom triumph in the end.

THE GLORY OF GOING ON

"Have you come to the Red Sea place in your life
Where, in spite of all you can do,
There is no way out, there is no way back,
There is no other way but—through?
Then wait on the Lord, with a trust serene,
Till the night of your fears is gone;
He will send the winds and will heap the floods
When He says to your soul, 'GO ON'!"

All that I have taught of art, everything that I have written, every greatness that there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—John Ruskin.

Work and take great pains;
'Tis capital which is least lacking.

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The greater the difficulty the more glory in surmounting it.

He most lives who thinks most, feels the noblest, acts the best.

We should not only make something **for** ourselves but **of** ourselves.

The home calls for a firm combination of responsibility and freedom.

Preserve a conscience "void of offense toward God and toward all men".

Only with renunciation life, properly speaking, may be said to begin.

A case is desperate only when they who play a part in it are desperate.

He who wishes to secure the good of others has already secured his own.

For age and want save while you may;
No morning sun lasts the whole day.

Effective leadership does not so much put greatness into humanity as elicits it.

To live easily as to money, pitch your scale of living one degree below your means.

Do not dare to live without some clear intention.
Mean to do something with all your might.

Read the 23rd Psalm not as one who knows the Psalm but as one who knows the Shepherd.

Nothing will ever get a man more friends than sincere admiration of the good in others.

True friendship's laws are by this rule expressed:
Welcome the coming, speed the parting guest.

Children drive our stakes deeper into life.

Abhor idleness as the parent of many vices.

Every face turned churchwards on Sunday morning leaves an impress on the life of the town.

Life is a mirror; if you frown at it, it frowns back, if you smile, it returns the greeting.

A Christian owes it to the community to move through the streets on Sunday to the house of God.

It is the religious duty of every man to be true to every part of the nature God has given him.

God uses people in spite of their faults but he could use them better if their faults were eliminated.

A determined man by his very attitude and the tone of his voice puts a stop to defeat and begins to conquer.

Affliction is a kind of moral gymnasium in which we are trained to robust exercise, hardy exertion and severe conflict.

If no one went to church and everyone glued his ear to the radio public worship would perish and Christianity fade.

"Forsake not the assembling of yourselves together" is an old exhortation which all the generations will do well to heed.

Great and outstanding reforms have almost without exception been initiated by Christians.

It is the great grief of every man who loves the good to feel within himself the possibility of evil.

It will help to keep the soul fit for all chances to associate with the best, the most balanced, the largest minds of the past.

Without an equal growth of Mercy, Pity, Peace, and Love, Science herself may destroy all that makes life majestic and tolerable.

The courage, resource, and unselfishness that come through prayer may be the very means of avoiding some dangers and of overcoming others.

Of a celebrated Englishman it is said that he took more pains to avoid the honors and preferments of his profession than others did to compass them.

Selected.

NEC TAMEN CONSUMEBATUR

The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXV TORONTO, DECEMBER, 1940 No. 12



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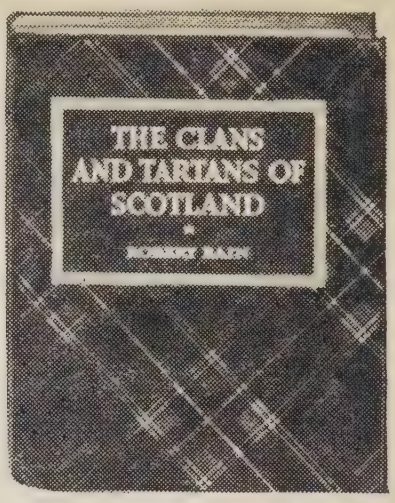
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The Presbyterian Record

VOL. LXV TORONTO, DECEMBER, 1940 No. 12

The Christmas Spirit

Rev. H. Beverley Ketchen, D.D.

And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.—Matthew 2:11.

I WONDER if it would seem irreverent or out of place to suggest a new parable and say that "the Kingdom of heaven is like the Christmas spirit?" Christmas has been too much commercialized in recent years and many people find the Santa Claus burden pretty heavy. There are those who condemn the extravagance of the modern Christmas. But isn't it after all the celebration of a glorious extravagance for "God so loved the world that He gave His only begotten Son". It brings before our minds the most wonderful thing that ever happened and reminds us of the "grace of Him who though He was rich yet for our sakes became poor that we through His poverty might be rich". It is true enough that some of our Christmas customs are of pagan origin, but there is nothing pagan about the Christmas Spirit — the cheery kindness, the thoughtful neighborly humanity—that makes life so tropically luxuriant. The very extravagance of it is legibly divine.

One cannot help feeling a little sorry for that very practical man who suggested the other day that there should be organized a "Society for the Prevention of Useless Giving", by which presumably he means the giving of things that are of no practical value. (But really a society made up of people with that attitude to life would be destitute of thrills.) Is anything useless that gives joy, that quickens the pulse, that speaks of thoughtful affection or sympathy, that brings the sun out in the dull sky? A bunch of roses might be considered useless from a utilitarian standpoint, but I can imagine a bunch of roses doing more good than a bag of potatoes. When Mary broke her alabaster box and poured out the fragrant ointment there were those who would have prevented such useless giving, but if I remember rightly that was not the view that Jesus took at all. Love has a glorious contempt for the severely practical and without the generosity and the beautiful follies of love life would be as arid as the Sahara desert.

Would our very practical friend condemn the poets and painters and composers? Would he criticize Providence? Think how much God lavishes upon us that is not absolutely useful? There's the heather and the lilies of the field. Mere extravagances of love! Our simple prayer is that God will give us our daily bread, but because we are His children and He is a real Father who understands the child heart, He has filled the world with a lot of things, the only apparent purpose of which is to give us pleasure or joy. It is always Christmas with God, and as the Psalmist said long ago He is always surprising us with the blessings of His goodness.

What is it that makes the Christmas season so beautiful, like a touch of summer in the midst of winter? Is it not the Gulf Stream of thoughtful kindness? And it is fitting that His birthday should be celebrated in such a lovely way, for it is the spirit of His own gracious life. "He went about continually doing good."

Now this noble Christmas activity illustrates in a dim way the Spirit of the Incarnation. Charles Reade, one of the popular English novelists a generation ago, entitled one of his books Put Yourself in His Place. That is true Christian sympathy. That is the meaning of the Incarnation. Though He was rich yet for our sakes He became poor that we through His poverty might be enriched. Jesus humbled Himself and took upon Him the form of a servant. Why did He toil so many years in a carpenter shop? Why did He mingle with publicans and sinners? "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest." "The common people heard Him gladly" because having put Himself in their place He could speak with sympathetic understanding and not as the Scribes who dwelt apart. He made Himself as "one of them" though so gloriously different. He so entered into all their joys and sorrows that they could not help feeling He was a true friend. Nor is he less sympathetic now "for we have not an high priest which cannot be touched with a feeling of our infirmities; but was in all points tempted like as we are". In the Golden Rule Jesus just asks us to put ourselves in the place of others. Do unto others as you would that others should do unto you if you were in their place. That

is what casts such a golden glow over the Christmas season. Christian sympathy is the seed and Christian charity or kindness is the flower of all human excellence. We admire brilliant people, we pay deference to rank or social position, but after all nothing appeals to us like kindness.

There have been more brilliant novelists than Dickens and more gifted poets than Burns, and yet none can compare with them in popularity or influence. More than any other writer ancient or modern Dickens made charity fashionable and all the Tiny Tims in the English-speaking world are better cared for because he wrote those incomparable Christmas stories. The main theme of all his books is The Divinity of Kindness. Sympathy was also the outstanding characteristic of Robert Burns, and as I have often said, the 25th of December is the only date that overshadows the 25th of January. On his monument might be inscribed those beautiful eternal words, "the greatest of these is charity".

How cheap after all seem the victories of the market place, how trivial are the honors of social preferment, how spurious are the gains of worldly ambition in comparison with the spirit of kindness and the joy and satisfaction of doing good. Kind people have a touch more magical than the fabled touch of Midas, for wherever they go they turn water into wine, convert wildernesses into gardens, make solitary places glad.

"If thou art blest, then let the sunshine of thy gladness rest
On the dark edge of each cloud that lies black in thy neighbor's skies."

And that is the secret of happiness. There never was a happier life than the life of Him who "went about continually doing good". Just before the end of His earthly life He said to the disciples "I should like you to inherit my peace and my joy".

One of the oldest and one of the most elusive quests of human beings is the quest for happiness. It is a commonplace, says one, to describe our age as a restless age. It is an age of jazz and thrills; an age of constant change and feverish excitement. Whether it be money or power or social position that people are striving for it is not for these things in themselves, but because they believe that these will bring happiness, and of course they never do. You have heard of Maeterlinck's Blue Bird. Maeterlinck has been called the Belgian Shakespeare. This is one of the finest dramas in literature. The soul of man is symbolized by two children who are sent forth by a fairy to find "the grass that sings" and "the Blue Bird" which a sick child needs to make her well and happy. They travelled far into many kingdoms. They heard of many blue birds in different lands, but over and over again were disappointed. So finally they awakened in their own little cottage, with the morning light gleaming in at the windows and "their mother's wistful cares awaiting them".

A neighbor came to the door, troubled about her sick child, a child who was longing to have a bird. "I will give her my dove" says Tyltyl and he takes it from the wicker cage to give to the poor sick neighbor child. "Hullo!" he exclaims, "why, he's blue! He's my turtle dove but he's much bluer than when we went away. That's the blue bird we were looking for. We went so far and he was here all the time. There! take him to your little girl. My Blue Bird!"

Happiness came of its own accord when they sought the happiness of others. The bird became Blue when they gave it away.

If any little love of ours can make one life the sweeter,
If any little care of ours can make one step the fleeter,
If any little help may ease the burden of another,
God give us love and care and grace to help along each other.
If any little thought of ours can make one life the stronger,
If any kindly deed of ours can make its brightness longer—
Then let us do that deed with kindly eyes a-glowing
So God may grant some weary one shall reap from our glad sowing.

MISSIONARIES RETURNING

The Secretary of the General Board of Missions has been advised by cable that the following have booked passage for return to Canada:—

From Formosa:

Dr. and Mrs. Donald C. Bews, and family.
Rev. and Mrs. J. I. Dickson and family.
Miss Hildur K. Ramsay.
Miss Ethel M. Chisholm.
Miss Isobel Taylor.
Miss Dorothy E. Douglas.

From Manchuria:

Mrs. Allan Reoch and child.
Mrs. L. W. Gehman.
Mrs. E. H. Johnson and children.
Miss H. W. Gibbs.

Mrs. (Rev. W. G.) Davis with Mr. Davis, Rev. E. H. Johnson and Rev. Allan Reoch are remaining for the present.

Miss Mildred Weir, Miss Ruth Heighton, Miss Alma M. Burdick, and Miss Ada E. Adams of Formosa are now in Canada on furlough, also Rev. H. A. and Mrs. MacMillan.

By the Editor

SUNDAY BUSINESS AGAIN

THE first day of the week is universally recognized in our Dominion as a day of rest when all unnecessary business and labor should be set aside, that our people may delight themselves in its privileges. For the most part the higher aspects of its use are in evidence. It is a day for public and private worship and people as a whole join in the refrain:

I joyed when to the House of God
Go up, they said to me.

This institution which we call the Christian Sabbath is one of Heaven's richest gifts to men. In it provision is made for rest from daily toil and business occupation and for the pursuit of higher things. It therefore should be jealously guarded. To preserve man's freedom in this day we enjoy the protection of civil legislation. The State steps in, not to enforce the religious observance of the day, but to provide opportunity for man's physical and spiritual recreation by saying that man shall not enslave his brother in a week of seven-days toil.

One form of business has been specially insistent in its efforts to exploit the day to its own advantage, the business of amusement, and last year the Ontario Government proposed to accord it the special privilege of opening moving picture theatres on the Lord's Day. Now the same Government has another proposal favorable to the business of amusement, namely, to permit skiing excursions on Sunday. Public intimation of this is given in a press release by the Attorney-General of Ontario, Hon. G. D. Conant, K.C.:

RE: SKI TRAINS

"In order that full advantage may be taken of Ontario's winter playgrounds and of the opportunity thus afforded for attracting tourist traffic, the Government will introduce legislation at the next Session to permit the running of excursion trains on Sunday. Ontario possesses splendid areas for skiing and other winter sports in districts, however, north of and somewhat remote from the southerly parts of the province. Many American citizens living in areas close to the border and easily accessible to the province's winter playgrounds will undoubtedly be attracted to and facilitated in reaching these playgrounds.

"Under present war conditions and particularly the need for foreign exchange, the promotion of business likely to encourage the spending of tourist money is of the utmost importance and undoubtedly the action contemplated by the Government will result in attracting to Ontario many thousands of dollars from our American cousins.

"The proposed legislation will be passed under the Dominion Lord's Day Act, which provides that any province may permit excursions by any means of conveyance on the Lord's Day for amusement or pleasure. The Province of Manitoba enacted similar legislation in the year 1923 and it is understood that general satisfaction in that province has resulted.

"The legislation will probably be made effective from December 1st, 1940."

Naturally it would be interesting to learn at whose suggestion or instigation if any the Government arrived at this decision, or if it has acted on its own initiative.

It is conceded that such legislation is quite within the power of the Province. The decision of the Privy Council in the Manitoba case in 1924, as the Attorney General says, makes it clear that any province may relieve itself of any prohibition of the Lord's Day Act of Canada that contains this proviso,

"Except as provided in any provincial act or law now or hereafter in force."

This may be done, but that it ought to be done is another matter. Respect must ever be had to the high purpose of the Lord's Day Act of Canada in its design to restrict business and labor on the Lord's Day to the limits of necessity and mercy. The business of amusement is not to be an exception. Indeed it has the least claim to consideration. This contemplated change is not in the category of necessity or mercy. The Attorney General's plea is to promote the tourist trade on Sunday and that is a business enterprise. To be fair we should admit that he appears in the guise of a true knight, a Sir Galahad, for he comes to the rescue of the Federal Government in its difficulties with foreign exchange. This benevolent concern is at least interesting but does not warrant too serious attention. One would of course assume that the problem of foreign exchange is primarily the care of the National Government and it has made no such proposal to procure relief.

The concluding paragraph in this release is astonishing. The legislation is to be "effective probably in December, 1940". The Government Bill in whatever form it may be presented is not yet before the Legislature. A Bill introduced in the Legislature has no guarantee of identity with the Act which comes out, for it may have a very rough passage and suffer many and serious changes.

Naturally a Government reckons upon its majority, to carry into effect its purposes. Nevertheless there is many a slip between the cup and the lip and no one can be a reliable prophet in this connection. What then is the significance of this announcement? Obviously it is intended to intimate that Sunday excursions may with

impunity be inaugurated upon December 1st, 1940. The Legislature does not meet until the spring. The winter will then be passed and the skiing season over. One whole season will then have gone before the proposed legislation comes into effect. Yet the Attorney General intimates that it will be effective from December 1st, 1940. This surely is something entirely new under the sun notwithstanding the declaration made by a wise man many centuries ago. Legislation will be effective months before it becomes legislation. This is the new idea which according to the Attorney General was born in the brain of the Ontario Government.

How then, it may be asked by simple minded people, is non-existing legislation to be made effective? What is meant is possible by agency of the Attorney General, who is the designated officer for the enforcement within his jurisdiction of all criminal law. Are we then to conclude that during this interval between December 1st and the passing of the proposed Act he will not enforce the Lord's Day Act of Canada? It is exceedingly difficult to come to any other conclusion. This statement therefore is a proclamation by the Attorney General that in the interval he will not enforce the law against Sunday excursions. In so doing he takes upon himself the responsibility of abrogating in this particular the Federal Statute. Thus he would not only usurp the function of the Legislature but violate his oath of office, and, according to some incidental deliverances of certain members of the Privy Council of England in a recent case, expose himself to prosecution for non-feasance of office or perhaps mal-feasance. It is true that the Federal Lord's Day Act provides that no prosecution under this statute can be taken without the consent of the Attorney General of the Province. However that we believe is rightly construed as applying only in specific cases. His prerogative is thus limited, and even so that consent to prosecute may not be arbitrarily withheld or given. It must be in every instance for cause and with a view to enforce the law. He is not at liberty to give a blanket permission to any person or company to disregard the statute within his jurisdiction or by any order to provide general immunity from prosecution under the Act. For any officer of the law, even an Attorney General, to say that he will not enforce such a statute or any other would be quite unBritish. If as citizens of the British Empire we have any heritage it is respect for law and order. It surely is not for an Attorney General to break in upon the honorable succession in this regard. What urgency is there in this case that should require such unconstitutional intervention? Let those who are in favor of these Sunday trains patiently await the passing of the necessary relief legislation. Of course they will lose one season, but law and order should not suffer on that account. A correspondent in the British Weekly commenting upon the report of certain prosecutions in London in the famous Bow Street Court, the report bearing the title Pacifists at Bow Street, goes into a transport of delight over the demonstration of British justice made there. He says: "I do not think I have ever in my life felt prouder of British justice than after reading that report. The speeches, conversations, cross-examinations, of this trial, taken in the perspective of the whole proceeding, constitute a perfect example of courtesy, acumen, wit, respect for the law and reverence for freedom all focused into a noble achievement of just dealing". Think of it, "respect for law and reverence for freedom". The deliverances of certain members of the Privy Council already referred to dwell upon this tampering with law by those whose sworn obligation is to enforce it. When it was pointed out by Canadian Counsel that under the British North America Act the enforcement of law, including the Dominion law, was in the hands of the Attorney General of the provinces, and that he could decide whether prosecution should proceed or not, Lord Wright said, "Has it ever been held that that entitles anyone to act unlawfully?" Viscount Maugham: "The decision of the Supreme Court of Canada is binding on everyone until it is reversed, if it ever is reversed. It is binding and people have to obey the order. They have to take that view of the law." Lord Wright: "We cannot believe that the Attorney General of Ontario would deliberately defy it".

We are fallen upon evil days with respect to law and order in our land, if we have thus rightly interpreted the significance of the Government's announcement through the Attorney General.

We do not desire to see this relieving legislation passed. Our safeguards to our weekly rest day and the Christian Sabbath are not at all too complete and too strong. We apprehend that if this proposal becomes law the Government will find others representing various forms of the business of amusement clamoring at the doors of the Provincial Legislature for similar advantage. Why should Sunday excursions be conceded immunity and the same not extended to moving picture theatres? We would express ourselves as being against the legislation contemplated. We would however emphatically protest against the Attorney General, even by consent of his Government, abandoning his high responsibility of enforcing law which in confidence the people entrust to him.

Our duty is plain and inasmuch as the Lord's Day Alliance leads in the effort to defeat the proposal of the Government in this regard we should support the organization with fullest co-operation.

The Genius of Presbyterianism

Rev. C. M. Kerr, M.A., B.D., B.Sc., Ph.D.

An Address to the Synod of the Maritime Provinces

Neglect not the gift that is in thee which was given thee by prophecy with the laying on of the hands of Presbytery.—I Timothy 4:14.

ALTHOUGH in many ways the war is uppermost in the thoughts and prayers of us all, it is not on that theme I would speak to you to-night. Those of you who are laymen must have already heard many war sermons and addresses both from the pulpit and over the radio, and all of you who are ministers have no doubt often dealt with that topic. No word of mine would add anything to what is already familiar to you.

Instead I am to deal with a subject that is not inappropriate to the opening of this Synod—The Genius or Spirit of Presbyterianism.

My text occurs in a letter which St. Paul wrote to Timothy when as a young man Timothy had been placed in charge of the church at Ephesus. After giving him much other sound advice, St. Paul bids him not to neglect the gift, the gift of prophecy or of proclaiming God's word, which had been transmitted to him from the prophets with the laying on of the hands of Presbytery.

Here then is made mention in Scripture of the presbytery or eldership from which our Church takes its name. And that biblical heritage both of form of government and of faith our Church has endeavored to preserve throughout the centuries. It is a common idea that the Presbyterian Church began only at the Reformation, yet we have it from so great an ecclesiastical authority as the late Professor Patterson of Edinburgh that at the end of the first century A.D. the Roman Catholic Church was practically Presbyterian. Thus what the Fathers of the Reformation did was to reform or restore the Church to its original form.

Church Union is an old story now. I touch on it only to illustrate my main theme, The Genius of Presbyterianism, and I do it in this way. You are all familiar with the radio broadcast series Britain Speaks. Well, in the winter of 1933-34 there was a similar series, Whither England? The first speaker was H. G. Wells. He painted rather a gloomy picture. The great sin of the world to-day was nationalism. The only hope for Britain as for all the other countries was to merge themselves in some sort of world-wide state or federation. But next came, Who do you think? Mr. Winston Churchill, who dealt this apostle of internationalism some shrewd blows. Was England to divest herself of her glorious past, undo the ties that linked up her Empire, submerge herself in a crowd of other nationalities, so as to make part of an amorphous whole? Far rather should England retain her splendid heritage, continue to strengthen her Empire of kindred peoples and foster those ideals which had made that Empire what it is. Thus only, while striving to live at peace and in mutual coöperation with other peoples, could England best advance the welfare of the world as a whole.

And that is our position exactly. Instead of merging ourselves, losing our identity in a union which has been at such efforts to please all parties that it can be now this, now that, which in so many important matters does not know where it stands, which adopts all creeds but is pledged to none — we have preferred to abide by the Church of our Fathers, not in any isolationist or narrow spirit, but that by developing what is best in it, we may help on the coming of Christ's kingdom.

Further, we may take comfort and encouragement from this that what is good in our own eyes has found favor with a great number of our fellow Christians all over the world. The Presbyterian Church, with its community of well on to forty million souls, is to-day the largest Protestant Church in Christendom. Again, unlike the Anglican, or its daughters the Methodist Churches, it is not confined mainly to the English speaking races, but exists among many other countries as well. In Switzerland, in France, in Holland, to mention only a few, it flourishes, or did till Hitler swooped down, and in universality as well as in numbers it is second only to the Roman Catholic Church itself. It transcends all barriers of nationality, of color and of race. It is a narrow and parochial idea, one contrary to the very essence of Christianity, which seeks to establish a church that can be defined primarily in terms of nationality. That is why it was so important for us to fight for our historic name The Presbyterian Church in Canada. To consent to the other title, The Presbyterian Church of Canada, would have been to make us a nationalist church. As it is, we, The Presbyterian Church in Canada, proclaim we are part of the one Presbyterian Church existing in so many other countries as well.

Again, in its polity and organization which centres round the Presbytery, our Church, as I have said, can rightly claim to have its foundations well and truly laid on Scriptural authority. It has remained faithful to that fundamental truth of the Gospel, "the spiritual equality of all believers in Jesus Christ". It rejects the heresy of a priestly hierarchy. It declares there can be no mediator between God and

man save Jesus Christ alone. It is in accordance with this that in its various governing and administrative courts, Kirk Sessions, Presbyteries, Synods and General Assemblies, it has always given its lay elders or presbyters equal place with its ministers or preaching elders. The only distinction it makes is that a minister shall always preside. As the late Dr. Ogilvie, a Past-President of the Pan Presbyterian Alliance, has said, "Any interference with the right of the eldership means forfeiting the claim to Presbyterianism". It gives laymen an effective voice in all the courts of the Church; but with privilege comes also responsibility. It is the duty of the laity properly to support their church, both financially and by active coöperation with their ministers in church work.

In addition to the courts I have mentioned there are also the Board of Managers and congregational meetings, generally held annually. These undoubtedly have their indispensable uses. But here let me say a word in season. There is sometimes a tendency in these last to stray beyond their proper province. Unless the relationship between them and the other church courts is properly understood and observed, friction may arise. I counsel all ministers, all elders, all managers, to study carefully, more carefully than some have done, the Book of Forms of our Church.

There is further in some quarters a tendency to congregationalism. But our Church is not just a bundle of separate congregations, each managing its own affairs; it is an organized, dominion-wide church. Some people have the idea that the congregation has full control of its church property and buildings. That is not so. The control is vested in the Kirk Session, who are responsible not to the congregation but to the Presbytery. Again some people think that because the congregation pays the stipend of the minister, they have the right to get rid of him when they please. Than this hire and fire system, treating the minister just as an employee, nothing is more alien to the tradition and spirit of true Presbyterianism. The late Dr. Grant, Secretary of our Board of Missions, often used to deplore this, and no one ever had the interests of our Church more at heart than he. When a minister is ordained or inducted into a charge it is a most solemn act. It partakes of the nature of a sacrament, where sacred vows are taken on both sides implying bearing and forbearing and all Christian charity. Such vows should not lightly be broken and the decision as to this lies not with the congregation but with the Presbytery. If the Presbyterian Church in the past has gloried in her eldership, so also it has gloried in the status she has accorded her ministry. May it ever be so. But this last can also be a source of weakness in our Church. We ought to go to church not just to hear the Reverend So and So, but to worship God.

And now I pass to matters of doctrine and faith. In churches as in business organization is nothing unless there be resources to use and power to apply. And to the Presbyterian Church, reformed at the Reformation, came a new or rather rediscovered power to apply and that is Justification by Faith. We are justified or made right with God neither by our own good works nor by depending on a priesthood; we are justified or made right by faith in Christ issuing in good works. Briefly summarized, our Church proclaims a gospel of dependence on God revealed through His Son Jesus Christ, a God of sovereignty and power, yet of abounding grace and love, whose will we are in all things to accept and do, and since despite our best efforts we all of us fall short of that high ideal, we are to trust in the pardoning love extended through the cross of Christ, to trust also in being renewed by His spirit.

Now it is well we should keep this before us as the sole hope of our salvation. The tragic history of the past few years reveals that the world has been relying on its own strength and has found that to be wanting. The world is not automatically getting better and better. The battle of the soul remains as grim and unrelenting as ever it was, and because we Presbyterians realize the insufficiency of man that is why we hold to the truth of a revealed religion, a religion revealed through Jesus Christ, who is the Author and Finisher of Faith. Unless we can put our trust in Him, we have nowhere else to turn.

And in accordance with this, we as Presbyterians obey the order of Christ's two great commands. Our first and foremost duty is to worship God, to pay homage to His name and to receive of His spirit. Our pulpits are distinctly not to be used primarily as platforms for political or social reforms, else do we fall from our own high principles. Nor are our churches meant to be community or social centres. They are meant for the worship of God. Only as we have first honor and love to God, so only can we properly discern how to love and serve our fellow men.

And out of this concept of the Christian religion arises the essential type of Presbyterian worship. The attitude which it requires of its worshipers is that of reverence and humility before God, yet with attentive mind and a heart that is eager to respond. Wherefore, more than any other Church, the Presbyterian Church, in addition to giving due place to prayer and singing—the chief acts of worship — has rightly emphasized the reading and preaching of the Word. The people are to come not merely with their own thoughts. They are also to be fed.

Here then we have a Church which in

one sense does not cry nor lift up its head, yet which in another is strong as the rock upon which it is founded. It has stood the test of nearly four centuries and it still stands foursquare in its battle for religious freedom and for the cause of Christ in the world. It has respect for the sincere convictions of other Churches, but it asks equal respect from them. For two things it stands preëminently. The one is reverence, spirituality and simplicity of worship. The other is that, without being narrow in any bigoted or reactionary sense of the word, it sets its face steadfastly against those modernist theories, which, all of them, originated in Germany and which would seek to replace the fundamental verities of the historic Christian faith set forth in the Bible and revealed and illumined to us by the Holy Spirit. That is why it has so many loyal hearted members. That is why it will continue to grow.

How lovely is Thy dwelling-place
O Lord of hosts to me,
The tabernacles of Thy grace
How pleasant, Lord, they be.
Blest are they in Thy house that dwell,
They ever give Thee praise.
Blest is the man whose strength Thou art,
In whose heart are Thy ways.

DISCOVERY OF THE PRAIRIES

Rev. J. W. Whillans, Toronto

He came, a stripling shy, first of our race,
From Hudson Bay by swamp and evergreen,
And stood amazed to see a new demesne
Of poplar grove, firm sod and open space,
Where red men roamed to join the eager chase,
Where deep rich loam and summer skies serene
Through ages gone had wrought a matchless scene—
The rolling prairies in their natal grace.

With sense of history passing youthful years
He wrote of wanderings wide, of hopes and fears;
The scroll long lost and scorned as figment vain
Now reappears, a clouded truth grows plain,
And prairie rose and crocus twine to crown
Brave Henry Kelsey out of London Town.

* * *

Just 250 years ago the Canadian prairies were discovered. The year was 1690, and the discoverer Henry Kelsey, a lad of 20 in the service of the Hudson's Bay Company. The place was almost certainly the Carrot River valley in northern Saskatchewan, where such towns as Kinistino, Melfort and Tisdale now stand.

Kelsey has been a legendary sort of figure with only fragmentary evidence, much disputed, to support the claim the

(Continued on page 371)

SYNOD OF THE MARITIME PROVINCES
of
The Presbyterian Church in Canada

To the Churches throughout the Bounds of the Synod:

Dear Brethren:

At the recent meeting of the Synod at Summerside, Prince Edward Island, the following resolutions were passed unanimously, and were ordered forwarded to the churches to be read therein at regular diets of worship:

Resolution on the War

Moved by Dr. Colin M. Kerr, seconded by Dr. S. Davies, and ordered read on Remembrance Day:—

"As the war develops it becomes steadily clearer that the fundamental issues are between democratic Christian ideals and those of a ruthless tyrannic paganism. Convinced that loyalty to Christ and loyalty to King and Empire are here conjoined as never before, the Synod solemnly pledges anew the loyalty of all its ministry to both these causes. It enjoins its ministers that at all diets of public worship they shall offer intercessions for King, Empire and Allies; that God's blessing be invoked for our armed forces and all others aiding in the war effort, and that supplication be made for all suffering through this war to the end, that victory being granted our arms, the issue may be in a lasting and equitable peace for the glory of God and the advancement of Christ's kingdom.

"The Synod is confident that just as its people have already responded so nobly to the call of King and country in many different ways they will show themselves equally faithful in maintaining the Church of their fathers, and of that Christ who is the deepest source of all our loftiest inspirations and who is the only hope of our salvation."

Resolution on Temperance

Moved by Rev. John Nute and seconded by Rev. Wm. Ooms, and ordered sent to the Press, Rev. H. R. Grant, and to the Attorneys-General of the respective Provinces of the Synod:—

"WHEREAS we have the example of our King and the Royal Family of total abstinence for the duration of the war; and whereas it is imperative to conserve the material, physical and moral re-

sources of the Empire in the present grave crisis; and whereas the use of alcoholic beverages lowers general efficiency and deadens spirituality;

"WE THEREFORE, the Synod of the Maritime Provinces of The Presbyterian Church in Canada, pledge our loyal support to efforts for total abstinence; commend the closing of wet canteens, and recommend, for the duration of the war, the closing of all Liquor Stores, Beer Parlors, and other places where alcoholic beverages are served or distributed."

Signed,
G. CARLYLE WEBSTER,
Moderator.
FRANK BAIRD, Clerk.

REDUCED FARE CERTIFICATES FOR 1941

The following information has been forwarded from the Canadian Passenger Association, Montreal:—

In order to avoid unnecessary correspondence, delay and confusion, it is requested that applicants proceed as follows:—

1. **A holder of a 1940 certificate should use card form contained therein in making application for 1941 certificate.**
2. **A new applicant must file application on Canadian Passenger Association Form 75-E, certified as required therein.**
3. **Each application for new or renewal certificate must be accompanied by Express Money Order for $2.00 payable to Canadian Passenger Association. The Association will not accept responsibility for safe receipt of cash remittances.**
4. **Application should be addressed to Canadian Passenger Association at 437 St. James Street W., Montreal, Que., or 320 Union Depot, Winnipeg, Man.**
5. **Applications should be sent in early, in order to secure the issuance of the new certificates before January 1st, 1941.**
6. **Ministers of our Church who do not hold Certificates, but desire to secure them for 1941, may obtain application forms by writing to undersigned.**

J. W. MacNamara,
Clerk of Assembly.

Among the Churches

DOVERCOURT ROAD CHURCH, TORONTO

Golden Jubilee, 1890-1940

Dovercourt Road Presbyterian Church was organized in the year 1889 by a student of Knox College, Mr. J. C. Madill. The first church was situated on Dufferin Street, just north of the present site of Dufferin Street Presbyterian Church. This first church was a mission in charge of the Knox College Missionary Society. Mr. Madill left this work in the year 1891 and it was taken over by Mr. John Stenhouse (later Rev. John Stenhouse, M.D.) who also represented the Knox College Missionary Society, and served the mission for five years.

The church did not prosper as well as had been expected because the district was very sparsely settled and it was decided to move from Dufferin Street to Bloor and Dovercourt Road. This was accomplished and the old building still stands at the corner of Dovercourt Road and Northumberland Street, in which the congregation worshiped for several years. The congregation grew somewhat and when Dr. Stenhouse decided to study medicine, the congregation was able to call Rev. Samuel Carruthers as its minister in 1896. He was a very energetic Christian leader and the congregation flourished under his care.

After his death the congregation called Rev. James Wilson, B.A., (afterwards Rev. Dr. Wilson) of Glencoe, Ont., whose ministry extended over twenty years. The church at Dovercourt Road and Northumberland Street was soon over-crowded. With vision and courage the people decided to erect a new structure south of Bloor Street on Dovercourt Road at Hepbourne Street. That building still stands, and with the addition of an exceedingly fine Sunday School constitutes a beautiful and commodious edifice.

Under the guidance of the Presbytery of Toronto and under the energetic and faithful ministry of Rev. James Wilson, the congregation grew in size and influence until it was one of the largest in The Presbyterian Church in Canada. Dr. Wilson remained as minister until the year 1926, after the people had decided by majority to remain as a congregation in The Presbyterian Church in Canada and not to enter the United Church of Canada.

Dr. Wilson then was followed by Rev. Otis G. Dale, D.D., of Texas, who served from 1926 to 1930. A call was extended to Rev. William Allan, of St. Paul's Church, in 1931. His ministry was brought to a close in 1939 when he lost his life in the tragic sinking of the Steamship Athenia when returning from one of his several tours of Scotland.

The vacancy following was rather

lengthy, extending from September, 1939, to April, 1940. The Interim Moderator was the former minister of the congregation, Rev. James Wilson, D.D., who lives retired in Toronto. In April of this year the present minister was called from First Presbyterian Church, Edmonton, Rev. Ross K. Cameron, M.A.

There are many persons living in Toronto who at one time or another have been members and workers in Dovercourt Road Church, some from almost its beginning and who look back with pride upon the fine work that has been done in the fifty years that have passed. Among these we would mention especially Dr. Thomas Kerr, Dr. William Kerr, Mr. and Mrs. Charles Joss, Mrs. Robert Hepburn, and Mr. and Mrs. Robert T. Newton, all of whom are living in Toronto and who with a host of others gave leadership and strength to the Christian work.

In the church are tablets bearing the names of 48 members of the congregation who gave their lives in the World War, 1914-1918, and in the present War 29 young men are already enlisted in the various branches of military service.

This anniversary occasion was marked by special services conducted by the minister on Sundays, October 27th and November 3rd. On the former date eight new Elders were ordained and inducted, the preacher being Rev. James Wilson, D.D. On the latter date the preacher morning and evening was Rev. Hugh Thomson Kerr, D.D., LL.D., of Pittsburgh, Pa., U.S.A. The home-coming dinner provided by the Women's Association was held at 6.30 p.m. on November 4th in the Sunday School Hall. In addition to a program of music and recitations, local ministers led by the Moderator of Presbytery, Rev. A. N. Miller, brought greetings and a most entertaining and helpful address was given by Dr. Kerr.

This fiftieth anniversary, or Golden Jubilee, with its home-coming of many former members, with its congratulations of friends and adherents, will provide inspiration and blessing for the present and for the future to the strong and loyal congregation which worships and works in Dovercourt Road Presbyterian Church.

Boston, Ont.

On the 6th of October the congregation of Omagh Presbyterian Church celebrated what is believed to be the 102nd anniversary, Rev. J. B. Thomson of Dufferin Street Church, Toronto, conducting the services morning and evening. This belief is founded on the fact that the original deed of the property on which the church now stands is dated May 4th, 1838, and signed by the following as trustees: John Jervis, Andrew Robertson, Robert Kelly, Andrew Suiter, and John White.



OMAGH PRESBYTERIAN CHURCH.

Apparently in the early days this church was referred to as the congregation of North Trafalgar, concession three. It is interesting to note that in an account book of Rev. Wm. Rintoul, who was a home missionary in the Synod of Toronto and Kingston of the Canada Presbyterian Church, a letter is dated June 7th, 1834. Then follows an entry dated June 8th, also from Trafalgar — "I preached at a Methodist Church near my home and in the afternoon at Springfield (now Erindale)." There is another entry stating that he preached in Trafalgar on July 20th, 1834.

There is no historical data as yet discovered until January 6th, 1847. An extract taken from the Presbytery of Toronto—"There was produced and read a petition from certain adherents of the church in the Upper Part of Trafalgar requesting that they might receive a supply of preaching. The Presbytery agreed that they should be visited by one of the ministers of Presbytery and receive preaching as often as practicable in connection with Oakville and Trafalgar Mills." On 22nd December of that same year Rev. Wm. Rintoul reported that he had preached in Trafalgar "on Sabbath last and that the people were desirous of having a student every other Sabbath after the second day of January". It appears that Mr. Rintoul was minister of the Streetsville congregation for some years. We are told by a member of the Omagh congregation, Mrs. A. L. Raynor, that her grandfather, Rev. James Stewart, came to Halton County from New Brunswick in 1859 to preach at Hornby and Omagh. The Omagh congre-

gation was linked at that time with the congregation at Hornby where the manse was located. Mr. Stewart continued as minister for some twenty-seven years.

A few of the older members here still tell us that some time about 1890 the church in Trafalgar was closed for several years and the people went to the church now commonly referred to as Knox Sixteen, a charge now linked with Streetsville. A list of the ministers dating from about 1886 is here given: Rev. J. Johnstone, 1886-1888; Rev. C. T. Tough, 1894-1904; Rev. J. McKenzie, 1906-1907; Rev. W. J. Booth, 1908-1919; Rev. Jas. Malcolm, 1919-1924; Vacant 1889, 1890, 1891. Then followed the ministry of Rev. Peter W. Innes, now of Bracebridge, also that of Rev. Horace Kaye now of Colborne and Brighton.

Westville, N.S.

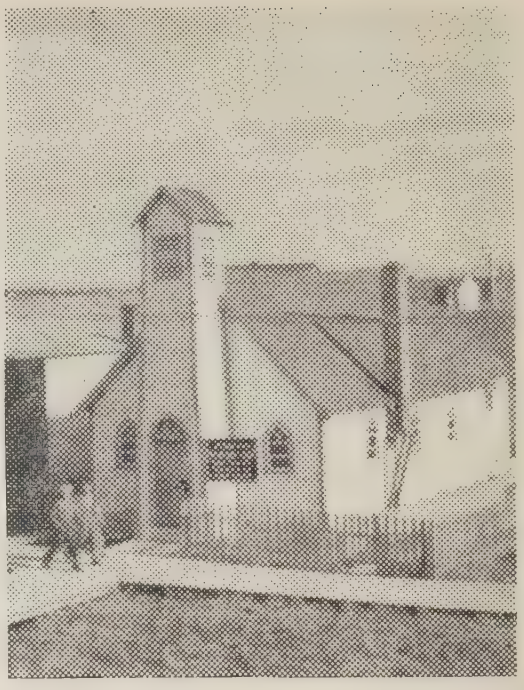
The Sacrament of the Lord's Supper was observed by the congregation of St. Andrew's Church on the Sunday next to the last of October. The minister, Rev. George S. Mitchell, conducted the service. Well over two hundred persons partook of the communion and eighteen new members, all but one by profession of faith, were added to the church roll.

Almonte, Ont.

St. Andrew's Church feels keenly the loss sustained by the death of Mr. Andrew Cochrane. Brought up in a Christian atmosphere, he early in life became a member of St. Andrew's Church, and following union loyally maintained his connection with The Presbyterian Church in Canada. Both Mr. and Mrs. Cochrane were energetic workers in the congregation and devoted to every good cause. After union Mr. Cochrane was elected to the eldership in St. Andrew's, in which office he served with marked fidelity. As representative elder he was an efficient member of the Presbytery and contributed to the advancement of the work of the whole Church. In this relationship he won both the affection and the esteem of all his associates. He had attained the great age of ninety-two years. His passing was peaceful and he joined the great company of the redeemed.

Gilt Edge, Alta.

This is a new station opened in connection with the Wainwright charge. On Sunday, October 6th, there were four baptisms and three fine teen-age girls were received into full membership of the Church on profession of their faith. Those who participated in the celebration of the Lord's Supper numbered forty. The following day a young lady came to the manse asking baptism on profession of her faith in Christ and on Sunday, October 13th, three children received baptism at Wainwright.



ST. ANDREW'S CHURCH, GERALDTON, ONT.

Geraldton, Ont.

Five years is not a long time in the life of a Christian congregation, but if they happen to be the first five years of that congregation's existence they assume a vital significance to all responsible for the Church's work during that time. On Sunday, October 20th, St. Andrew's Church, Geraldton, Rev. C. C. Cochrane, missionary, celebrated in traditional fashion, the fifth year of its witness to the Gospel of Jesus Christ in that northern mining community. The choice of Rev. Joseph K. Brown, B.A., of Wayside United Churches, Fort William, to preach at the anniversary services was a particularly happy one; not only because of his personal boyhood friendship with the resident minister, but also because of the number of United Church people who help to make up this congregation. Mr. Brown's sermons, in the morning on The Light of the World and in the evening on Jacob at Peniel, were deservedly well received by both congregations. Assisting at the services were Mrs. William Marshall, soprano, who sang These are They from A. R. Gaul's The Holy City; and Mr. John Neufeld, baritone, who sang Teach Me To Pray and How Lovely are Thy Dwellings. The minister read letters of congratulation from the Synod of Manitoba and the Presbytery of Superior, and conveyed warm personal greetings from Rev. J. A. McMahon of First Presbyterian Church, Port Arthur, and Rev. Dr. W. M. Rochester, Editor of The Presbyterian Record.

In reviewing the recent history of St. Andrew's Church there is little danger of succumbing to David's temptation, that of "numbering Israel". Whatever increase may be shown in the communicant mem-

bership of the congregation has been slow and gradual; and at the present time the number of enrolled members is only slightly more than thirty. Perhaps it may be said, however, that the church has exercised an influence in the community considerably greater than her limited membership would lead one to believe.

In addition to the Sunday School which meets in Geraldton, three others have been established, two on mine townsites, and one at Longlac some twenty miles distant. On the other hand it has been found necessary to abandon, at least for the present, the Sunday School at another mine townsite.

Financially the church is in a sound, if not an affluent, position. Anniversary offerings permitted the payment of a substantial sum toward discharging the debt on the manse, which at the time of writing is in the neighborhood of two hundred and thirty dollars. Since there are no other obligations outstanding, it is hoped that the turn of the year will find St. Andrew's completely free of debt. After one or two necessary improvements have been made, it is expected that this congregation will be able to undertake the payment of a share of the missionary's salary.

Hamilton, Bermuda.

We were very much pleased to receive from our minister, Rev. Victor E. Ford, a letter which engaged our eager attention and which we are sure will be of special interest to our readers. Mr. Ford writes under date of October 11th as follows:

"It is some time since I have written you, as my time has been very full. We usually slacken off here during the heat of the summer, but this year saw the tempo increased for me. I know that you will be glad to hear that our church has not been asleep at the switch. We are forging ahead and taking a worthy place in the community life. I have been appointed the official chaplain of the Presbyterian troops in camp here. These men are Cameron Highlanders, many of them having gone through the terrible days at Dunkirk, and they parade every Sabbath morning to worship in St. Andrews, except the third Sunday of the month, when there is a Presbyterian parade service at the camp. Many of the men are interested in our Y.P.S. activities and some of them come to the midweek service. Another bit of service we have had the great joy of performing for the Islands has been the opening of an Elderly Ladies Home. We were offered a small hotel at a reasonable rental which we took, and in less than a month the place was open for guests. Our Matron is a Presbyterian, a member of St. Andrew's and a graduate nurse from Scotland. The enclosed clipping will tell you all about it. Mrs. Hastings Brooke, the sister of our Governor, His Excellency Sir Denis Bernard, officiated at the formal opening. I am tremendously happy over this business as there has been a crying need for years for such a home.

"Bermuda sent twenty-one men overseas to fight for King and country and three of them were from St. Andrew's, a high proportion indeed. We look forward to the coming of the Record with genuine anticipation. It is the only publication that keeps us in touch with the activities of the Church. I have not been able to attend one of our own Church courts since 1934, when I was at the General Assembly. Yet I did attend two Presbytery meetings in New Zealand two years ago, the one at Christchurch and the other in Wellington. I suppose the war will still further delay these longed-for contacts.

"You will be glad to know that Mrs. Ford is quite well since our emergency trip to Toronto last year. As for myself I have never felt better. . . .

"We regret that we cannot send any money out of Bermuda for Church purposes. Our contributions to the Budget are just as liberal as ever, but they must stay on deposit in the bank until better days. We read that Canada is booming under the war efforts. We hope that the Church will benefit from the increased flow of wealth. It ought to, if our people have the hope of the Gospel in their heart."

From the press report of the opening of the Brunswick Home for Elderly White Ladies we take the following:

"Mrs. Hastings Brooke, after devotions by the Bishop of Bermuda and introductory remarks made by Rev. V. E. Ford, chairman of the Home, declared the Brunswick Home for Elderly White Ladies officially open. A further preliminary feature to the formal opening was the history by Mr. Ford of the effort which resulted in securing this community benefit. Mrs. Hastings Brooke paid tribute to the efforts of Mr. Ford in particular in this regard, declaring that it had required a great deal of initiative to push such a scheme through. She further said that the opening of the Home would make it possible for a great many old ladies to have a home where they might retain the vital sense of security, peace, and happiness. At present three elderly ladies are accommodated and there is room for six more. In addition to the nine bedrooms there is a large living room, dining room, sitting room and kitchen. The home is conducted by a committee of men and women of which Mr. Ford is chairman.

Port Hope, Ont.

St. Paul's Church, of which the minister is Rev. Geo. Rowland, observed its 113th

anniversary on November 3rd and 4th. The Sabbath services were conducted by Rev. S. Banks Nelson of Knox Church, Hamilton, and on Monday evening the congregation had the privilege of hearing a lecture by Dr. Nelson on Russia. This was illustrated by 160 lantern slides. Dr. Nelson had the advantage of spending several months in that interesting country studying the situation.

Allandale, Ont.

This congregation has met with a serious loss in the death of Mr. E. W. Kearns. Mr. Kearns was a member of Session and in this capacity served since 1925, performing his duties with marked fidelity. For several years also he was a member of the Board of Management and Treasurer of the congregation, serving very ably in the business affairs of the congregation. His death took place after a brief illness. He is survived by Mrs. Kearns and three daughters. His loss to the Allandale Church is not merely that of an official, though this is great, but also because of his example of Christian character.

Alliston, Ont.

On October 20th Chalmers Church observed its anniversary with Rev. A. G. Rintoul of Wychwood Presbyterian Church, Toronto, in charge of the services. In his morning message Mr. Rintoul drew from the story of Nebuchadnezzar some pertinent lessons for our times to which totalitarian leaders should give heed; and in the evening impressed his audience with the value of the Church to the nurture of spiritual life. Christ restored the man with the withered hand and He alone to-day can relieve humanity of its disabilities of fear, doubt, and sin, bringing them into the enjoyment of fulness of life. This anniversary is reported to have been featured by crowded pews and extra seating accommodation both morning and evening. A great occasion was the social congregational gathering on Monday evening; first a supper served from 5.30 to 8 o'clock, and later a program with the minister Rev. G. C. Little as chairman. About six hundred guests were served by the ladies of the congregation at the supper hour. The program following provided by local talent was of a high standard and greatly appreciated. One feature was a musical skit, presented by a company of soldiers from the Tank Corps at Camp Borden.

The sister congregation at Mansfield observed its anniversary on the 3rd of November, and this too was marked by the attendance of so many that the church was packed at both services, the afternoon and evening. Rev. C. G. Graham of Bradford conducted both services and was welcomed by the large congregations who listened with deep attention. The usual congregational supper was held on Tuesday evening, followed by a program. Again a large attendance marked the occasion. The evening's entertainment was presided over by the minister, Rev. G. C. Little.

Sydney Mines, N.S.

St. Andrew's Church on Sunday evening, November 3rd, dedicated its new lighting system. This has added greatly to the pleasing appearance of the interior of the church. The services on that date, morning and evening, were conducted by Rev. Dr. McCulloch Thomson.

Sudbury, Ont.

Knox Church rejoices in a valuable addition to its equipment for public worship by the installation of a two-manual organ with chimes and a quite modern console. The chimes are the gift of Mr. W. E. Mason, publisher of the Sudbury Daily Star. The organ was built in Winnipeg by Mr. Frederick Radcliffe and occupied over six months in construction. The installation covered a period of some six weeks. The dedication service, which was conducted by the minister, Rev. Roy J. Stewart, took place on Sunday, October 20th. At this ceremony the builder, Mr. Radcliffe, handed the key of the console to the chairman of the Organ Committee, Dr. M. S. Hawke, who in turn placed it in the hands of the minister. At the close of the ceremony Mr. Stewart handed the key to Mr. J. T. Hodges, requesting him to unlock the console. The congregation parts regretfully with Mr. Hodges, who has accepted a position in a church in Port Arthur, concluding his duties with Knox Church on October 27th.

Toronto, Ont.

Knox Church, Rev. Christie Innes, minister, observed its 120th anniversary on Sunday, November 3rd. Whilst Rev. Dr. Hugh T. Kerr, Shadyside Presbyterian Church, Pittsburgh, Pa., preached for the Dovercourt congregation in its anniversary celebration, another minister from that city, Rev. Dr. Clarence T. MacCartney of First Church, was heard morning and evening in Knox. At the morning service the Fifth Company Boys Brigade and the Women's Auxiliary Territorial Service were present. On Monday evening the anniversary banquet was held with a large attendance. This was followed by a public meeting in the auditorium when a goodly number of distinguished guests were present to convey greetings among whom were His Worship the Mayor and Mrs. Day. In this celebration the first anniversary of Mr. Innes' ministry in Knox was also recognized.



JEAN AND JOCK SHIELDS, DR. MacLEOD.

Lansdowne, Ont.

A very beautiful window was unveiled in the Church of the Covenant on Sunday, October 27th. Dr. N. A. MacLeod, who is the minister, presided and conducted the service. The dedication was assigned to Rev. Dr. Ellis, of Swarthmore, Pa. The window is a fine work of art presenting Christ in the Garden of Gethsemene, and is presented in memory of Henry C. Mulvaugh, the gift of his grandchildren, Jock, Jean, Esther, and Dorothy Shields. In the picture Jock and Jean, who are twins, are shown. The act of unveiling was performed by Jock. The minister shown in the picture is Dr. MacLeod.

Toronto, Ont.

On Sunday, Nov. 3rd, Riverdale Church, of which Rev. A. Gordon Macpherson is the minister, celebrated its 47th anniversary. At the morning service, the minister preached and in the evening a message was brought by Dr. Rochester, Editor of The Presbyterian Record. In 1893, when work first began under the name of Riverdale Church, it would have been very difficult for one to predict that in less than fifty years so large a cause would have been built up. Riverdale enjoys the distinction of being one of the largest congregations in the Church, having probably the banner Sunday School of our congregations. The membership is close to the 1,600 mark, according to the report of 1939, being 1,593, and the Sunday School enrolment for the same year is given as 1,425.

The evolution of the church is cited thus: First a tent, then a frame building which soon proved too small. Then in 1912 the present modern parish hall or church house was erected, and in 1922 the present church with a seating capacity of 2,500 was dedicated. It is one of the largest and most modernly equipped churches in the city. Every Sunday morning and evening it presents to the minister a most inspiring congregation from the standpoint of numbers and of interest. In the 47 years the congregation has had but six ministers, Rev. J. A. Miller, the late Rev. Dr. John A. MacKenzie, Rev. L. I. Hunter, now in the United Church, Rev. Dr. W. F. McConnell, deceased, Rev. Alfred Bright of Calgary, and the present minister, Capt. Rev. A. Gordon MacPherson, whose last sphere was in Listowel, Ont.

Monday evening the anniversary supper and concert were held, which proved to be a very happy re-union of the members of the congregation and their friends. The address at this gathering was given by Rev. David A. MacLennan of Timothy Eaton United Church.

Molesworth, Ont.

The congregation of Gorrie and Molesworth, Ont., of which Rev. R. C. Acheson is the minister were much gratified at the large attendance which marked their respective anniversaries on the 20th and 27th of October, and by the generous offerings which exceeded that of any other year. Rev. Kenneth MacLean of Wingham was the preacher at Gorrie morning and evening. In the evening the service of song was led by a male chorus under Mr. Harold Victor Pym, three anthems being the special feature.

On the 27th the united service was held at Molesworth, the church again being crowded. The preacher in the morning was Capt. Rev. W. E. Kelley, of Listowel. The service of praise was led by the local choir assisted by Mr. George Trowsdale, soloist. In the evening the congregation welcomed Rev. F. G. Fowler of Bluevale as the preacher. At this service the choir was assisted by the Atwood Male Quartette with Mr. Donald Robb, soloist. For Gorrie this was the 59th anniversary, and for Molesworth the 76th.

Oro, Ont.

The congregation of Esson Church on October 20th celebrated the twenty-fifth anniversary of worship in the present building. In pioneer days this congregation was known as East Oro, with membership extending over the eastern part of the township from Lake Simcoe to Jarrat's Corners. The original building was that of Knox Church, Oro, established in 1845 for

both the Gaelic and English speaking people of the community. The first minister was Rev. Mr. Stewart, who was followed by Rev. John Grey of Orillia, who ministered to the English speaking part of the congregation. In 1865 the East Oro congregation withdrew and erected a place of worship for themselves. This decision was arrived at at a congregational meeting held on the 22nd of May of that year with 86 members present. Two sites were submitted and the vote was for the present site being 52 for and 36 against. The members on the Jarrat side then decided to erect a church of their own and the two congregations have been united as one charge ever since. Rev. R. Fairbairn succeeded Rev. John Grey in 1868, his ministry extending over fourteen years.

This anniversary service was conducted by the pastor, Rev. Dr. Howard, the speaker for the day being Rev. Dr. W. M. Rochester, Editor of The Presbyterian Record, who gave a very interesting address on the mission work of the Church and the men who pioneered this work. The morning service of praise was led by the Esson choir and in the evening the choir of the United Church in Hawkestone led in praise. There was a record attendance at both services. On the following Wednesday evening the congregation held a jubilee banquet when over 400 partook of a bountiful supper, after which a very pleasing program was rendered by the Johnson Club of Uxbridge.

Blenheim, Ont.

Without a church home since Union in 1925 the Presbyterian congregation of Blenheim rejoiced in the dedication on November 4th of the building which is now to serve as their regular place of worship. This was the former Universalist Church which the Presbyterians purchased in January last. Since that time extensive alterations both within and without have been made, including a new lighting and heating system. This congregation is associated with that of Ridgetown and is under the leadership of Rev. F. McAvoy, the present minister. The dedication service was conducted by Capt. Rev. Norman MacKay, chaplain of the Perth Regiment, C.A.S.F. Camp Borden, a former minister. He was assisted by Rev. J. A. Mustard, Toronto, and Rev. Dr. M. Scott Fulton of Chatham. At the morning service a new Bible for the pulpit was dedicated, the gift of Mr. and Mrs. G. F. Goulet of Blenheim. Mr. MacKay's message was upon the necessity and duty of holding to the end confidence in God. "What better are we if we trust solely in our material resources in this crisis of the war than our foes in their paganism. Nothing can take the place of that confidence."

The occasion was marked by large congregations both morning and evening, and at the latter additional seating accommodation was necessary. The spirit of brotherliness was shown by the Baptist congregation in withdrawing their evening service and joining with the Presbyterian.

Moose Jaw, Sask.

The congregation of Knox Church on October 31st welcomed as their minister Rev. Ronald A. Davidson, B.A., who on that date was licensed and ordained. The heartiness of the welcome was the result of an acquaintance of some six months, during which Mr. Davidson served the congregation as supply. The occasion was marked by a very large gathering indicative of the interest awakened by the service already rendered by Mr. Davidson. Since Mr. Davidson was married recently, Mrs. Davidson shared in this cordial welcome. Mr. Davidson serves under appointment of the General Board of Missions.



INTERIOR CHURCH, KAMLOOPS.

Kamloops, B.C.

For a long time the congregation of Kamloops, B.C., struggling valiantly after its great loss of property by Union was content with inadequate church furnishings, chairs for pews. Now it possesses seating accommodation of the best in quality and beauty.

WHY I DON'T GO TO THE MOVIES!

The Rector of Stoke Parish, England, has the problem of Non-Church attendance on his hands. After listening to certain reasons why his parishioners were lax, he turned these to account arguing that these same excuses might be offered for non-attendance at the films.

This is what he writes:—"I never go to the movies nowadays because (1) my mother and father made me go too often when I was a boy; (2) no one at the movie ever speaks to me; (3) every time I go someone asks me for money; (4) the manager never visits me in my home; (5) the people who go don't live up to what the films teach."

That's why some people don't go to movies—**but they do**!—Exchange.

BOOKS

Christian Ethics

By Rev. Dr. Andrew R. Osborn, published by Oxford Press. Price $4.50.

To analyze the substance of Christian Ethics, showing clearly the foundation upon which the entire system rests, and then to consider the application of these principles in the light of present-day conditions, is no small task; but it is a task which Dr. Osborn has accomplished in a thoroughly satisfactory manner. This is a book which cannot fail to attract and hold the interest of all thoughtful people, and it will be especially valuable to Christian ministers and teachers in their work of providing guidance and instruction in these confused and turbulent days. It is in the best sense of the term a scholarly treatment of the subject, characterized by accurate and adequate knowledge of all relevant evidence, and also by a fine sense of discrimination in reaching conclusions.

The book is divided into two main parts, the first of which deals with the Foundations of Christian Ethics, and the second with the application of the ethical principles of Christianity to the problems of modern life. Considerable attention is rightly given to the ethics of the Old Testament, upon which the ethical teaching of Jesus Himself was solidly based, and the judgments of which, as is pointed out, "hold good for Christian Ethics, if interpreted in the light of the principles of development and fulfilment" (page 104). This is because these judgments derive their authority, not from any human sanction but from God Himself. "Not in any subjective estimate of values, nor in ideals arrived at by analysis of human behaviour, but in an established moral order derived from the power to which the universe owes its being does Hebrew, and consequently Christian Ethics find its absolute authority". (Page 43.) Human rights and duties alike are to be judged and determined in the light of divinely established law. "If there is no divine purpose and no sanction in the essential order of things, on what ground may it be maintained that the claims of the weak should be respected by the strong? Justice has no binding force apart from its divine sanction." (Page 167.) The work of Jesus was to fulfil the law and the prophets, and while in outward form His teaching was determined by the circumstances and thought-forms of His own time, yet in all its essential features it remains, permanently authoritative for the proper regulation of human conduct.

It is impossible, within the limits of a short review, to discuss the author's treatment of the application of Christian principles to concrete situations in modern life. The practical problems arising in this field however, are fairly faced, and considered with an admirable grasp of all the factors involved, and a thorough reverence for Christian principles and ideals. Such perplexing questions as those relating to marriage and divorce, birth-control, the relation of the individual to the state, the ethics of capitalism, the Christian attitude toward war, etc., are included; and everyone who is thinking seriously about these and kindred problems will find much here to help him, whether he may always agree with the author's conclusions or not.

Dr. Osborn has rendered a most timely service, particularly to Christian ministers, in presenting this volume to the public in these days when wise and competent leadership is so urgently required. I commend it without hesitation. It deserves, and I am sure it will receive a warm welcome, and will do much to promote clear thinking and constructive effort in the direction of better things for mankind.—F. Scott Mackenzie, Principal, The Presbyterian College, Montreal.

CHURCHILL NUGGETS

From His War Speeches

Our people do not mind being told the worst, but they resent anything in the nature of soothing statements which are not borne out by events, and, after all, war is full of unpleasant surprises.

* * *

Whereas, when we entered the war at the call of duty and honor, we expected to sustain losses which might amount to 3,000 killed in a single night and 12,000 wounded, and made hospital arrangements on this basis of a quarter of a million casualties merely as a first provision, we have actually had since the war began up to last Sunday, October 6th, as a result of air bombing, 8,500 killed and 13,000 wounded.

This shows that things do not always turn out as badly as one expects and it also shows one should not hesitate to face dangers because they appear to the imagination to be very formidable.

* * *

Quite a lot of things are going to happen to Hitler and the Nazi regime even before ten years have gone, and even Mussolini has some experiences ahead of him which he had not foreseen when he thought it safe and profitable to stab the stricken, prostrate French Republic in the back.

* * *

Neither by material damage nor by slaughter will the people of the British Empire be turned from their solemn, inexorable purpose.

* * *

Although the bombing force which we are able to employ is much less numerous than that which the enemy possesses, I believe

it to be true that we have done a great deal more harm to the war-making capacity of Germany than she has done to us.

* * *

Meanwhile, we have got to organize our lives and the lives of our cities based on dwelling under fire and of having always this additional chance of death added to the ordinary precarious character of human existence.

* * *

Large schemes are already on foot for providing food and hot drinks for those sleeping in shelters and for entertainment through the winter evenings. Far-reaching measures are being taken to safeguard health under these novel and primordial conditions.

* * *

We also propose to provide insurance against the damage for all forms of movable property, such as industrial plant and machinery, household effects and other personal possessions not at the present time protected by insurance.

We must so arrange that when any district is smitten by bombs flung at random, strong mobile forces will descend on the scene to conquer the flames, rescue the sufferers, provide food and shelter, to whisk them away to places of rest and to reassure them that they have not lost all because all will share their material loss.

* * *

Unwearying vigilance and the swift, steady strengthening of our forces on land, sea, and air which is in progress must at all cost be maintained.

* * *

But after all the main reason why the invasion has not been attempted up to the present is of course the succession of brilliant victories gained by our fighter aircraft, and gained by them over largely superior numbers of the enemy launched against us. In three days, Aug. 15, Sept. 15, and Sept. 27, they proved to all the world that here at home over our own Island we have the mastery of the air.

THE CANADA YEAR BOOK

The 1940 issue of this valuable book of reference is now available by authorization of Hon. J. A. MacKinnon, Minister of Trade and Commerce. The announcement of its publication is made by the Dominion Bureau of Statistics. This book is "the official statistical annual of the country and contains a thoroughly up-to-date account of the natural resources of the Dominion and their development, the history of the country, its institutions, its demography, the different branches of production, trade, transportation, finance, education, etc., in brief a comprehensive study within the limits of a single volume of the social and economic condition of the Dominion. This new edition has been thoroughly revised throughout and includes in all its chapters the latest information available up to the date of going to press."

A valuable feature is "the statistical summary of the progress of Canada presented in the introduction. This gives in figures the story of the remarkable progress made by the Dominion since the first census in 1871, sixty-eight years ago."

The Year Book may be obtained from The King's Printer, Ottawa, "as long as the supply lasts, at the price of $1.50 which covers merely the cost of paper, printing, and binding. By a special concession a limited number of paper-bound copies have been set aside for ministers of religion, bona fide students and school teachers, who may obtain copies at the nominal price of 50 cents each."

REV. EDWARD C. CURRIE, B.D.

We had not had the opportunity nor the information to direct attention to the character and service of this faithful servant of our Church whose death took place on the 13th of May of this year. His last sphere of ministerial labor was Creemore, Ont., the duties of which he maintained until his retirement in September, 1939.

Mr. Currie was born at Newton, Que., in 1863, the eldest child of Rev. Archibald Currie, then minister at Dalhousie Mills, Ont., and Cote St. George, Que., in the Presbytery of Glengarry. His early education was obtained in the rural schools in the neighborhood of Sonya and later in the High Schools of Oakwood, Port Perry, and Newmarket. He was early interested in church work, specially that of the Sabbath School and choir, and when his home was at Newmarket, Ont., he had a larger opportunity to exercise his talent for this sphere. Having decided to enter the ministry in due course he entered Queen's College, Kingston, from which he graduated in Arts in 1894 and in Theology in 1896. As a student he took his share in the frontier work in the West, having responded to the call of Dr. Robertson. After graduation he served in the following charges, Delhi and Windham Centre, Burns Church and Moore Line, Richmond Hill and Thornhill, John Street Church, Belleville, Hawkesbury, St. Andrew's Church, Lindsay, St. Paul's Church, Sault Ste. Marie, and finally Creemore, East Nottawasaga and Dunedin. Here he closed his ministry and passed away on the 13th of May after a long and painful illness. His ministry was marked by an example of uprightness and unselfishness and by steadfast devotion in the service of the Church. He is survived by Mrs. Currie and six children.

REV. J. A. MORISON, B.A., M.A., Ph.D., D.D.

On October 11th in his seventy-fourth year Dr. Morison passed away at his home in Saint John, N.B. Having been confined to hospital for a great part of the summer he had returned to his home to convalesce. However he suffered a relapse and in a few days succumbed, leaving an only child, Miss Josephine Jeanette Isabel and three brothers to mourn his loss. Dr. Morison was a gifted speaker and an assiduous student throughout his ministry as indicated in his academic distinctions. He was born at Melbourne Ridge, Que., on March 10, 1867, and after his preparatory studies entered McGill University in 1884, graduating four years later with the degree of B.A. His theological studies were pursued in the Montreal Presbyterian College, from which he graduated in 1891. Immediately afterwards he was licensed by the Presbytery of Montreal and proceeded to Ann Arbor, where he studied oratory at the University of Michigan. Following this he proceeded to Edinburgh University for a post-graduate course. He spent two years in study and in travel in Great Britain and on the Continent. In 1893 he was called to Knox Church, Listowel. After a year of service in this congregation he was minister of East Church, Toronto, until 1898 when he sought relief from his ministerial duties to pursue his studies in Philosophy and Theology. He received his Master of Arts and Doctor of Philosophy degrees from the Presbyterian University of Wooster, Ohio. In the same year he entered the Royal Prussian College, Berlin, and in January of the following year studied in Oxford, giving attention to Old Testament Criticism. In 1907 the honorary degree of Doctor of Divinity was conferred upon him by the Presbyterian College, Montreal, and by Hanover College, Indiana. In 1899 he accepted a call to St. David's Church, Saint John, where he labored for five years and then having been called to First Presbyterian Church, Chicago, he served there for seven years. Returning to Saint John he occupied the pulpit of West Side Church from 1912 to 1923. After an interval following union he was inducted to St. Matthew's Church, Saint John, a post which he held at the time of his death.

Dr. Morison occupied a large place in the life of the community in which his gifts were highly appreciated. In the words of The Telegraph Journal speaking editorially:

"Not only in the Church, but in many activities of everyday life, especially as chaplain of the Royal Kennebecasis Yacht Club, Dr. Morison displayed a sympathetic understanding and a capacity for friendship which endeared him to all who had the pleasure of his acquaintance."

He was an earnest student, a gifted speaker, a warm friend and an able minister.

MRS. (REV.) D. E. McDONALD

A cable from India to the Secretary of the General Board of Missions received on November 13th announced the death on the 12th of Mrs. McDonald, wife of Rev. D. E. McDonald, our missionary at Amkhut. Although she had gone to India as Mrs. McDonald only in 1935, she had lived there for some years previous to her marriage, serving as matron of the Breeks Memorial School, Ootacamund, South India. Her death is reported as caused by influenza with complications. She was Mr. McDonald's second wife and sister of his first wife who died in 1932. Both were remarkable for strength of purpose and cheerfulness, radiating goodness and sunshine, and for devotion to the work in which they had enlisted.

A native of Milton, Ont., she early came to Toronto and received her education at Central Technical School, the Toronto Bible College and the former Toronto Nursing Home. For several years she was with the Upper Canada Bible Society and later, as we have intimated, spent some time in South India in missionary service.

Besides her husband Mrs. McDonald is survived by her three-year-old son, Bobby; her mother, Mrs. R. W. Moore, 49 Wroxeter Ave., Toronto; four sisters, Mrs. Ella Peddie of Milton, Mrs. Harvey, wife of Rev. J. W. Harvey of Mount Brydges, Mrs. William Lyons and Mrs. Laura Johnstone of Toronto, and a brother, Walker J. Moore of Windsor.

* * *

REV. ROBERT LAIRD, D.D.

The United Church of Canada has lost a capable servant by the death of her Treasurer, Rev. Robert Laird, D.D. For many years prior to entering the United Church he ably served The Presbyterian Church in Canada in the pastorate, Queen's College, and as Treasurer. His death will be widely mourned.

Discovery of the Prairies

(Continued from page 361)

Hudson's Bay Company always put forward that he had found the prairies. It was the accidental discovery of the explorer's Journal in 1926 that settled all questions. We now know that Kelsey was away from the fort on the Bay from 1690 to 1692, and that he was the first white man to see and spend a winter on the western plains. Our history books credit the Verendryes with the discovery of the West, but more than 40 years before they appeared Henry Kelsey had travelled on the vast inland plain, out of which three Canadian provinces have been carved.

War Threatens Disaster in Foreign Missions

This is the Heading of a Pamphlet Issued in Joint Action by The Foreign Mission Boards of The Canadian Churches

The nature and extent of the threatened disaster is set forth as defined by The International Missionary Council thus:

Owing to war conditions, the Overseas Missions of practically all the Continental Countries of Europe are now cut off from all support from their home base and are left stranded.

These Missions constitute no unimportant part of the total Foreign Mission Enterprise of the Christian Church. Their aggregate annual expenditures for work abroad, excluding all home base, capital, and extraordinary expenditures, totals upwards of five million dollars. Picture, if you can, what that means in terms of mission workers and mission work, and then estimate the disaster that threatens both the Younger Churches and the total Missionary Enterprise.

Add to this, the fact that four thousand missionaries, whose help is vitally essential to these younger Churches, are bereft of support. These Churches and this host of missionaries, now cut off from all support from their home base, are, in desperation, appealing for help.

The Response of the Home Churches

The response already received to the appeal gives striking evidence to the reality of the oneness of the Christian Church. The British societies, in spite of their grave financial situation, are responding nobly. A typical incident is that of the London Missionary Society. Although its income has fallen off £10,000 and only one missionary could be sent out as reinforcement, that Society has underwritten the support of one Finnish missionary in India, one French missionary in Madagascar, and one German missionary in East Africa. A radio appeal last July for stranded Scandinavian Missions brought a response of over £2,000.

Equally noble is the manner in which the Churches of the United States are evidencing the brotherhood of the Christian faith, many of them having now under way or being planned campaigns for relief funds ranging in amounts up to $500,000.

What About Canada's Response?

In view of the situation, for the Churches of Canada to do nothing or to lag behind is unthinkable. Accordingly, the Foreign Mission Boards of our Canadian Churches are uniting in an appeal that on Sunday, October 27th, or as near that date as possible, the condition of these stranded missions be set before every congregation and an appeal be made and an offering taken to aid in averting the dire tragedy which now threatens the Foreign Mission enterprise.

Where Contributions Go and by Whom Distributed

The International Missionary Council, which officially represents the Foreign Mission Boards and Societies of all Communions, as well as the National Christian Councils of misison lands, is the agency through which the Churches are seeking to aid these orphaned Missions. It is the clearing house in all matters related to Foreign Missions for the Churches of the world. Being in close contact with the Mission Boards, the Mission Fields, and the British Government, this Council is in a position to know the relative needs, to make the wisest distribution, and to forward moneys to the most needy fields. All moneys received by it are distributed without any charge whatever on the Fund.

Our Appeal

This was made by the Secretary of the General Board of Missions in a letter to all ministers, dated October 8th:

Dear Fellow-Minister:

With the sanction of the Board of Administration, the General Board of Missions through its Executive Committee decided to join the other Churches in Canada in requesting from our people an offering on October 27th for the Orphaned Missions of the world.

This is a new term, but we are living in a world where changes are taking place very rapidly and new combinations of words have to be used to express new conditions. Orphaned Missions are those cut off from support by the home base because of the war. For the help of these, assistance has already gone from South Africa, India, China, Syria, and Great Britain. In the U.S.A. the Lutheran Churches have raised $225,000 for this purpose.

The Churches of Finland, Norway, and Denmark have supported in China, India and Africa, over 1,000 missionaries contributing £300,000 per annum to the work. There is no thought of trying to maintain these missionaries at their pre-war level, but merely to keep alive the vital parts of the work. It is hoped to assist in keeping as many missionaries as possible on the field, but with drastically cut allowances.

In Canada we have been spared most of the suffering the war has brought to other peoples, and to our own people in another land. The Churches of our land are asked on October 27th to show these Orphaned Missions that we are world Christians and that we believe we are one in Christ, one

with them in their suffering till the dawn of that better day toward which we all look. I trust your congregation will take as large a share as possible in this nation-wide effort.

Contributions should be sent to the Church Treasurer, Mr. E. W. McNeill, Room 805, Adelaide St. West, Toronto.

Yours sincerely,
W. A. Cameron, Secretary.

Dr. Cameron's Report

The General Board of Missions in co-operation with the Boards of other Canadian and American Churches sent out last month an appeal to all our Churches for aid for the Orphaned Missions. These are missions connected with Protestant Churches in war-torn Europe, carrying on their work in Asia and Africa, and which because of the exigencies of war have been cut off from support from the home base. The aim is to prevent these missions from succumbing and the work which they have built up from disappearing. The appeal was to be made on October 27th and returns are being received daily. Up to the present the following contributions have been received:

Receipts from congregations as at Nov. 8th, 1940:

Evangel Hall, Toronto	$7.06
Marsboro, Que.	9.00
Beamsville, Ont.	16.00
Knox Church, Bluevale, Ont.	8.85
St. Andrew's Church, Inverness, Que.	5.50
St. Andrew's Church, Whycocomagh, N.S.	4.75
Zion Church, West Branch, N.B.	3.53
Caledonia, Ont.	12.00
Hampden, Que.	16.00
Emmanuel Church, Toronto	5.00
First Church, Winnipeg, Man.	13.33
Knox Church, Sooke, B.C.	15.00
Alma, Ont.	3.00
Gordon Church, New Westminster, B.C.	22.35
Alberton, Ont.	7.50
Westminster Church, Toronto	8.17
Ukrainian Church, Toronto	5.00
Hamilton Road, London, Ont.	2.55
MacNab Church, Hamilton	37.50
Cooke's Church, Toronto	47.05
York Church, Toronto	8.18
Blue Mountain, N.S.	10.00
Kensington, P.E.I.	5.00
Little Harbor, N.S.	10.00
St. Paul's W.M.S., Kemptville, Ont.	10.15
Knox Church, Sixteen, Ont.	2.00
Dinsmore, Sask.	4.00
Welcome Valley, Sask.	4.88
	$303.35
Individuals	34.00
W.M.S. (E.D.)	200.00
	$537.35

Missionary Notes

The Situation in the Far East
Rev. W. A. Cameron, D.D.,
Secretary, General Mission Board

The situation with respect to the missionaries within the Empire of Japan who represent the various Churches in the British Empire and other Churches engaged in work there for some time has been approaching a crisis. It has been evident that Japan does not wish foreigners to occupy posts of influence such as those held by our medical, educational, and evangelistic workers. This attitude has resulted, in Formosa, in the voluntary withdrawal by Rev. James Dickson from his post of Principal of the Theological College at Taihoku to serve as a teacher, thus permitting the installation of a Japanese Principal as reported in our last number.

Some months ago a meeting was held of representatives from the major Christian bodies in Japan. As a result of this conference it was decided to call a gathering on Founders' Day, October 19th, of representatives of all Christian bodies working in Japan. This conference was to consider three propositions:

1. The union of all Christian bodies in Japan into one Church to be known as the Japan Christian Church or the Imperial Christian Church.
2. The relinquishing of all foreign financial subsidies.
3. The withdrawal of all foreign missionaries.

At the meeting thus convened press reports from Tokyo state that the first proposal was adopted, the only body remaining outside for the present being the Episcopal Church. The second proposal was also agreed upon. In regard to the withdrawal of foreign missionaries, this does not seem to have been insisted upon on the condition that in every case, where now responsible positions in colleges, schools, hospitals, or other mission institutions are held by foreigners, they relinquish their posts in favor of nationals. The purpose seems to be that if foreigners remain it will be in an advisory capacity.

In regard to our own work no word has come to us from Manchuria of any immediate change. A cable was received from the Council in Formosa advising that Dr. Bews and Mr. Dickson leave the field. Dr. Bews was the Superintendent of the Mac-Kay Memorial Hospital and Mr. Dickson is an American citizen, on the staff of the Theological College. Later a cable was received from Dr. Luther Young of Kobe, Japan, advising the immediate evacuation of our staff there.

Early in the year the Board of Missions had arranged with the Canadian Pacific Railway that transportation was to be made immediately available for all Church Mis-

sionaries in the Japanese Empire should they deem it necessary to apply for them. As soon as the above cables were received the Canadian Pacific Railway Company was again communicated with, so that as soon as the missionaries are ready to leave it is expected they will be provided with passage.

While these circumstances may look like a serious reverse to our work which has been carried on for so many years, yet our faith bids us believe that the seed sown will not be without permanent result and that the 350,000 Christians in Japan, may be as leaven which will yet have powerful influence on the life of the Japanese people.

* * *

Rev. Joseph Muchan

A Letter

On the Pacific.

Dear Dr. Cameron:

We are only one day's journey from Japan. We expect to arrive in Yokohama to-morrow morning and we will appreciate a stroll on terra firma. Really the ocean voyage has been thrilling, that is, so far. We have not been sick nor have we missed a meal. There was one morning when we were only able to take a wee wee snack. The meals are very delicious, varied and plentiful, and there is always something on the menu to satisfy the most delicate appetite. Imagine my delight the other day when I read on the dinner menu Scotch Haggis My patriotic spirit arose and even though the bagpipes and kilts were absent I enjoyed the haggis very much.

Our ship is painted a battleship gray. We have guns mounted on board and every night there is a total blackout. The other day there was gun practice, a float with a red and yellow flag was thrown overboard and when it was nearly out of sight, the big 8 inch gun fired three shots. We were given cotton to place in our ears to prevent ear-drum injury.

At present we are in the Orient and the weather is very much warmer. Any day now, we shall be able to have a swim in the pool erected on deck. The time passes very quickly for there are so many things to do. There are over fifty other missionaries on board and our fellowship is heart-warming. We were a wee bit disappointed not to see the other lady missionaries from our Church at our port of departure. We did not know that they were not coming until Rev. Rodgers of Calgary informed us.

I received an unexpected letter from Mr. Angus McKay sending greetings to us from the Jhansi field and wishing us God-speed.

* * *

Jobat

Miss Isabel McConnell

An address in Knox Church, Toronto, under the auspices of the W.M.S.

In the closing words of our President at the recent Council meeting she said, "Things are never going to be the same again, we must move forward".

Link these words with two others which appear in Ezek. 41:7, "Still upward". From the lowest to the highest. In a direction from a lower to a higher place. And so it has been with our mission work. It has been a stepping forward and upward. As we see doors closing to mission work a fresh challenge comes to us to go forward and make the very best of our opportunities. From India letters come telling of open doors, and God expects those of us who know Him to be confident that He is able to do for us beyond what we ask or think. Our work in Jobat covers three departments, Evangelistic, Educational and Medical. In the medical work every one in need of whatever station or creed, is welcomed and treated with Christian courtesy and professional skill.

In the earlier days when we had few facilities for medical service and none at all for nursing the task seemed to be colossal. Many problems had to be faced. There were six beds in the Hospital without bedding of any kind, but through the years problems have been solved and difficulties surmounted so that to-day we are able to accommodate sixty patients, and have a staff of one medical officer, two Canadian nurses, one Indian graduate nurse, three trained dispensers or compounders, eight girls training as nurses and four boys as male nurses.

In our training of the native Christians we seek to point out to them the opportunities which are theirs of winning their own people for Jesus Christ. Each member of the staff is expected to report all patients who become interested in the Gospel. "Nurse Ruth reports the definite interest of two Bhils and one Hindu in our maternity ward. We shall have the work followed up." Then when they leave the hospital a regular system of following them is carried out. One man is appointed to visit patients in their homes, and when posible the doctor with several members of the staff will visit these homes too. Clinics are conducted in the surrounding villages, and in these clinics, before the doctor sees any patients, the poor have the Gospel preached to them. Dr. Quinn writes, "The last three weeks in Kuksi have been more encouraging. I feel a breaking of that death grip of indifference. To-day there was a big crowd, almost all Bhils. You have a report of Nankiya, a Bhil who was admitted with an arrow in his chest. He is becoming more and more receptive and our hopes are high for him."

Among the Bhils the Gospel is winning its way more rapidly. Surely this is the

(Continued on page 375)

SACRIFICIAL RELIGION

Acts 15:22-27

Rev. T. J. Watson, B.D.

I HAVE spoken to you of confidence, and joy, and courage in religion. All these are good, but they are not enough. There is another necessary element if our religion is to be the influence that God wants it to be. I refer to the element of Sacrifice. Without this our religion is a superficial, unimpressive thing. Christ has no use for the superficial. In a moment of emotion and excitement we may come to Him with the vigorous protestation: "Lord, I will follow Thee whithersoever Thou goest". But at once Christ meets us with the recital of what is involved in allegiance to Him; the self-denial that it means, and the sacrifice that it brings. We are made to understand that

The life that counts must toil and fight,
Must hate the wrong and love the right,
Must stand for God by day and night—
This is the life that counts.

The life that counts must helpful be,
The griefs and needs of others see,
Must seek the slaves of sin to free—
This is the life that counts.

The life that counts must hopeful be,
In darkest night make melody,
Must wait the dawn on bended knee—
This is the life that counts.

It is for lives that will count in this way that Christ calls. We are to be at His disposal. He owns us, and we are to be consecrated to the purposes that are dearest to Him. The world still is full of sin and sorrow, though God sent His Son and His Gospel and His Church to it many centuries ago. He expects us to combat the sin and the sorrow with the energies of a love and a sacrifice that refuse to spare themselves. We are to be His crusaders who cannot let the Sword of the Spirit sleep in our hand till His kingdom is supreme in the hearts and wills of men. We are to be ready to stand with Christ at all cost.

This is the religion that will tell for Christ supremely in this tragic hour of the world's history. And we can have it, but only at a price. "If any man will be My disciple let him take up his cross and follow Me." Here is the great test of religion; it is something to be lived at tremendous cost; it is a character that is pregnant with the love, and pity, and kindness, and understanding, and sympathy, and sacrifice for which the Cross of Christ stands.

I have read that when Prince Charlie landed in 1745, and set up his standard at Glenfillan, Cameron of Lochiel felt that the whole enterprise was hopeless. Defeat, utter and disastrous, was certain, and he decided to go and reason with his Prince. His brother urged him not to approach the Prince's person; "let him have your opinions in writing" he said, "for the fascination of his person is such that you will be unable to do what you wish". But Lochiel went to the Prince, and tried to show him the hopelessness of the Jacobite cause. The Prince looked at him and simply said: "My father has told me that Lochiel, in the days gone by, fought bravely for his king. But to-morrow the standard will be raised, and you will go to your home, and at your fireside will learn the fate or the fortune of your Prince". And Lochiel's answer is on record: "The standard will be raised, and I will be there, and every man of my clan will be ready to pour out his blood for the Prince".

Do you remember this New Testament word? "Ye have not yet resisted unto blood." And yet it is at that point that our religion becomes sacrificial religion, and begins to tell for Christ. Remember that

"Christ has no hands but our hands to do
His work to-day,
He has no feet but our feet to lead men in
His way,
He has no tongue but our tongue, to tell
men how He died,
He has no help but our help to bring them
to His side;
We are the only Bible a careless world will
read,
We are the sinner's Gospel, we are the scoffer's creed;
We are the Lord's last message, written in
word and deed."

Jobat

(Continued from page 374)

day of salvation for the aborigines. Once we have gained the confidence of the people our work is easier. In the beginning if an operation was suggested, the patient would run away. We rarely find that to-day. Patients are more anxious to have an operation. The latest request from patients, or from relatives of patients, is to have a picture taken (in other words an X-ray). There is quite a ready response to new developments. In India, usually the whole family escorts the patient to the hospital and in a few days these relatives are able to tell us almost everything about the different patients in the ward. They are very good too in throwing out suggestions for treatments. More and more we are discouraging the relatives and insist that one person only shall remain with the patient.

"If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

And so I beg of you to continue in prayer for India.

Children and Youth

WHY JESUS CAME

WHAT we celebrate at Christmas is the coming of Christ to the world. It is very timely therefore that we should seek to discover the purpose of His coming. Let each of us try to answer that question for himself. In attempting this we shall naturally turn to the Bible to find the true reason for His coming. One thing we shall find is that the answer is given in various forms. One answer that may be given is to be found in the fortieth Psalm and repeated in the Book of Hebrews,

Lo I come to do thy will, O God.

Whether these words refer to Jesus or not they perfectly express the purpose of His coming for He said,

I seek not mine own will but the will of the Father which hath sent me;

and again He declared,

My meat is to do the will of Him that sent me.

If that is plain to us then we are sure that to do God's will should be our aim in life. Of this we may be absolutely sure for He is our leader, our guide, and His purpose should be ours. This too He has made clear for He said to His disciples:

As the Father hath sent me so send I you,

and He taught us to pray

Thy will be done on earth as it is in Heaven.

If then at Christmas we determine to make that our highest purpose in life we shall find peace and shall attain to true success. This aim gives meaning to our whole life and brings contentment. It will make of life what the keystone does for the arch, it completes it and binds the several stones into one solid block.

If we do this then we shall be like one, David Livingstone for example, in going to a new country, who makes all his preparations in the light of that purpose. All his purchases, his whole training will be made with this thought uppermost, I am going to Africa. What will be suitable for that climate and those new surroundings?

Likewise when God's will is our high aim we shall refer everything to it. What is in keeping with it I shall do and what is not I shall forego. In the words of the title to a well-known book we shall be constant in asking

What would Jesus do?—R.

Keep true; decide on what is right and stick to it.

Make up your mind to accept what you cannot alter.

SEVENTH ONTARIO Y.P.S. CONVENTION

Hamilton, Ontario, Oct. 11-14

St. Paul's Church Host to Over 500 Delegates

"The object of the Presbyterian Young People's Convention is to study ways and means of building a better world order"; "Only in Christ's strength can we conquer"; "When our generation has finished with destruction, you must rise and build". These striking statements were contained in greetings brought to the delegates of the Seventh Annual Convention of the Presbyterian Young People's Society of Ontario by Rev. Donald MacInnes, speaking for Rev. William Barclay, Moderator of the General Assembly; Daniel J. Firth, President of the Ontario P.Y.P.S., and Rev. Peter A. Dunn of St. Paul's. The Moderator, Mr. Barclay, embodied in verse a form of dedication most appropriate upon the lips of youth.

Just as I am, young, strong and free,
To be the best that I can be
For truth and righteousness and Thee,
O Lamb of God, I come.

On Friday evening, over 400 enthusiastic young Presbyterians from many centres in Ontario made their way to spacious old St. Paul's to be made welcome by the Hamilton organization. The convention officially opened with a song service, led by John Robson of Toronto. Towards the end of the session an inspiring worship service was conducted by Miss McIntyre. At the close all the delegates departed to enjoy the hospitality of the many Hamilton homes in which they were billeted.

Foundation of Victory Through Grace

Early on Saturday morning the delegates reassembled and after a few moments of quiet meditation "In the Chapel" and a short worship service, the convention settled down to a heavy business agenda. Reports of the Provincial Conveners and Executive on the year's work, the Treasurer's statement, announcement of the new Presbytery allocations for provincial work, the missionary project (Manchuria for 1940-41), the election of the new officers, and a report on The Front Line were the high lights. At the close of the business session the assembly broke up into discussion groups on Worship Service, Fellowship, Leadership Training, Stewardship, Personal Evangelism, Know Your Bible, and the Y.P.S. and Sunday School, to reassemble at the end of an hour to hear the first of a series of three addresses on the Convention Theme, More Than Conquerors Through Christ, by the guest speaker, Dr. J. Oliver Buswell, Jr., of Faith Theological Seminary, Wilmington, Delaware. The subtitle of his address, The Foundation of Vic-

tory Through Grace, taken from the 8th chapter of Romans, proved an interesting opening, and presented the need of a life lived fully and totally in Christ. "For they that are after the flesh do mind the things of the flesh, but they that are after the spirit the things of the spirit."—Romans 8:5.

Social Highlight

The fellowship side of the program was to the fore at a banquet held in the Royal Connaught Hotel Saturday evening. William A. Bodden presided, and proposed the toast to the King. Greetings were received from the Anglican, Baptist, and United Young People's groups. As a mark of recognition, special P.Y.P.S. pins were presented to the retiring members of the Executive and to Ernest Moodie, the first President of the Ontario Provincial Society.

Continuance of the Life in Victory

A good attendance was noted at the Communion Service held on Sunday morning at St. Paul's, conducted by the minister, Rev. Peter A. Dunn. Delegates then accompanied their hosts and hostesses to the regular morning service in their respective churches. The afternoon session was devoted to continuation of the Saturday morning discussion groups and an address on Missions As I See Them by Rev. J. D. Cunningham, returned missionary from China and one who has had personal contact with missions in various parts of the world.

At the evening service St. Paul's was taxed to capacity to hear the second of Dr. Buswell's addresses, Continuance of the Life in Victory. The officers for the ensuing year were installed by Rev. Hugh Davidson, these being: Hon. President, Ernest W. Moodie; Past President, John N. Stephens; President, Daniel J. Firth; First Vice-President, Charles Cunningham; Second Vice-President, Norman Young; Secretary, Mary McGeorge; Recording Secretary, Winnifred Allin; Conveners of Worship, Service, Fellowship, and Leadership Training, Molly McIntyre, William Lawson, Helen Randell and Elsie Thomson, respectively; Editor, William A. Bodden; Treasurer, Gordon Hamill. At the close of the evening service, a short informal song service was held, at which Dr. Buswell again spoke.

Consummation of Victory Through Christ

At a brief business session on Monday morning, with Daniel J. Firth in the chair, the missionary allocation was again set at $4,000, to be used for the work in Manchuria and China. At this session also, an excellent Bible Drama, The Centurion's Servant, was presented by members of St. Paul's P.Y.P.S. An invitation to hold the 1941 Convention in Guelph was given and gratefully accepted.

The final worship period and address by the guest speaker, Consummation of Victory Through Christ, brought the convention to a triumphant close. Although each of Dr. Buswell's addresses was inspiring, this closing one left with the delegates the deepest impression. Dr. Buswell's interpretation of the words "Joint heirs with Christ", "and He will sustain thee", and "the spirit helpeth our infirmities" will linger long in the memories of those present.

SUMMER BIBLE SCHOOL
New Glasgow, N.S.

In July of this year New Glasgow held its Second Summer Bible School, in St. Andrew's Presbyterian Church. The school was begun in 1939 with an average attendance of 191. The school was marked by a spirit of real interest and enthusiasm. A competent and consecrated staff of sixteen teachers gave of their time and talent freely and cheerfully, and the work accomplished by the students was of a very high order. Each morning the entire school assembled for a worship period, in which several songs and choruses were sung; an object lesson was given by the Director, and some drills in memory work were given to the whole school. This was held in the church auditorium, and after these opening exercises, the school dispersed to the various class rooms for individual class work. A keen desire was manifested by the scholars to master the work assigned in the course of study. A demonstration service was held in the church auditorium on the Sunday afternoon following the two weeks of the school. Many visitors who were present at this service expressed their great surprise and pleasure at the amount of work which had been done by the pupils. At this service prizes were given to those students who had done the best work in each of the sixteen classes. The enrolment showed that pupils came from the following Churches: Presbyterian, United, Baptist, Church of England, Salvation Army, Gospel Hall, Church of the Nazarene, and it also revealed that the scholars came not only from New Glasgow, but from Trenton, Stellarton, Truro, Hopewell, Merigomish and Sydney. A very enjoyable picnic was held at the close of the school at the Presbyterian camp grounds. All those who taught and helped in this Bible School were of the firm conviction that it was worth all the time and effort which had been put into the School.

At the Synod of the Maritime Provinces in Summerside, the fact was revealed that many Summer Bible Schools had been conducted within its bounds this past summer and all leaders testified to the spiritual benefit to children and young people. This type of school can be heartily recommended.—Con.

CHRISTIAN ENDEAVOR CONVENTION

The place of assembly of this convention held over the Thanksgiving week-end, October 12th to 14th, was Shawbridge, Que. The convention was under the auspices of the Montreal Christian Endeavor Union, which was responsible for the program. Shawbridge is situated in the Laurentians and is a very attractive place, particularly in the autumn season. Fifty-four young people from Montreal constituted the gathering, along with local representatives. They came together to consider a vital subject, Facing Life with Christ. The assembly hall was the United Church, of which the minister is Rev. David Anderson. The opening meeting was held in the afternoon of Saturday with Mr. Kenneth Hall as chairman. Marking this meeting was a service of intercession on behalf of the Empire, and in the evening an amateur night gave the young people an opportunity to display their talent to the enjoyment of the large gathering. Interspersed in the program were periods of study. These were conducted by Miss Vera Gauley, Miss Winifred Bates, Mr. W. K. Hall, Mr. C. Thackway, Mr. W. S. Belson, and Mr. K. Sheltus. The discussion groups were led by Mr. W. S. Belson, Miss Jean Weir, Mr. C. Thackway. On Sunday morning the delegates joined in worship with the congregation of the Shawbridge United Church and in the afternoon paid a visit to the Shawbridge Boys' Farm, where they were warmly welcomed and given the opportunity of seeing the institution and its work. On Monday morning a question period was conducted by Rev. C. Ritchie Bell and Miss Vera Gauley. That day not a few of the party took advantage of the bright sunshine to hike over the mountains to Lake Guindon, making a most enjoyable outing. The song services throughout were conducted by Mr. W. S. Belson, with Mr. Robert Carter as pianist. A message of welcome was sent to His Excellency The Earl of Athlone, the Governor-General of Canada, and with this was coupled an assurance to His Majesty the King of respectful duty and devotion with thanksgiving for his recent inspiring message, to which a reply was received from the Governor-General's Assistant Secretary. The Convention came to a close with a consecration and Communion service at which Rev. C. Ritchie Bell officiated, assisted by Rev. D. Anderson.

REV. F. K. WHITTAKER

Mr. Whittaker, accompanied by Mrs. Whittaker, paid a recent visit to Toronto. Mr. Whittaker is the Secretary of the National Christian Council India, Burma and Ceylon. Mrs. Whittaker is a Doctor of Medicine, and both delivered addresses while in Toronto.

AN ADVERTISEMENT

The shoemaker was a strict teetotaller, but this did not prevent him from being very good friends with the landlord of the local pub.

One night he passed the inn doors just as the landlord emerged struggling with a hefty customer.

"Give me a hand to get Bill here home!" he shouted.

The shoemaker laughed and shook his head.

"Not I, Jim," he replied. "You do as I do when I've done a really good job—just stick him up in the window for an advertisement!"—Grit.

CHURCH ORGAN

Mr. James Thompson, 116 Bruton St., Port Hope, Ont., phone 291, has a six-octave piano-case organ like new which he will be pleased to give to a Sunday School or Mission Church at the cost of transportation charges only. Please communicate direct with Mr. Thompson.

INTERNATIONAL S.S. LESSONS

LESSON—DECEMBER 8

A Good Neighbor

Luke 10:25-37

Golden Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10:27.

LESSON—DECEMBER 15

Jesus Teaches His Disciples to Pray

Luke 11:1-13

Golden Text: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11:9.

LESSON—DECEMBER 22

Sharing the Shepherds' Joy

(Christmas Lesson)

Luke 2:8-20

Golden Text: Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

LESSON—DECEMBER 29

Jesus Requires Faithfulness

Luke 12:35-48

Golden Text: Unto whomsoever much is given, of him shall be much required.—Luke 12:48.

LESSON—JANUARY 5, 1941

Jesus and Human Affliction

Luke 13:1-5, 10-17

Golden Text: We have not an high priest which cannot be touched with the feeling of our infirmities.—Hebrews 4:15.

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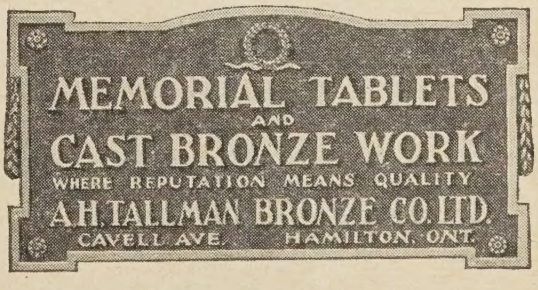
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To labor for a worthy end,

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Do the work of each hour and day and reap your reward in peace.

In all our difficulties it will help us to remember that we have to take but one step at a time.

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Vol. LXV TORONTO, FEBRUARY, 1940 No. 2

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That nothing changes lives so effectively as "The Gospel of the grace of God entrusted to me."

That to be able to preach that Gospel effectively I must live in close and constant contact with my Lord.

That environment is not so essential as some would have us believe; that out of the filthiest surroundings have come some of the purest and sweetest souls.

That God honors the witness of the ignorant, as well as the learned, and that He is no respecter of persons.

That "a house-going minister makes a church-going people."

That to build up a strong, abiding church one must catch its members while they are young.

That the work of a true shepherd is more far-reaching and lasting than that of a pulpit orator.

That to make and keep friends, one must show himself friendly. The pastor should be the friend of all.

These are a few of the things my ministry has taught me, and which I greatly appreciate. Moreover, it has taught me to love the brethren; to honor them for their work's sake, no matter what their sphere, and to help them when opportunity comes my way.

—J. H. Boyd in The Australian Christian World.

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